

# C.A.L.L.

Communes *A* + *L*arge Letter



**INTERNATIONAL  
COMMUNES DESK**



**YAD TABENKIN**



**No. 24**

**Autumn 2004**

Dear Readers,

It sounds strange to welcome the end of summer, but it's obvious that Intentional Communities will struggle to function at their optimum level at a time when its members are at best in flux, or at worst not even present. The summer indubitably brings a change in routine; people traveling away, an influx of visitors, a break from studies for both the children and adults etc etc.

Coming back together after a period of separation, can be an alienating experience for those that have been away, especially if decisions have been made in their absence. It takes time to re-acquaint with the mindset and re-adjust to the norms of community living.



A weekend together can work wonders in building a platform of understanding for the challenges that lie ahead. A place to catch-up on everyone's summer exploits, and a forum to set shared goals for the future, a retreat is the perfect way to bring focus and unity to a disparate community.

It may not always be possible to travel to conduct this concentrated time together; financial constraints or prior commitments that mean needing to be near the home or office can sometimes scupper the best intentions. However, it need not necessarily lead to canceling your plans, which could potentially lead to indignation, the polar opposite of what you are wanting to achieve.

Instead, you can camp nearby or even sleep in your own bed, but what is important is to change your normal weekend routine. Don't answer your phone, switch off your computer and your television, meet together for breakfast, go for walks - whatever it takes to make it feel different.

Community success depends on examining task, maintenance, and personal functions. Task functions help to keep the community focused and directed towards achieving its goals, maintenance functions help community members stay involved, and ensure that everyone is able to contribute to their maximum potential and personal functions address the personal needs of community members.

Having said this, however, there is a need to strike a balance when planning the content of such a weekend. Although it is important to try and achieve as much as possible in the given time, it is advisable not to start with unrealistic expectations. Fun activities should supplement the study sessions and/or workshops to ensure that your weekend is both productive and fun.

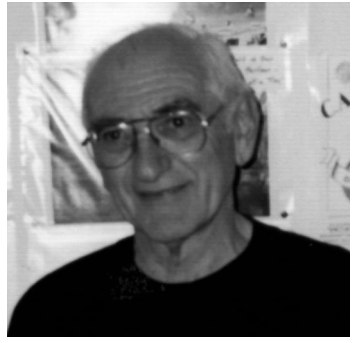
Enjoy C.A.L.L. - and enjoy your time together as a community.

Anton  
anton@kvutsatyovel.com  
www.communa.org.il

# CONTENTS

- 3**  
from the Secretary's Desk
- 6**  
An Allegory for Kibbutz
- 7**  
Department of Communal  
Research, Yad Tabenkin
- 8**  
Trees and Intentional  
Community
- 9**  
Pinon Ecovillage, USA
- 10**  
Canon Frome Court, UK
- 11**  
Kaleidoscope by Joel  
Dorkam
- 16**  
Russian Ecovillage  
Network
- 17**  
Russian Ecovillages,  
Grishino
- 18**  
Kibbutz Shorts
- 19**  
ICSA 2004 Conference
- 20**  
Co-Housing: An Overview
- 22**  
ZEGG, Germany
- 24**  
Pinakarri, Australia
- 26**  
The Kibbutz Movement  
Today - Part Two





Dear Reader,

Let's start off with some good news. We have recently managed to establish contact with several **intentional communities in "new" – for us – parts of the world**. In Russia, a start has been made to form an eco-village movement. (See page 16.)... In the Czech Republic, the first Camphill Commune is being organized - ironically - in a village near Terezin (Theresienstadt), the site of a notorious concentration camp... "Hemel-en-Aarde" (Heaven and Earth) is the apt Afrikaans name of a veteran South African Camphill Commune. (See page 27)... Though not new to us, progress has been reported in the attempt to set up the first kibbutz in the Philippines, but no details are available as yet.

We are very grateful to those of you who filled in the **Questionnaire about CALL**. All the feedback was constructive and very positive, in the main. The comments too were most encouraging. And special thanks for the financial contributions we received.... So as to get a broader more accurate picture, we would like to hear from the many of you who didn't respond. *Your completed questionnaire will be very welcome - even without a contribution! You can even download it from <http://www.communa.org.il/questionnaire.doc> and email it to us!*

Apparently it pays to be written about in CALL. Two of those whose names appeared in CALL #23 have since visited Israel. Both Yehudit Felcher-Francis from Philadelphia and Richard Jandel from a Swedish co-house participated in meetings of the Desk and told about their respective communities. (If you get yourself in print, you too might become a **Community Visitor to Israel** – if you're not careful!)... But seriously, the visiting record is again held by the German Catholic communal movement, the Integrierte Gemeinde. 4 of them are at the moment residing at their centre, Bet Shalmon, near Jerusalem and quite a few others have visited Israel over the past months.... At the last get-together of the Urfeld Circle in Israel, no less than 10 IG members met with some 30 Israelis, and in the summer an Israeli contingent was hosted by the IG in Germany.

**The ICSA (International Communities Study Association) Conference**, held at the extinct Amana Colony in Iowa, USA, at the end of June, brought together communarians and community scholars from various parts of the world. Prof. Yaacov Oved, of Kibbutz Palmachim, was warmly commended for his 2 decades of sterling service as ICSA's executive director.... Unfortunately, because of the expense, no official representative of the Desk was present, but we have received a couple of written reports (see page 19).

In Israel, the **urban communes of youth movement "graduates"** are going from strength to strength, while most of the **kibbutz movement** is facing drastic changes (see page 26).

A large collection of documents written by veteran communitarian, Allen Butcher, has been made readily available on a new website: [www.culturemagic.org](http://www.culturemagic.org). Its slogan: "Intentional community as both a lifestyle of choice and a strategy to anticipate, reflect and quicken social change". Do take a look!

Finally, we really do want to hear from **you!** If your English isn't up to it, you can **write to us** in German, French, Spanish, Dutch or Portuguese. We'll be able to translate your letter.

Yours communally - and hopefully,

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

PS. If you haven't already done so, be daring and visit **our website**: [www.communa.org.il](http://www.communa.org.il).



## Aging of Aquarius

**Graybeard capitalists keep hippie dreams alive as communes learn to adapt.**

By Anne-Marie O'Connor, Times Staff Writer

Albert Bates grows nostalgic remembering the freewheeling days when hundreds of hippies left Haight-Ashbury in a caravan of psychedelic buses for a celebrated back-to-the-land pilgrimage. Bates was a law student when this electric circus rolled through New York in 1970, and he found it irresistible. Soon he followed, joining a young, affluent exodus to the American countryside that would be one of the most profound social experiments of its time.

His long hair and beard have grayed, but Bates still lives at The Farm, the storied American commune he helped build in backwoods Tennessee. Sipping Mystic Brew organic coffee at its eco-village, he chuckles at the memory of the trippy energy that once inspired some communards to design a Geiger counter they sold, for almost nothing, as a dashboard ornament for anti-nuke protesters.

"It was a novelty item, but it turned out to be very accurate," Bates says with a grin. "It was pretty funny."

The homegrown Nuke-Buster is no joke now.

Today, the computerized, satellite-accessible nuclear detectors are used worldwide by police, military, firefighters and federal disaster officials. They are used to stem nuclear contraband at the borders that Belarus and Kazakhstan share with Russia. Since the Sept. 11

terrorist attacks, sales have risen 30%, to \$2.5 million last year. The Farm-based manufacturer has been commended by the U.S. Department of Commerce.

Not bad for a place that spent years under FBI surveillance.

Tie-dye, wood-burning stoves and mandalas still abound. But so do multimillion-dollar industries and financial restructuring that residents earnestly liken to the transformation of the Communist world. They may have dropped out of mainstream society to live a utopian dream, but now they embrace



capitalism as a tool of survival, on their own terms. Most, including The Farm, no longer define themselves as communes, describing themselves as collectives, cooperatives and egalitarian communities.

The communities produce industrial strength quantities of organic nut butters, artisanal cheeses, vegetables, tofu, hammocks, commercial vegetable and flower seeds – even a dessert wine endorsed by European wine snobs.

Virginia's Twin Oaks produces hammocks for Pier One. The nut butters produced by a Missouri commune, East Wind, supply such mainstream chains as Whole Foods and Wild Oats, whose stores also market Sandhill's organic sorghum.

In a region where family farms have become an endangered

species in a single generation, organic farms such as Sandhill are lauded by the Missouri Department of Agriculture Web page as possible models for survival.

Some communities, like Harbin Hot Springs, in the Northern California town of Middletown, host paying tourists, with such amenities as hikes and shiatsu massage. Innisfree, in the Blue Ridge Mountains in Virginia, runs a boarding school for disabled children; another community has a summer camp for urban kids. Sunrise Ranch in Colorado runs a conference and retreat center, a growing source of income.

The communities have slick websites, marketing directors, federations, group health plans, hotlines, magazines, conventions and thick directories filled with romantic names – Dancing Rabbit, Dancing Water, Abundant Dawn, Dawning Star – that evoke an ocean of idyllic yearning.

Far from retreating from society, many invite the world in. Last year, the Findhorn community in Scotland hosted a U.N.-affiliated environmental conference. The Farm started its own U.N.-recognized international relief agency, called Plenty.

Yet at many communities, the graying elders are soul-searching as they ponder who will carry on their legacy. People interested in living there permanently are often aging '60s veterans who are among the 74 million U.S. baby boomers making the transition to senior citizenship.

Even at the venerable Farm, hundreds of commune-born children have grown up and moved to Nashville, New York or California. Few return to live at the end of this dirt track, past the farmhouse where the



**Confederate flag flaps in the breeze.**

**"There are people who need to see their children come back here, as an affirmation that what they did has legs," said Cynthia Holzapfel, 56, the managing editor of the \$1-million-a-year Farm-based Book Publishing Co., which has had several bestsellers: "Spiritual Midwifery," "Tofu Cookery" and "Defeating Diabetes."**

**"I'm a little more Buddhist about it. We've built it. If they're going to come, they're going to come," said Holzapfel, a warm, open-faced woman with Birkenstock sandals, thick yarn socks, and a gray bob, leaning against a shelf of soy "meat" products in the warehouse of the mail-order health food business at The Farm.**

**Some back-to-the-land settlements still exist communally. One is East Wind, in the heart of the Missouri Ozarks, a day's drive from The Farm. East Wind began 30 years ago with an exodus from Boston. The 1,000-acre settlement, atop a stunning 800-foot ridge where deer and cougars roam, was just paid off in January. It is now collectively owned by its 75 members. It is**

**prosperous, with a 100% medical and dental plan for full members that has covered everything from eyeglasses to colon cancer.**

**Communal living can be a lot of work at a place like East Wind, which has become a major national player in the natural nut butter business. The commune grosses \$2.3 million a year producing a million pounds**



**of the butters. Its hammocks, also sold to Pier One, gross \$223,000 a year. This means clients, shipping deadlines, spread-sheets. Big rigs and overnight delivery trucks regularly groan over the rutted, unpaved country road into East Wind.**

**East Wind has its own mythology, with buildings named for references to "Star Trek" and the Chinese revolution. A communal**

**outhouse sports two toilet seats side by side, and there are communal (and some private) showers. People live in shared houses and check out one of the 10 cars for trips. There are strictly observed traditions, such as calling people by their first names to encourage intimacy.**

**At The Farm, intimacy is a fact, not an option. Former spouses work side by side. For Holzapfel, the deep kinship is a contrast to the alienation and anonymity that dogs some of her friends in mainstream America.**

**"We have preserved a lot of old-fashioned values," she said. "People today feel so disposable. We don't feel that way here. If you face hard times, you're more likely to cut your own paycheck than lay people off."**

**Yet the future still poses a question. Farm leadership wants to attract young families, but banks will not extend loans for single-family homes without individual property titles. The Farm is considering building rental housing; otherwise, "I can imagine The Farm becoming an old hippie retirement home," one member said. "I'd hate to see that happen."**

## **ANNOUNCEMENT: CALLING ALL INTERNATIONAL COMMUNITARIANS!**

**TWIN OAKS, AN INCOME-SHARING, EGALITARIAN COMMUNITY IN VIRGINIA, USA, IS INTERESTED IN WELCOMING MORE VISITORS FROM AROUND THE WORLD. WE OFFER STRUCTURED THREE-WEEK VISITOR PROGRAMS THROUGHOUT THE YEAR (SHORTER VISITS MAY OR MAY NOT BE POSSIBLE DEPENDING ON VARIOUS FACTORS).**

**FOUNDED IN 1967, WE CURRENTLY HAVE 90 ADULTS AND 15 KIDS, AND LIVE IN A THRIVING VILLAGE IN A RURAL AREA. WE ARE INTERESTED IN BECOMING MORE CONNECTED WITH THE INTERNATIONAL COMMUNITIES MOVEMENT, AND WE INVITE YOU TO LEARN MORE ABOUT US. WE HOPE TO SEE YOU HERE FOR A VISIT. FOR MORE INFORMATION, VISIT <WWW.TWINOAKS.ORG> OR WRITE US AT TWIN OAKS, 138- INT TWIN OAKS RD, LOUISA, VA 23093 USA**



## An allegory.....

I want to compare the present situation of the Kibbutz, the changes it is going through and its turbulent reality, with a huge rowing boat that is packed with people and tossing on the waves of a stormy sea.

We, the members of the Kibbutz, are the sailors on the boat.

One part of the crew fears the boat will sink and therefore jumps over-board to swim to the shore.

Others try to bail out the water from the boat and are busy mending the leaks.

Other crew members are not happy with the course of the boat and are trying to change it.

Others again suggest using sails to speed up the boat.

Another lot wants to use an engine to get a break from rowing.

Others suggest finding a new captain.

Then there are the pessimists who decide to utilize any opportunity for their own benefit.

The optimists don't want to give up hope and believe in the successes the future will hold.

I don't know how many members belong to each group, but I do know that the future is important to each of them.

Every one who does not like it on the pitching and tossing boat and who only has a bleak outlook on the future I would advise to leap into the stormy sea and to swim ashore to those already there.

We will let them depart as friends and wish them all the best.

One request, however, we do have to them:

Please don't criticize the basis of our boat.

Please think of your friends of old whom you are leaving behind on the pitching and tossing boat.

For all of those who remain on board, I have two suggestions to make:

1) let's decide together on the future and then find the right course

2) let's roll up our sleeves to reach our chosen, common targets together.



**Kibbutz Dalia**

I don't have any illusions here, because I know that when you get two Jews together, you will have three different opinions.

So how can 400 crew members decide on only one direction?

At the same time I know that it would be a shame to lose sight of the ultimate objective just because of all these discussions and our failure to find the right solution.

I am one of those who were elected to find the right way. To my mind it is impossible to live today according to principles which were laid down at the start of the 20 century. These have changed completely, both inside and outside the Kibbutz.

If we don't decide on the right way soon, reality will take care of our future.

I think that, if we miss the wider picture and fail to see the actual world-view of the entire process, there is a danger that we might get entangled into heated exchanges between different

factions and interest groups. If this does happen we will lay hands on the moral basis and destroy it without coming one step closer to a solution of our problems.

-If the entire process is merely a side-show to our present situation, which is in fact a bitter crisis

- if we don't find a viable solution for the old and weak members of the Kibbutz,

- if we don't consider the future of our youth,

- if the solution is not attractive enough to draw fresh blood into the Kibbutz,

- if we don't adapt to the new economic environment, then we will never succeed in finding the right way.

There is a lot of hard work ahead of us.

But I am firm in my belief that we can make it and find the right and fitting solution for our Kibbutz.

We did not inherit anything from the founders of the Kibbutz or our parents.

Yet they left us with an abundance of moral wisdom: to know that if a group shares an ideal and wishes to fulfill it there is no power in the world to stop that group.

Let's bear also in mind, that the founders had radically changed their lifestyle at the time.

Kibbutz Dalia can take this new and just way with certainty and full of energy.

---

*A story by Ehud Avram, one of the first children to be born in Kibbutz Dalia in 1942.*

*Ehud Avram has worked for many years as teacher and educator in the Kibbutz.*

.....for Kibbutz



A new contact point aimed at the UK EcoVillage movement has been launched by a small Bristol based group of volunteers serving some of the basic networking needs of UK ecovillages.

PeopleFinder helps put you or your project in touch with the people or places you are looking for. If you have email people can contact you directly. If not, requests can be sent to you by post or phone.

You can enter and search for dietary needs, spiritual interest, geographical location and various skills etc. Plus there is space for notes specific to your vision. You can make your postal address publicly available or, if you wish to hide it, PeopleFinder will forward messages to you.

This is a free Internet based service but if you don't have a computer, PeopleFinder will send you a form by post, enter your details and do a search on your behalf. For details write to P.O. Box 1410, Bristol B599 3Jp, call: 0117 373 0346 or visit: [www.evnuuk.org.uk](http://www.evnuuk.org.uk)

The Department of Communal Research at Yad Tabenkin  
**Prof. Yaacov Oved, Kibbutz Palmachim**

In 1976, a short time after the establishment of Yad Tabenkin as the Research and Documentation Centre of the Kibbutz Movement, I was asked to organize a department within Yad Tabenkin to research the history of communes throughout the world. The purpose was to collect literary and informative material on communes as a basis for comparative research with the kibbutz movement in Israel. Concurrently, an agreement was signed to create an academic partnership between Yad Tabenkin and Tel-Aviv University. In this framework, I undertook the responsibility of organizing seminars which included students of the university and kibbutz members on selected subjects in the history of communes.

In initiating this department I really had to start from scratch. Only six books on communes were to be found in the Yad Tabenkin library in 1976 and there were almost no periodicals and newspapers on the subject...

Presently, the department is reviewing twenty-seven years of activity and one can point to a number of accomplishments. The main achievement is the dissemination within Israel of information concerning communes throughout the world and the stimulation of research studies on this subject. The library of the department, located in Yad Tabenkin, contains 760 books on communes in different countries and is now the largest of its kind in Israel. Over the years entire collections have been acquired of publications and periodicals dealing with communes, such as Communal Societies and Communities, as well as partial collections of periodicals that appeared for a short time, such as Cooperative Living (Group Farming Research Institute, 1949-1957, Poughkeepsie, NY); Community Service Newsletter (1944-1952, 1983-1988); Communal Studies Newsletter (Communal Studies Center, Temple University, 1974, 1976-1977); Communes Network (Laurieston Hall, Scotland 1985-1989); Communitarity (The Japanese Communal Movement 1973-1984); Communaute (Entente Communautaire Paris 1953-1954); Courier Communautaire International (Bruxelles 1966-1976).

Over the years of the department's existence, a collection of newsletters and journals from communes throughout the world has been added to this expansive collection. The late Shlomo Shalmon began to organize the collection as part of his involvement in the International Communes Desk. During the last year Hava Givoni of Kibbutz Givat Brenner has reviewed the collection and the cataloguing. Currently, the collection contains the files of 160 communes from 20 nations.

The department's library and archives with publications of the communes, as well as the extensive library on the kibbutzim, can be utilized by scholars from Israel and abroad as a basis for comparative research between communes and the kibbutz.



# The Tree is the Key to the Intentional Community

Here is a sampling of a very interesting conversation thread from the listserve  
IntentionalCommunities@yahoogroups.com

From: T  
Date: Apr 29, 2004  
Walnuts are enormous food producers. Extremely valuable wood makers as well.

Olive Trees are another good source of Oil that should be considered as an important part of any sustainable community.

Trees of all kinds are good. When there is no need to plant things over and over again you have the beginnings of sustainability.

All Good Food producing Trees and Vines that become deeply rooted like Grapes or Berries are the Key to Sustainability.

Everything else is built around these permanent plantings which don't need to be watered much or even not at all once they get their roots down to the water table.

Salt can be found in the Ocean and Cane Sugar can be done without. Fruit Trees might be one of the main sources of sweets. Berries

another. We don't have to rob the bees. We should be able to take care of our own needs quite well. - T

From: Pete Coan  
Sent: May 01, 2004

I agree most heartily.

In itself, any tree is surely an object of immense beauty and value.

Just looking at a tree in the sunshine is a wonderful experience, perhaps one of the best of all experiences, to my mind.

And of course the practical benefits of trees are immense, from soil improvement, to erosion prevention, to food production, to construction materials, to shelter for wildlife.

The fact that we humans, historically and currently, tend to cut down more trees than we plant, slowly reducing our Earth to desert, is, perhaps, the single greatest problem of our age. Any intentional community that does not plant trees as a matter of policy is surely missing

something important!

And as a metaphor, the tree is without equal. Considered as a Platonic form, the tree is, perhaps, as close as anything can be to a perfect structure. If all our projects were as successful as trees, would we not be delighted?

Starting only with dirt and a tiny seed, its DNA containing no more than an idea of a tree, the tree brings forth shoots, and leaves, and roots.

The coldest, darkest winters are lived through; and as soon as the spring begins, the sunshine is basked in, productively, and growth resumes, natural, healthy, at an organic and unforced rate. The tree enjoys growing; it grows, indeed, with a mighty and uninhibited pleasure; you only need to look at it to see that.

At each stage in its growth, it is balanced, stable; capable of withstanding attacks and damage; responding dynamically to its surroundings. It gives more to its

environment than it takes; carbon dioxide is fixed from the air, and converted into leaves and flowers and beautiful wood.

An oak may live happily next to an alder, an apple tree next to a pear, or a hundred birches welcome a holly in their midst; or ten thousand different species may depend each on all the rest, in a burgeoning, living, ever-evolving complexity of flora and fauna that makes any merely human attempt to categorize the self-arisen structures and self-correcting interrelationships an inevitably laughable folly, like a child who starts counting the grains of sand on the shore.

Never rushed, never angry, always evolving; such is the quality of the tree; and of all the leaves on a tree, and of all the trees in the forest, I must smilingly ask you, friend, "Which one is the leader?"

Peaceful birdsong,

Pete



## ***Eco-Village People: Will today's communes fare better than those of the past?***

For most of us, the notion of rejecting or living outside mainstream society is both foreign and frightening. For 42-year-old Sean Knight, it has been his calling and life's work, put into action at a beautiful but ramshackle commune called Piñon Ecovillage.

The eco-village is a collection of four adobe homes undergoing extensive renovations on 1.5 acres in Pojoaque Pueblo. Off a rutted dirt road called South Shining Sun, members and friends gathered for a vegetarian meal around a blazing bonfire beneath the starlit sky. Nine unlikely rebels live there, with full members sharing their meals and monthly income, based not on ties of blood but on their common ideals in practicing environmental and social sustainability.



Piñon Ecovillage, which recently celebrated its third anniversary, isn't some pie-in-the-sky concept of utopia, says Knight, "We hope to provide a model of more sustainable living. We're creating a small village here."

Piñon Ecovillage's main money-maker is a Web-based business called The Rubber Tree that sells condoms, lubricants and spermicides, but doesn't generate enough sales, so the eco-village is dipping into funds from a home-improvement loan just to stay afloat.

In addition to money woes, the eco-village also has weathered incessant renovations, bureaucratic problems and the loss of Knight's former partner, who co-founded the commune. Still, Knight remains hopeful. "It's like a business," he says. "You don't break even right away."

It's a strange analogy, given Knight's feelings about mainstream society. "Mainstream society, as

we currently have it, is based on the idea that making money is the No. 1 goal, and everything flows from that," he says. "Capitalism left to its own without intervention will kill itself. It will shit in its whole environment and have no place to live."

As far as his own place to live, the eco-village isn't supposed to be a utopia. That is, unless you think of utopia as a place where people don't feel drawn to "beat the shit out of their kids or shoot their wife in the head or work 18 hours a day and still not have enough money for food and shelter."

In other words, if utopia is a place where people "have work they find meaningful and supportive, then, yeah, I think this is utopia."

"The mainstream thing is to run away from everyone who isn't totally satisfying you," Knight says. "Strangely enough, we seem to attract a lot of introverts. In some ways, it makes sense because you don't have to go out and find people to interact with. You find that interaction here."

Full members have studied non-violent communication and make decisions through consensus, says 39-year old member Juli Harrison, a former teacher who now tutors children. "It's not democratic where you vote, and the majority wins. When we make a decision, everyone has to agree," she says. "Each person will talk about their views until they feel heard."

**Piñon Ecovillage**

**P.O. Box 3537**

**Santa Fe, NM 87501-0537**

**[pinon@ic.org](mailto:pinon@ic.org)**

## Canon Frome Court, U.K.

Canon Frome Court Community was founded in 1979. We are a community of about 45 (adults and children), ranging in age from 0 to mid 60s. We do not have a common philosophy or political stance, though there is a prevailing sympathy with green issues. People choose to live at Canon Frome for varying reasons. The farm is the main focus of community life, but for individuals there is a wide variety of benefits in belonging to a group beyond the immediate family. People hoping to join are invited to visit several times before deciding whether this is the place for them, and for us to decide whether they will fit in. Each new member changes the community to some extent, and we do, occasionally, turn down applicants.



We have three units currently in the process of changing hands. Steve and Wendy Gliniski, and their son Rory, have just been nominated to Unit 8 and we look forward to them being here although of course it will be sad and strange when Saadi, Bridget and their children Aziz, Manu and Isaac leave; fortunately they are planning to stay in the area and so we hope to continue to see them often.

U17 has been empty since Eileen married and moved out but we are expecting and hoping that Dick James will move in very soon.

Margot and her son Jack are planning to leave the community in June 2004 and so their unit (92b — 2 bedroom bungalow between the stable block and main house) will be available then. Please let me know if you are interested.

After keeping us waiting for several weeks our baby arrived on the 1st November. Edward is our second son and he is doing well (on organic mother's milk). He is putting up with the ever affectionate attention of his big brother and being carted round the farm in a sling — Suzanna found hay in his vest the other day.

The Open Weekend suffered from cancellations due to winter colds and flu and was only attended by 1 person. However she enjoyed the fine weather and varied work with community members and is looking to visit again. We all enjoyed the extra food (especially the cake) which had been prepared for the weekend. We are thinking of having another Open Weekend but no dates settled yet.

We have just started redecorating the area by the back stairs in the Main House. Pat and Annie are bravely leading the project to make it more homely. So far we have exciting new lights and sanded woodwork — we are planning to complete in plenty of time before the growing season starts. Some people have the bit between their teeth and are talking about the kitchen corridor .....

We are presently investigating the options for broadband Internet access — mainly satellite or ADSL. This would be a big boon to those who work from home and/or do a lot of research via the internet, and also have the bonus of meaning people will find it easier to ring us..

Hope to see you soon,

Bob  
Membership Secretary

Canon Frome Court,  
Ledbury,  
Herefordshire,  
England  
HR8 2TD

If you are still interested in coming to visit us but have not talked to us recently then please email me at [membership@canonfromecourt.org.uk](mailto:membership@canonfromecourt.org.uk) or ring me on 0870 765 0711.



# KALEIDOSCOPE

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



**Hello there, everybody - had any nice visitors recently? Hmm... Visitors certainly are an important part of the communitarian scene, whether personal or communal: relatives, friends, prospects or just plain adventure-seekers (not to mention freeloaders!). Visitors tend to bring out the best in us: best attitudes, best recipes, best tablecloth... Reminds me of a sign that greeted me once at the entrance to a commune: "All our guests cause us pleasure - some by arriving, some by leaving, a few by just staying away". Make your choice.**

**Anyway the topic seemed important enough to the editors of "Communities" journal No.122 of Spring 2004 to dedicate a sizable part of that issue on how to handle it. So - with thanks to "Communities" - I lift the following piece by Kristina Jansen for your benefit:**

## Guess Who's Coming to Dinner

Coming home from work one evening, I walked into a scene of hustle and bustle in the kitchen of Orinda Co-op, our 25-year-old community of 100 or so friends living in a rural area near the coast of Southern California.

Janie was placing rolls into a linen-lined basket and directing Nicole where to find the extra butter. Howard stood whistling at the stove, basting pans of his special baked *chicken a l'orange*. Lana picked out the crystal glasses, and asked someone to bring in a few extra chairs. "Allie wants to set the main table for twelve," she said.

"We must be having visitors," I thought.

*Visitors.* It's always interesting to watch the interactions between ourselves and our guests. There's a certain thrill to opening ourselves up to new people, as it offers the chance to discuss ideas with outsiders who may or may not share some of our beliefs. It's also an opportunity to reminisce about our community history together, to tell stories about our struggles and our most embarrassing moments, to laugh at ourselves and to be proud of what we've accomplished. When visitors are open and engaged in what's going on, hosting them can be wonderfully stimulating. If they seem bored or the conversation becomes awkward, we can still have fun together, but it's less thrilling. The worst though, is when the visitor is contentious, condescending, or rude.

In general, most Orinda members are open to visitors, but as a community we don't actively seek them. Typically visitors are personal friends, acquaintances, or family members of an Orindian. Usually the person has come to visit the individual member, but often he or she also has an interest in the

member's life, and would like to understand more about our community as a way of getting to know the member. It's really all about making friends. We don't have organized procedures for visitors, but there are things that we commonly do for people who visit us for the first time. For example, they are invited to dinner or lunch with some of our most engaging community friends and/or those with whom they have something in common. Usually we'll tell funny stories, and talk and hang out together. If it's appropriate, we may show one of the videos we've made about our life or our history together. If the visitor is staying overnight, a room will have been made up for them, and Orindians who are "hasty" types will make sure the visitor has everything they need. If the visitor is someone who is really interested in our community life, we may invite them to our periodic "talks," our forum for getting our feelings, discussing ideas, and keeping current with each other. If this wouldn't be appropriate for a particular visitor, we probably wouldn't schedule this kind of community process while they're staying with us.

Inclusiveness, curiosity, a joy of hosting - these are traits we Orindians highly value in ourselves and in others. Thus we enjoy hosting visitors, especially if they are people we come to like. A likeable visitor is someone who is enjoying him or herself among us, who is respectful of our life, nonjudgmental, open, and willing to participate. An unlikable visitor is one who demands special treatment, who is disrespectful to the people providing the hosting, who is picky about activities, or who is more interested in preaching his or her beliefs or philosophy to us than in learning about us. However, when a person is visiting, we don't usually confront the negative behaviors or unlikable traits unless the person seems to want to stick around.

So much for the hosting part. Now what about the visitor's point of view? Not to worry: Suzanne Hirsch gives us the guest's angle from her rich personal experience, also reprinted from "Communities":

## The Quest for Communal Life in New York City

It seems like I'm trying everything. And yet somehow it's still not enough. Maybe I'm just impatient, but then I have a tendency for self-doubt. Are my goals too lofty? Please allow me to describe them to you.

I want to live in community. But I also want to work towards advancing society's recognition of community living as an option. As a psychologist working in a community-based mental health clinic, I constantly observe the tragic results of an alienated, individualistic society.

The three most common themes my lower-income clients present include inadequate housing, extreme loneliness, and low self-worth. They have lost touch with their personal goals and strengths as they continually struggle to make ends meet. Their fear and anxiety about their future exhaust the energy they might otherwise use to achieve their potential. They commonly perceive a solution to be pleading for disability benefits from the government. They compete with each other on matters of "deserving" disability benefits; often directing anger at other

people in the same position. Contrast this individualistic perspective with the varieties of community living arrangements, which I believe are psychologically healthier, and increase the potential for taking greater environmental responsibility, receiving social support, and achieving personal goals. Community living addresses the three common themes I find in clients (inadequate housing, extreme loneliness, and low self-worth), because they can foster a sense of connection and economic self-sufficiency among the lonely, depressed, impoverished, and disempowered. But the obstacles to building this dream are so numerous, especially in an urban setting like New York City where I live, that I sometimes wonder if the most that I can achieve is merely writing and talking about community. And that is mostly what I do.

As far as my own communal living experience, I have been dedicated to studying (as my dissertation was about student housing co-operatives), living in, and creating community ever since I left the student housing co-op that got me interested

in all of this about 10 years ago. I have continued to move from one communal housing situation to the next, depending on the job, school, region, etc. Two and a half years ago I moved here to start a job in the Bronx. And now a new group of friends and I are building a vision of our ideal community. But anything that involves a living situation in New York City means trouble - otherwise known as exorbitant sums of money for the high cost of housing. It's unfortunate, since communal living is ultimately so economical and my friends and I happily embrace simple living. Yet embarking on this endeavor is so expensive, that we are rendered only to imagine imagine how our vision would unfold.

*Suzanne Hirsch, Ph.D. currently resides in The Penington, a Quaker founded collective. She is forming a non-profit organization called Collective Housing for Interdependent Living Initiative (C.H.I.L.I.) for individuals with low economic status. She welcomes feedback.*

*Ecohouse2001@yahoo.com.*

Enough of that. Ever heard of Rudolf Steiner? If you want to learn a bit more about his ideas and their applications, you might want to read the following excerpt from "Camphill Correspondence", from the July/August 2004 issue. By the way, an honourable mention is given to our old friend Jan Bang, on a Camphill Community in Norway - hello there!

**Fringe benefits** – *Originally from The Guardian, Wednesday March 31, 2004*

**Village communities for people with learning disabilities should be closed, argues the disability lobby. But what if the people who live there are happy?**

A mighty heave, and James Kerry pushes the last of the cows into the barn for milking. 'We work hard, you know,' says the 27-year-old, wiping his brow and looking out across the valley. 'But it's a great place to live.'

Home for Kerry is Botton Village, a community for adults with special needs set in the heart of the North York Moors. Kerry is one of 130 people with some form of learning disability who live in the village alongside 100 permanently resident carers.

It is not just the population that makes this village different. Botton is a Steiner community, so every aspect of life, from farming to healthcare, is underpinned by the teachings of the Austrian philosopher. Its secluded location - Botton is several miles from the next village - and the unconventional way of life gives the place an air of intrigue, so that when you descend into the valley for the first time it's akin to entering a secret world.

Established in 1955, Botton is one of 11 village communities in Britain owned by the Camphill Village Trust. It is partly state-funded, but the community bears a closer resemblance to a kibbutz than a care facility.

Disabled residents, or 'villagers', as they are known, live in extended family homes together with carers, or 'co-workers'.

Everybody shares household chores and 'families' sit down together three times a day to eat. People work on the farms and in the village's

numerous craft workshops, but nobody gets a wage. Instead they receive a weekly allowance that covers basic needs, and have an equal stake in deciding how the community is run.

For all its differences, Botton feels like an ordinary village. At nine o'clock every morning, dozens of residents can be seen making their way to work along the winding dirt track that joins Botton's craft workshops. At the centre of the village is a bakery, creamery and a coffee house, which the villagers help manage. There's a church and a hall that doubles as a cinema, and entertainment is laid on every night of the week. There's also a thriving adult skills and education programme.

However, not everything is as rosy as it seems. When Botton Village reaches its 50th anniversary next year, celebrations might be muted. The long-term future of such communities is far from secure. The head of the British Council of Disabled People (BCODP) says such village communities should be closed down and the government seems, at best, ambiguous about them.

The consensus, among the disability lobby at least, is that village communities are outmoded, and that the way forward is 'supported living', where people are integrated into wider society. Nick Poole, village elder and spokesman at Botton Village, not surprisingly, finds such views frustrating. 'Why shouldn't village communities like ours be used as a model for future provisions?' says Poole, a 30-year resident. 'We have 50 years' experience of caring for vulnerable people, and those who live here value us highly.'

As a special bonus for those that like that kind of thing, here come some wise quotes from "Light and Shadows" edited by A.Allen Butcher of Denver, Colorado:

As man advances in civilization and small tribes are united into larger communities, the simplest reason would tell each individual that he ought to extend his social instinct and sympathies to all members of the same nation, though personally unknown to him.

Charles Darwin, *The Descent of Man and Selection in Relation to Sex*, 1904.

Sharing, not hunting or gathering as such, is what made us human. " People help each other all the time, and they are motivated to, not by repeated calculations of the ultimate benefit to themselves through returned favors, but because they are psychologically motivated to do so. This is precisely what one would expect; over countless generations natural selection favored the emergence of emotions that made reciprocal altruism work, emotions such as sympathy, gratitude, guilt and moral indignation.

Richard Leakey, *People of the Lake: Mankind and Its Beginnings*, 1978.

Cowardice asks the question: is it safe? Expediency asks the question: is it politic? Vanity asks the question: is it popular? But conscience asks the question: is it right? And there comes a time when one must take a position that is neither safe, nor politic, nor popular - but one must take it simply because it is right.

Dr. Martin Luther King Jr.

The life of the individual only has meaning in so far as it aids in making the life of every living thing nobler and more beautiful.

Albert Einstein (1879 - 1955)

How selfish so ever man may be supposed, there are evidently some principles in his nature, which interest him in the fortune of others, and render their happiness necessary to him, though he derives nothing from it, except the pleasure of seeing it.

Adam Smith, *The Theory of Moral Sentiments*, 1790

I must not fear. Fear is the mind-killer. Fear is the little-death that brings total obliteration. I will face my fear. I will permit it to pass over me and through me. And when it has gone past I will turn the inner eye to see its path. Where the fear has gone there will be nothing. Only I will remain.

Frank Herbert, *Dune*

The practice of meditation is not an individual matter. We have to do it together... It is possible that the next Buddha will not take the form of an individual. The next Buddha may take the form of a Community, a Community practising understanding and lovingkindness, a Community practising mindful living. And the practice can be carried out as a group, as a City, as a nation.

Thich Nhat Hanh

The smart way to keep people passive and obedient is to strictly limit the spectrum of acceptable opinion, but allow very lively debate within that spectrum-even encourage the more critical and dissident views. That gives people the sense that there's free thinking going on, while all the time the presuppositions of the system are being reinforced by the limits put on the range of the debate.

Noam Chomsky

If we don't do the impossible, we shall be faced with the unthinkable.

Petra Kelly

The human being of the West has abandoned being human and has turned himself into an individual... community has died in them.

Nicolas Aguilar Sayritupac, Aymara Indian, Lake Titicaca, Bolivia

At the root of all Green political action is nonviolence, starting with how we live our lives, taking small, unilateral steps toward peace in everything we do. Green politics requires us to be both tender and subversive. Affirming tenderness as a political value is already subversive. In Green politics, we practice tenderness in relations with others; in caring for ideas, art, language, and culture; and in cherishing and protecting the Earth. To think Green is to build solidarity with those working for social justice and human rights everywhere, not bound by ideologies.

Petra Kelly

Fear not the path of the truth because of the lack of people walking on it.

Fadia Rafeedie

People must get away from the idea that the serious work is restricted to beating to death a well-defined problem in a narrow discipline, while broadly integrative thinking is relegated to cocktail parties.

Murray Gell-Mann, Santa Fe Institute.

All quotes taken from:  
Light and Shadows  
Fourth World Services, PO Box 1666,  
Denver, CO 80201  
A. Allen Butcher-June, 2004

An answering machine in a commune? Great God, what next? Interactive T.V.? A lazer gun?  
From Springtree's "Newsletter" of December 2003, we lift this little tidbit - amazing!

## "IS THIS SPRINGTREE?" by Toots

Andy and Evelyn decided to install an answering machine on the phone, as had been done during other low-population times, when Tom and Toots left for a long vacation in autumn, 2002. We all agreed later to leave it there, as now we have many instances of no one being in the house. We hashed out a protocol and even a managership, in good commune style,

It's taken our friends and neighbors a lot longer to get used to this new system. Maybe we've let them down; maybe we were supposed to be carrying the low-tech flag on this issue - after all, we still proudly use a dial phone in the main house.

But here we are, trying to help those who want to be in touch with us. "Is this Springtree? - I didn't know you had an answering machine," a neighbor needing a ride to town recorded early this month. Enough people left a message, then - thinking perhaps it couldn't be us and they'd mis-dialed - called back to leave the message again.

"I think it's the first time in my history I've gotten a message machine at Springtree," a New York City friend recorded in October. Well, as we say in our meetings, how do you feel about that? Obviously, not just right: someone who calls fairly regularly left the message, "Your answering machine always throws me - I'm just not expecting it",

"Is this the Springtree message thing? I've never heard this before," a local former member left on the machine for us to ponder. Maybe it isn't us. Maybe we've changed.

For good measure, a little anti-TV publicity column by JAZ Writer - from a Twin Oaks folder:

## **Women on the job...**

**By Jaz Writer**

*"We have made an agreement that there will be no live TV here, so I'm not being confronted on a day to day basis with unrealistic images and ideals of how a woman should look and act, nor constantly reminded that there are standards, which I had no part in creating, that I am not meeting. Therefore, what I do see on a day-to-day basis is a variety of women feeling free to express their true identities, talents, and unique beauty, which in turn helps me connect with my own. And while we do show movies every weekend, I find I am less interested in what Hollywood has to say about life, and more interested in what I have to say about it. I not only found my voice here, but the confidence to use it."*

Bye bye now, still hope to hear from you-all! Shalom!  
Joel Dorkam, Kibbutz Tsuba

And now, for a somewhat surprising Finale - from Shalom Connections - a "Sabbath-Keeping" recipe by Lauren Barron of Hope Fellowship. Quite touching, I believe. Give it a try?

## **Some Ideas for Sabbath-Keeping** By Lauren Barron, Hope Fellowship

### As Individuals

1. Recognize the importance of Sabbath, the call to obedience of this command, and the promise of blessing associated with it
2. Prepare for the Sabbath so as to allow for a sustained time to turn our focus away from work and toward the Lord and the things of the Kingdom.
3. Set aside time for individual meditation / reflection / prayer / spiritual reading
4. Abstain from work or chores on this day. Choose instead to enjoy the work that has already been done and completed.
5. Avoid commerce (buying / spending / shopping) on the Sabbath. Choose instead to enjoy the gifts we have been given and God's provision for us rather than trying to acquire more.
6. Consider special acts of mercy or service on this day

### As Families

1. Set aside special time together as a family (games, walks, music, sharing family stories or reading aloud, looking at photo albums, etc.)
2. Consider having a regular, special meal together (special foods, dishes, flowers, table linens, candles, or blessings at the table are some ideas)
3. Consider prayer together or scripture reading together as a family
4. Consider fasting from media such as TV, newspaper, telephone, videos, computers, etc. on the Sabbath
5. Consider special acts of mercy or service as a family on this day

### As Community

1. Agree on Sunday as a recognized Sabbath day for our community
2. Continue celebratory and participatory worship
3. Try to focus in worship on thanksgiving, celebration and recognition of what God has already done, instead of asking for more. Consider saving supplication and prayer requests for another day.
4. Continue our focus on Bible teaching and learning from scripture on Sabbath
5. Avoid scheduling of other activities to preserve as much of the day as possible
6. Continue to show hospitality to family, friends and strangers

# RUSSIAN ECOVILLAGES

The burgeoning ecovillage movement in Russia is the subject of our feature in this issue. We start with a report of the first Russian ecovillage network meeting, then reprint correspondence between Sol, our secretary, and Vasudeva from Grishino, supplemented with some background on Grishino ecovillage.

The first Russian ecovillage network meeting was held on June 11-13, 2004. We are grateful to GEN-Europe for their financial support, which made it all possible. We are also thankful to Jonathan Dawson, who came to support our meeting, and to represent GEN-Europe.

We met on the June 11th in the Culture department of the main exhibition center in Moscow, where the Russian ecovillages photo exhibition was presented. It was a meeting open to the public. Representatives of Russian ecovillages Nevoecoville, Grishino and others presented their ecovillages and answered questions. Jonathan presented GEN-Europe and also answered many questions. Several media projects were also presented, including the newspaper and magazine "Rodovye poseleniya" (the name of new kinds of ecovillages in Russia), the website "EcoRus" and others.

Our meeting continued at the Kitezh community, on June 12th and 13th, where we decided to establish our national network - for friendship, cooperation, sharing our experience, supporting each other and creating a common information space.

Here is a brief summary of our meeting. We decided to:

1. Create the Russian ecovillage network website, where there will be information (in Russian and English) about the network and about Russian ecovillages that want to be presented on this site. In addition, there will be links to the websites of these ecovillages and to GEN-Europe.
2. Cooperate in areas of eco-tourism and education and to build joint websites.
3. Become a member of GEN-Europe as a national network.
4. To meet every year in one of the Russian ecovillages.
5. To make a calendar of events for members of ecovillages in the Russian network.
6. To donate money towards the up-keep of our common website.
7. To work with the Russian press / magazines to advertise the activities of the Russian ecovillage network.

We asked Jonathan many questions, about organizational and functional aspects of GEN-Europe and found out a lot of really useful information. It was very good for us to hear how national networks work in other countries.

Kitezh community provided ideal conditions for our meeting. And the meeting was held in an atmosphere of mutual understanding, support and uplifting creative spirit.

Unfortunately not all Russian ecovillages came to the meeting: only Nevoecoville, Grishino and Kitezh were in attendance. A representative from Kovcheg ecovillage was able to attend the meeting in the exhibition center in Moscow but not to come on to Kitezh. Kitezh community decided not to become a member of the Russian ecovillage network, but to cooperate with us in eco-tourism and educational programs.

Vasudeva V. Kirbiatiev

Representative of the Russian ecovillage network

From: Vasudeva  
[vasudeva@e-mail.ru]  
Sent: Tue, May 04, 2004  
To: Sol Etzioni  
Subject: Re: Community contact

Dear Sol,

Our community is young, but all of us have previous experience in communal living. I personally believe that it is in our blood and comes from our ancestors, who lived in communities, with happiness and in harmony with each other and with nature. Modern "civilization" has depredated and the real history about our ancestors is hidden from us. I mean ancestors of all people and nations. There is a big movement in Russia now, simply called the "Anastasiya" movement, which comes from the books of Vladimir Megre about Anastasia - a young woman, who lives in Siberian taiga. Anastasiya revealed a lot about the real history of Humankind and about how our ancestors lived on our planet. She addressed the subject of how people can live in ecovillages and communities, as well as about how to raise children. The main idea of the Anastasia movement is to establish ecovillages/communities on the land. The books of Megre are popular all over the world now and have been translated into many languages, Hebrew included.

With best wishes,  
Shalom,  
Vasudeva



In the northwest of Russia, in the historical village of Grishino (300 km North East of St. Petersburg), at the confluence of two rivers, we have for over ten years lived and built up an ecological village.

We came here from different cities to live on the land in harmony with each other and with Nature. We all have different world-conceptions, but we are learning to accept each other and to co-create together our community.

Twelve of us live in Grishino all year round. We have several traditional Russian styled, community and private houses. We grow what we eat in our vegetable gardens, and gather lots of herbs from a large meadow of wildflowers. Our ecovillage is surrounded by natural forests, where we gather berries, and mushrooms, and in which there live many kinds of wild birds and animals, like beavers, moose, bears, hares, foxes, wolves, wild cats, and many others. We are starting a project on ecological forest management.

We aim to continue the cultural traditions of our ancestors, learning the folk arts, their songs and dances, woodcraft, ceramics and village architecture; and we are endeavouring to create a family school for our children.

Each summer we hold seminars for adults and children where one can participate in the spiritual life and work of our community and to merge with the spirit of Russian nature.

From: <http://www.grishino.ecology.net.ru/en/index.htm>

**Sol: How did the community start?**

Vesudeva: Two people came to this place with a vision to start a community. I was one of them.

**S: Is there one strong personality in the community?**

V: We all have strong personalities. But I think the vision of my wife and I has a big influence on the direction of our community development.

**S: How do you get new members?**

V: People come and stay. If we like each other, they stay and live with us.

**S: How do they get to hear about you? Do you have conditions for new members or can any one join?**

V: Many people hear about us from our website. Also, many just hear from friends and then come.

**S: How do you get on with your neighbours? Do they think that you are crazy, as happens in many parts of the western world?**

V: Initially, they thought that we were crazy, but now we have got to

know each other quite well and now they don't. We are closer with some of them but not with others.

**S: Is there a Russian eco-village organization?**

V: Yes, there are some organizations, one of them being the Anastasia movement, which is widespread and has many local organizations.

We have just formed the Russian ecovillage network at our meeting in Kitezh (See previous page)

**S: How many communities were represented there? About how many people altogether?**

V: The first part of the meeting was in Moscow and there were 6 communities represented. Then we were at the Kitezh community and only three communities were represented there.

**S: As you guessed, I was most interested to hear about the "Anastasia" movement. I had never heard of it or of her or of the author. How big is it? Hundreds, thousands?**

**Only in Russia itself?**

V: Thousands and maybe already millions in Russia, also in Europe, America, Israel...

**S: What does it mean to be a member of the movement? Are you a member?...**

V: It's mainly informal, but there is an official movement. I do not have their rules on membership but I am sure they are very simple.

**S: What can you tell me about Kitezh itself?**

V: My good friend Liza from Findhorn has been working with Kitezh for years. The main goal of the community is to help orphaned children. There are mainly psychologists and teachers who live in the community.

Vasudeva,  
Grishino Community,  
P.O. Soginitsy, Box 32,  
Podporozhskii rayon, 187743  
Leningradskaya oblast,  
Russia





**Welcome to “Kibbutz Shorts”, where we discover what’s new on the Kibbutz in an update from around Israel.**

Compiled and translated from kibbutz publications by Yoel Darom,  
Kibbutz Kfar Menachem

### **NO LIVE ORGANISM WITHOUT CHANGE**

Hicky Kaspi was one of the enthusiastic idealists who left their former life in the United States, in order to form a new, pioneering Kibbutz in the Galilee, some 50 years ago. During the last 10 years or so, this place, called HaSolelim ("The Way-Pavers"), slowly but steadily debated and decided to travel a new road and has left behind most of its collective life-style.

Most of its members went along with this new trend, hoping that that would better their economic situation, but not Hicky. He went so far as to take the matter to court - one member against all - under the slogan "They have stolen the Kibbutz from underneath my feet".

The judge's verdict, at the end of lengthy deliberations, was clear-cut: Every living body undergoes changes, in nature and in human society, and when such changes are initiated and supported by a decisive majority, they have full legal power, however disappointing this may be to one or a few who want to hold on to the old, traditional ways.

### **OLYMPIC COMMUNITY**

The Olympics are not usually the concern of intentional communities, but there is an impressive kibbutz connection with the 2004 Games. The plastic factory of Kibbutz Ramat Yochanan was chosen to build the giant roof over the main Olympic stadium in Athens, after it developed a special type of coloured, solar-resistant poly-carbonate tile for the project. Their competitor was no less than General Electric! Imagine it – a commune wins out over a major conglomerate. Is this a world record?

### **CREATIVITY**

In the meantime the creative abilities of Kibbutzniks seem not to diminish at all. On the occasion of the yearly "Israeli Book Week", the statistics showed that a large number of books that came out in 2003/4, were written by Kibbutz members, in all categories: novels and poems, science and archaeology, history, children's books, a number of important biographies and more. And from a random check it seems that even nowadays, in the midst of the T.V. age, Kibbutz people find the time and inclination to actually read (and write) books.



### **SOLIDARITY**

Kibbutz Ein Harod has not forgotten its pioneering past. After two of their sons joined the young commune Eshbal, who concentrate mainly on educational projects, the 80-year-old old Kibbutz committed itself to extend any help the youngsters need - in machinery and tools, professional advice and assistance, free use of their swimming pool, joint holiday celebrations and more. That's a nice example of "inter-Kibbutz solidarity".



### **NEW AND OLD COMMUNES**

In the midst of the summer heat, 200 people met in Givat Haviva to discuss their ideas and intentions for their communal future. They came from the urban Kibbutzim and the Youth Communes, "educational" Kibbutzim (like Eshbal. mentioned above) New ideas, means and ways were debated to consolidate these communes and ensure the success of their work for a better society.

Two reports from the ICSA 2004 CONFERENCE - the first from Eli Avrahami, researcher and veteran member of Kibbutz Palmachim, followed by a summary from Valerie of Twin Oaks.



A rare, heady mix of academics and community members from 4 continents participated in the eighth International Communal Studies Association Conference, held at the end of June in Amana, Iowa, in the heart of the corn belt of USA. There, for 80 years until 1932, existed a group of 7 originally German, pietist communes, based successfully on both agriculture and industry. The ideological erosion of the third generation and the worldwide economic crisis brought about the well-planned breakup of their communal lifestyle. An organized body has turned Amana into a tourist attraction, preserving the communal tradition and archives. The similarities and differences between the fate of Amana and the present kibbutz crisis were thought provoking, not only to the 15 kibbutzniks present.

Such conferences have been held every 3 years since the first in 1985, at Yad Tabenkin, Israel. The papers presented came from various fields of the humanities and social sciences: history, sociology, education, economics, utopian thought and more, as well as literary and artistic expressions of communal living. All this in addition to various presentations by actual community members. These covered the whole range of intentional communities: communes (therapeutic, political and spiritual), eco-villages, co-housing and kibbutzim. Prominent among them were Damanhur (Italy), Earhhaven (USA), Padanaram (USA), Solborg Camphill (Norway), Sun Oak cohousing (USA), Twin Oaks (USA) and ZEGG (Germany),

The 3 plenary sessions were devoted to the Amana story, the state of the kibbutz movement and a fitting tribute to Prof. Yaacov Oved, historian and member of Kibbutz Palmachim, after 20 years sterling service as Executive Director of ICSA. Despite his retirement, the organization's office will continue to be at Yad Tabenkin. Prof. Dennis Hardy of the UK was elected President of ICSA, replacing American Prof. Tim Miller.

A fuller report of the conference will appear in the next issue of ICSA Bulletin. The website [http://www.ic.org/icsa/docs/ICSA\\_eBook.pdf](http://www.ic.org/icsa/docs/ICSA_eBook.pdf) where the proceedings of previous conferences are available, will soon include complete coverage of ICSA 2004.

Eli Avrahami. Kibbutz Palmachim

Phoenix and I participated in the ICSA (International Communal Studies Association) conference. The ICSA focuses somewhat on historic and contemporary communities, some of which tend to be more communal (tend to be income-sharing, etc.), and the participants (about 70 people total) are a combination of academics and actual communitarians, from the US, Israel and Europe primarily.

The conference was held at the Amana Colonies in Iowa. They own 26,000 acres, and used to be completely communal. Founded in the mid-1800's, in the 1930's they stopped being communal. Community members received shares in the new business arrangements and originally a guarantee of free medical care for life, although that was later rescinded. There are a plethora of privately-owned shops at which you can buy historic-type items and no lack of German food (think lots of fatty meat and sauerkraut) as they were originally settled by Germans seeking religious freedom. Some descendents of the original community members have established a historical society there and focus more on it's communal history.

People at the conference presented papers on a variety of subjects relating to communal living, and the theme of the demise (privatization) of the kibbutz was a strong theme. . Phoenix and I gave two presentations, one on the general theme of the ways in which Twin Oaks continues to remain a very communal economy and the ways in which we are drifting towards individualization, and another on the general theme of various types of ideals and if/how some may have shifted, especially as we have become much more stable and left our pioneering days far behind. We also talked about the FEC, answered questions about Twin Oaks, and asked questions of other people about their communities and studies.

It was interesting to me to hear about the similarities between daily life on the kibbutz, and life at TO. (communal kitchens, communal budget for clothing, etc.) What was noticeably different was the fact that they characterized what they/we are doing as "socialist ideology", whereas we don't put it that way (and of course there's a very different context between what that might mean in the US and in Israel). There was also overlap with other communities that are or have been income-sharing, like the Camphill communities, and Padanaram, a religious community in Indiana. Here is a list of all the contemporary communities that sent representatives:

European:  
Camphill (Norway)  
Damanhur (Italy)  
Kibbutz Degania (Israel)  
Kibbutz Lotan--the "green/eco" kibbutz (Israel)  
Other Kibbutzim I don't know the names of  
L'Arche (Canada)  
ZEGG (Germany)

American:  
Dunmire Hollow (TN)  
Earthaven (NC)  
The Farm (TN)  
Padanaram (IN)  
Sandhill (MO)  
Twin Oaks (VA)

The most exciting and gratifying part for me personally was meeting and being around so many people, from this and other countries, who are as devoted to (fanatical about) communal living as I am. While Twin Oaks is generally supportive of this idea/reality (obviously), I often feel in a very small minority of people here who are very passionate about the overall concept, interested in endlessly discussing the concept, and actively engaging with people involved in building this movement. If you see yourself as falling into this category, let's talk more!

Valerie, Twin Oaks

**Cohousing by Joani Blank from Swan's Market Cohousing in Oakland, Calif., where Joani has lived since March, 2000. Joani has enjoyed living in cohousing for more than twelve years.**



**Joani Blank**

The cohousing movement began in Denmark in the late 1960s and came to the United States twenty years later. The Cohousing Association of the United States describes cohousing as "a form of collaborative housing that offers residents an old-fashioned sense of neighborhood. In cohousing, residents know their neighbors very well and there is a strong sense of community that is absent in contemporary cities and suburbs. Cohousing communities consist of private, fully-equipped dwellings and extensive common amenities. . . . They are designed and managed by the residents who have chosen to live in a close-knit neighborhood that seeks a healthy blend of privacy and community."

Perhaps some personal stories will best illustrate the ideals of the cohousing movement.

On a typical morning, as I walk my toy poodle, Bapu, toward the garden I greet my neighbor Mark, who is bringing the morning papers up from the garden gate to leave at our neighbors' doorsteps. I may wave hello to Sarah, seated at the breakfast table in her house, and say hi to Neil, opening his door for his two cats. Later, on my way out through the common house I may pass other neighbors clearing out the kids' room in preparation for their weekly yoga class. Wow. By 7:15 a.m. I've already said good morning to eight of my neighbors.

Since I work at home, I sometimes sign for deliveries, let in service people, and play with Talia, a toddler, while her mom runs an errand or needs some uninterrupted time to finish a sermon (Talia's mom's a Unitarian Universalist minister). I've been called during the day by neighbors away at work to ask if I'd look for a phone number on a scrap of paper they've left on their desk, close windows against an unexpected rain, or move a batch of their laundry from the washer to the dryer.

One recent Tuesday was a common dinner night, and about twenty of us ate together. John and Cheryl prepared a wonderful vegetarian repast topped off with one of John's spectacular desserts. As all our cooking teams do, these two folks did every bit of the meal preparation for that night (menu planning, shopping, cooking, serving, and cleaning up). The rest of us got to relax, eat, and chat with the neighbors during the dinner hour. I cooked the week before, so I could enjoy up to three meals a week for the next five weeks; that's fourteen more common dinners before it's my turn to cook again.



**Swan's Market Cohousing**

The garden committee was meeting after dinner, while on the spur of the moment Nick let us know that the movie *The Matrix* would be shown on the new large-screen monitor at his place. Someone volunteered to bring popcorn. As I headed for home, I stopped to commiserate a bit with Madeline, who had been having a very hard time with her teenage daughter, and congratulated Jim on his son's graduation from college. A little down the walkway, Dana asked me to hold a plant while she prepared it for repotting, then invited me in for my opinion about the best second color to paint the small bathroom she and her partner just installed.

## ATTEMPTING A DEFINITION

As a board member of the Cohousing Association of the United States, a national nonprofit body supporting the development and sustenance of cohousing communities in this country, I have had the privilege of visiting a total of forty-five other cohousing communities in the United States and five in Canada. I've been leading Northern California cohousing tours for three years and have led two in Colorado as well.

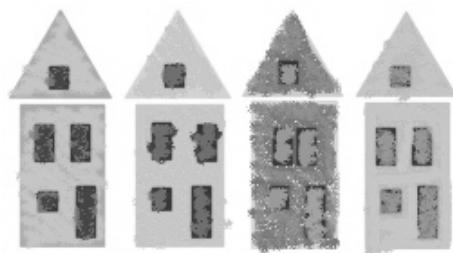


Six elements are characteristic of cohousing communities. If nothing else, these at least should help you start to understand what cohousing is not.

**Participatory process.** Future residents participate in the design of the community so that it meets their needs. Although some cohousing communities are initiated or driven by a housing developer, a well-designed, pedestrian-oriented community without resident participation in the planning may be “cohousing-inspired,” but it is not a cohousing community.

**Neighborhood design.** The physical layout and orientation of the buildings (the site plan) support a sense of community. The private residences are typically clustered on the site, leaving more shared open space; the dwellings almost always face each other across one or more pedestrian “streets” or courtyards, and cars are parked on the periphery. The intent is for the design to be one important factor in creating a strong sense of community.

**Common facilities.** In cohousing, common facilities are designed for daily use, are an integral part of the community, and are always supplemental to the private residences. The common house typically includes a common kitchen, dining area, sitting area, children's playroom, and laundry. It perhaps also has a workshop, a library, an exercise room, a teen room, a crafts room, or guest rooms. Except in the case of very compact urban sites, cohousing communities usually have playground equipment, lawns, and flower and vegetable gardens, and occasionally they have a few acres of open space.



**Resident management.** Cohousing communities are managed by their residents, with regular—usually monthly—meetings, where the whole group, supported by a number of committees, develops policy and solves problems. Residents also do most of the work required to maintain the property, each community creating a work-share arrangement unique to itself. More and more cohousing communities are learning what works and what doesn't from others who have been down the road before.

**Non-hierarchical structure and decision making.** Many groups start with one or two “burning souls” but as new people join the group each person takes on one or more roles consistent with his or her skills, abilities, and interests, and leadership broadens. Most cohousing groups make all of their decisions by consensus, although many groups have a policy for voting if consensus cannot be reached after a number of attempts. It is very rarely, if ever, necessary to resort to voting.

**No shared community economy.** As a group, the community does not engage in any income-generating activity. Occasionally, a cohousing community will employ one of its own members to do a specific (usually time-limited) task, but more typically the task will simply be considered to be that member's contribution to the shared responsibilities.



# Forum - Taking To A Common Human Stage

magazine  
**permaculture**  
SOLUTIONS FOR SUSTAINABLE LIVING



*The past year has seen a Global Ecovillage Network News section incorporated into Permaculture Magazine UK. ZEGG, Zentrum für Experimentelle Gesellschafts-Gestaltung (Centre for Experimental Society Design) has been featured in the last two issues. It is a pioneering ecovillage in Germany, full of new cultural paradigms and ecological innovation. Long-term members, Dolores Richter and Achim Ecker, describe one social process that has successfully relieved the community of much potential conflict - Forum.*

There are two distinct but complementary fields of behaviour in every community that must be sharply separated before people can trust each other. The community must make a clear differentiation between problem solving and decision making on the one hand, and processes designed to make ideas and intentions transparent on the other.

In both arenas, questions of power, love and sex may intrude. If these issues are not transparent, paranoias, distrust, feelings of alienation and cliques arise that will invariably undermine the community's problem solving

ability. In Forum, we can reveal our patterns of power and rank and lay bare what is happening in our love lives, bring to awareness our real intentions, and give both the light and dark their due.

For the decision making issues, ZEGG has the plenary which is meant to be the place where objective issues can be discussed and developed. Forum, by contrast, is an artistic way of personal sharing, a stage for whatever is happening inside ourselves. Here our true motivations, our deep feelings, longings, ideas and emotions become 'public'. This focus on transparency, sharing and clarifying unsolved situations of daily life makes it an invaluable catalyst for one's own growth.

Sometimes we are surprised by what we say when we step fully into the role of the presenter in the centre of the Forum and the process begins to flow. From what we see in ourselves and from what we see in others, we are surprised to discover the complexity of the human phenomenon. We may see its beauty, its potential, its paradoxes and its violence in a kaleidoscopic way.

Forum is designed to work with people who are living together, sharing a common vision and who are committed to certain values such as trust, truth, love, solidarity and responsibility. A central and essential value for Forum is trust. The goal of Forum is not directly to resolve conflicts. It is to make transparent the background - the emotions, experience and thinking that let a person act in a certain way. Once it is visible to the presenter and the surrounding circle, the basis is created on which conflicts can be resolved as trust is built.

## How It Works

The individuals making up a Forum sit in a circle. One person goes into the middle as though going onto a stage and the others form the audience. The presenter gets the full attention of the group, with the power and the space to speak and act without being interrupted by the others who initially play the role of observing spectators. Each Forum, usually lasting about 90 minutes is guided by a facilitator and a co-facilitator. The facilitators alone may intervene in the presenter's process.

In the beginning it is important that everyone in the circle, containing the potential presenters for the session, delegates to the facilitator full trust to direct the process. Facilitating is far from a neutral activity because the values underlying Forum imply a partisan position. Forum supports what is authentic, alive and true.

It supports what comes into the light beyond politeness and the daily games of hiding and disguise. The ideal of Forum is to bring out the beauty of the person revealing their highest potential.

We ask more about the motivation to change the situation, where the presenter's contribution is to solve it, and how he/she can look at it from a higher perspective and learn from it. For example, if a person envies a quality of another she may express that playfully. To bring out that person's potential, the facilitator can ask for the qualities she loves within herself and let her embrace and strengthen them by acting them out.

When the presenter has finished, the others can step into the middle to give feedback and express what they perceived. Now the presenter can learn what others think about him or her and what they have to say to supplement, broaden and sharpen the personal issue he or she brought forward. The discovery of what others think and value about us and what perhaps keeps them from loving us provides the essential social feedback.



## Humoring The Dark Side

What comes to the surface when we begin working in Forum is not always nice.

In the beginning, the suppressed and the hidden emerge into the light of awareness. An effective and skilful Forum, however, will bring out the dark side with humor, or in some other theatrical way so that it can be perceived without judgment. Forum wants to lift the energy level and trigger the life force and its expression. When the energy is successfully raised a change of perspective on both the body and soul level happens.

Sometimes this energy shift can be very simple, as when the facilitator invites the presenter to move faster, or to exaggerate gestures, or to put a sound to the feeling. Trying out different ways of behaviour and theatrically acting out emotional processes is an important step toward disidentification, 'I come to see that I am not this anger, I am not this fear, I am not this jealousy'. To lose identification with these passing states is to have found an inner position of witnessing what is going on and of standing back from it. It is to have found your unchanging centre. At the same time, forum is no substitute for each individual's ongoing personal inner work.

In past years there has been interest from other communities to use forum as a 'technique or method' for building interpersonal structures strong enough to withstand the conflicts that arise out of living and working together. To assist their work we began to offer Forum courses and seminars. The formulated rules and forms cannot be used in a rigid and fixed way, however.



Through actual experience a group grows in competence and unity and eventually it leaves the rules behind in the way a child learning to ride a bicycle eventually leaves the training wheels behind. Once understood well and internalized, the forms become a kind of ceremony that raises the energy and magic of the moment.

*Achim Ecker is responsible for Ecology and Permaculture at ZEGG and has written a booklet, 'Sustainability and Ecology at ZEGG'. Dolores Richter has been involved in the community for 17 years. She is the head of education and the guest programme at ZEGG.*

## ZEGG – BELONGING

The whole community is moving and changing. But this seems to be part of the communal development: in intensive periods, fundamental and existential questions arise again and again. We would love to find an answer to all of them, but this is not possible in view of the developmental stage of the community and its individual members.

One of these themes was "belonging", what is our common vision. What connects us all, how much responsibility is everyone ready to take upon him(her)self and who is responsible for the whole group? What are our longings, or our points of injury, of disappointments, how do we wish to live. Is ZEGG still MY place' if so - what do I like here and what do I miss and long for? At the beginning of the summer guest season, we can receive our visitors only if we are open towards each other, in happy mayyars as well as in "hot"

issues as belonging, criticism and injury.

... In our 3-day seminar - together with members of the Niederkaufungen community - we studied different needs and learned how to leave alone strategies of action, overcome judgment, evaluation and limitations and find solutions that satisfy all concerned. The precondition is, of course, my readiness to put myself "into" the other person and realize his/her needs.

Last March we hosted our annual members-and-friends meeting, in which we thanked our friends for their financial and ideological support. It was so touching to realize how many people see ZEGG as a place for re-fuelling' for opening their hearts and displaying love...

Some of us summed up this meeting

with these words: "What connects us all is the longing for an alternative, meaningful way of life... in a world that is free of all violence". The fundamental question was and is: How much common arrangements are needed to feel as a community? How much connection to the whole does each member need to feel belonging, according to his/her own free decision?

From the ZEGG "Round-Letter", Spring 2004-05-06

Ramona Stucki, Teresa Heidegger, Bill Nickl

CONTACT:  
ZEGG Ecovillage  
Rosa Luxemburgstr. 89 14806 Belzig  
Germany  
Tel: +49 (0) 33841 59510 Fax: +49 (0) 33841 59512  
Email: empfang@zegg.de  
Web: www.zegg.de

# Pinakarri Community - Fremantle, Western Australia

THE concept of cohousing started with Danish architect, Jan Gudmand-Hoyer, in 1964.... Around the world there are now several hundred cohousing communities - and most recently, at least three have been built in Australia. One of the first is the Pinakarri\* Community in Fremantle, Western Australia. (\* "Pinakarri" is a Nyangurmarts word meaning "deep listening".)

THE trestle table is covered in home-decorator's paint stains, but on this night the paints and brushes have been cleared away to make room for a smorgasbord of home-made soup, curries, quiche, and hot dishes of organically-grown vegetables. It is what Robyn Williams describes as a "vego/omnivore" and in winter, it is the typical fare when the Pinakarri Community hold their monthly Open House community dinner.

Robyn is a community founder and spokeswoman for Pinakarri - and for this dinner she made the soup. The dining room is on the ground floor of the "common house" - an essential feature of all cohousing projects - and faces out across the yet-to-be-completed, community garden.

Inside, residents, their children and visitors chat while they help themselves to food and find seats at the assortment of dining tables spread around the room. "Though we only have one community dinner a month, we all eat together three times a week, taking turns to cook," explains Robyn "We open the monthly dinners to visitors and invite other people who live in the area. It helps to ensure we don't become too insular and that we stay good neighbours to other people in the street."

The basic community comprises 17 adults and 14 children. But there are other community members who have homes outside Pinakarri's immediate boundaries and on any day there is a constant flow of outside friends, family and supporters.

- "The children love this lifestyle," says Robyn. "Like any kids they complain about rules and jobs. But there are benefits - they have lots of playmates, interesting and

caring adults, eating together, amazing social events and surprises. It makes it all worthwhile - and they set us an example by embracing community living." Among the adults, all decisions are made by consensus.



Pinakarri Community Entrance

"It's important that each person is heard," says Robyn "Each viewpoint contributes to the pool of wisdom for deliberation towards an agreement that is supported by all."

There is also an effort to cut meeting times by discussing issues via email. Most houses are linked through the Internet and residents who do not have private access are encouraged to use the community's computer in the common house. The ultimate plan is to have all houses linked through a local area network and permanent Internet access. But it is a steep learning curve - many only sent their first email this year.

Altogether there are 12 houses on the 3000 square metre block in Fremantle's Hamilton Hill - eight rented from the community, four owned by community members. They were designed by a local architect.

- Pinakarri also has a purpose-built house for a severely intellectually and physically disabled resident who has a live-in night carer and a team of day carers. "This means Pinakarri provides a working model of community-based care for people with disabilities," says Robyn.



Among Pinakarri's adult residents, there are more women than men, including single mothers.

"Most of the single women and single mothers we have here have sought this lifestyle because it gives them more security and companionship than they would find living alone," says Robyn.

One of the single mothers has established a small, family day care centre at Pinakarri, and some of her clients are the other sole parents in the community who have the advantage of a "home child care service" while they go out to work.



The Pinakarri community has contributed to good building design. The houses incorporate a passive solar design to optimise the comfort level of the internal temperature. The design received the Highly

Commended Award in this year's Western Australian Energy Efficiency Awards.

Now the community has begun to wrestle with its own environmental impact. The development has more cars than was originally envisaged, and residents have started to toy with the concept of car pooling. But the community has proved to be a magnet for an organic fruit and vegetable grower - Pinakarri residents and neighbours now provide him with enough customers to sustain a weekly mobile service to the area.

"The eight years we talked about cohousing didn't quite prepare us for what it would be like in reality," said Robyn. "Those first years were like being in Primary School and now we are in the first year of High School - and everything is different. Living like this is a challenge and a risk but the fruits of community living are very, very sweet. I wouldn't change it"



Contact Pinakarri using the email address: [admin@pinakarri.org.au](mailto:admin@pinakarri.org.au)

An interesting study on Pinakarri Community can be found at:

<http://www.sustainability.dpc.wa.gov.au/CaseStudies/pinakarri/PinakarriCommunity.htm>

## Letter to the Editor

Dear Editor,

As an active member of a commune, I have read CALL for some years with much interest and pleasure. The new format is certainly a welcome upgrading, of which you can be proud.

However, as a concerned citizen of the world, I can't help but feel that something is missing in a journal which is produced in Israel. Why is there no reference to the tragic events in your part of the world? Surely you members of the International Communes Desk have strong opinions on what is happening there. I am certain that I am not the only ic member who is very anxious to hear what you think about the situation.

Carry on the good work!

Signature withheld by request.

CALL: As the journal of the International Communes Desk, attempting to cover the world communal scene impartially, we think that there is no room for presenting political issues not linked to communal affairs. As thinking and feeling Israeli citizens, all members of the Desk have plenty to say - not unanimously - about this complex and tragic subject. We think, however, that our informed views should be presented directly by correspondence with any of our readers who ask for it. As a reasonable - we hope - compromise, we have in the past published short letters to the editor about the tragic situation.

At the same time, may we comment that the cause of peace is not advanced by boycotting us, because we are an Israeli-based body. (We have actually been told by someone not to send any more letters from Israel.) On the contrary, such actions are counter-productive.



# What's With the Kibbutz Movement Today?

This is the 2nd and final part of an up-to-date picture of the kibbutz movement today, provided by Dr. Ran Kochan, a central figure of TKM (The Kibbutz Movement).

**Ran:** The new legal status will define two different types of kibbutzim:

- **"Communal Kibbutzim"** (*Kibbutzim shitufi'im*) - in which only minimal changes have been made from the original principles.
- **"New-style Kibbutzim"** (*Kibbutzim mitchadshim*) - in which considerable changes are being/ have been made. *Most important!* The minimal limits of a kibbutz will be legally defined. When a community no longer takes mutual responsibility for its weaker members, it will cease to be a kibbutz. Each kibbutz will have to decide into which category it belongs.



Dr. Ran Kochan

**CALL: What is the present situation with regards to the status of kibbutzim?**

**R:** In discussions to clarify the above, agreement on the minimal limits of a kibbutz has been reached between the supporters and opponents of change. Every kibbutz will be responsible to provide its members with at least the following: child education, health services, pension, and care for the aged, the chronically ill and those with special needs. These points have even been quantified.

After these recommendations are accepted by the Registrar of Communal Associations, they will be passed on to the government for official confirmation.

**C: All sorts of terms are used in talking about the changes taking place in many kibbutzim. Can you clarify for us what these mean?**

**R:** There is a problem translating and briefly explaining what each means, but here goes.

**Privatization** – The process by which certain aspects of kibbutz living are charged to the family (or individual) unit, after the

general budget is divided up among the units. The idea is to provide financial independence from a centralized system.

**Graded salary** (*S'char Differentsial*) – When members receive, instead of an equal personal budget, a "wage" depending on their job, seniority, responsibility, etc.

**Social Security net** (*Reshet bitachon*) – Ensuring that every member gets a reasonable minimum budget, whatever his/her situation.

**Private ownership of property** (*Shiyuch dirot*) – Registering the home (and its plot of ground) in the member's name, instead of communal ownership.

**Private ownership of assets** (*Shiyuch n'chasim*) in the form of shares, instead of communal ownership.

**Mutual responsibility** (*Arevut hadadit*) for all of the weaker members. An attempt to minimize economic gaps in the kibbutz, so as to ensure every member a reasonable minimum standard of living.

**Integrated system** (*Model m'shulav*) – An intermediate stage between the classic kibbutz and complete privatization.

**C: Can you give us some idea how many kibbutzim are at present involved in the different stages of the change process?**

**R:** About half of the kibbutzim have decided to change the system. According to the latest statistics, 246 kibbutzim can be divided into 3 types, according to where they stand with regard to the changes:

**Communal kibbutzim** – including those who haven't yet decided on major changes **93**

**Privatized kibbutzim** – those that have already changed drastically **125**

**Integrated system kibbutzim** – those now at an intermediate stage **28**

**C: About how many kibbutzim are likely to decide to define themselves legally as "Communal Kibbutzim"?**



**R:** Eventually, only 10 to 20, in my opinion. At present there are some 30 kibbutzim organized in the "Communal Stream" (*Zerem Hashituffi*) and some others may also define themselves initially as "Communal Kibbutzim". But in the future I think that the trend will be for them to become "New-style Kibbutzim".

**C: Some kibbutzim are debating whether to stop being kibbutzim altogether. How many have opted to turn into ordinary private communities?**

**R:** Only one has officially stopped being a kibbutz, Mishmar David, which for years had ceased functioning as such.

**C: And how many kibbutzim have decided to become moshavim (cooperative villages)?**

**R:** There has been discussion about this, but so far there doesn't seem to be much interest in such a move.

**C: How do you see the future of the kibbutz movement as a whole?**

**R:** I am very optimistic. With all its problems, this is a dynamic period for the kibbutz movement, which - with all the changes - will emerge renewed and strengthened. Only a few kibbutzim will cease to exist.

**CALL: Thank you very much, Ran. Carry on the good work!**

Here now in conclusion are three important comments:

- Although the "New-style Kibbutzim" are/will be far less communal than the classic kibbutz model, they will be at least as communal as most of the intentional communities around the world.

- This survey doesn't relate at all to the urban kibbutzim and the new urban communes, linked to The Kibbutz Movement.

- More detailed statistics re the changes in kibbutzim are available on our website [www.communa.org.il](http://www.communa.org.il).

Sol Etzioni, Kibbutz Tzora

## ***Camphill Farm, South Africa***

*August, 2004*

*I am happy to inform you that we are newly on the web. Our website address is [www.camphill-hermanus.org.za](http://www.camphill-hermanus.org.za). Please feel welcome to pay a visit!*

*I have lived and worked in the Camphill movement for almost 25 years and I think our success is due to two factors:*

- 1. We are based on a philosophy i.e. Rudolf Steiner's Anthroposophy, which provides higher aims and strivings to serve.*
- 2. The main focus is on the well-being of the handicapped people in our care.*

*You are probably well aware from the social life in kibbutz that conflict situations are inevitable. Our handicapped friends help us indirectly work through these situations. They are so much more tolerant, compassionate and uncomplicated that they often put us to shame.*

*Camphill life is a way of life. It is fulfilling and challenging at the same time. It asks of each member to work on one's self, both strengths and weaknesses! So it is also a path of inner development, because to do this, it soon becomes clear whether co-workers (staff) are really interested in our way of life or not. Moreover, in our community, co-workers do not receive salaries, but together we manage the available funds.*

*In regard to the breakdown of the 200 members of our community:*

*We have 63 mentally handicapped adults, 32 mentally handicapped residential children, 18 day pupils. The rest are co-workers and their children (9) and employed teachers and domestic and office staff, who come in to work on a daily basis.*

*The language which is used in our community is English, but we also have a lot of Afrikaans speaking people and a small percentage of Xhosa speaking people. As we get a lot of volunteers from Germany who come to help for one year, you hear a fair bit of German around too.*

*The name of our valley is some 200 years old and stems from the time when this valley was the home of a leper colony run by the Moravian brotherhood. There is also an interesting link between Camphill and the Moravians, as the wife of Dr. Karl Konig, the founder of the Camphill Movement, came from a Moravian community in Silesia. Some Moravian activities are still reflected in our cultural life.*

*There are other Camphill communities in southern Africa: herewith their e-mail addresses and contact names:*

|  |                             |
|--|-----------------------------|
| <i>Camphill Village Alpha, Merle Boshoff</i>             | <i>info@camphill.org.za</i> |
| <i>Cresset House Camphill Village, Anna Haberkorn</i>    | <i>cresset@iafrica.com</i>  |
| <i>Motse Wa Badiri Camphill, Botswana, Richard Blake</i> | <i>motse@info.bw</i>        |

*A magazine which might be interested in your activities is the Odyssey - e-mail address: [odysseyadmin@lantic.net](mailto:odysseyadmin@lantic.net) They might also be able to help you get in touch with other community endeavours.*

*If ever you visit our country, please do not hesitate to contact us. I would be most happy to show you around our community.*

*Wishing you all the best with your endeavours.*

*Yours sincerely,*

*Inez Zyglä  
[camphillfarm@hermanus.co.za](mailto:camphillfarm@hermanus.co.za)*



C.A.L.L.

Yad Tabenkin  
Seminar Efal  
Ramat Efal  
Israel 52960

Editors of C.A.L.L. (Communes At Large Letter)

Anton Marks (Kvutzat Yovel)  
Yoel Darom (Kibbutz Kfar Menachem)  
Joel Dorkam (Kibbutz Tzuba)  
Sol Etzioni (Kibbutz Tzora)

Have you visited our website? <http://www.communa.org.il>

## Subscription Form for C.A.L.L.

I wish to receive C.A.L.L. regularly. Please find enclosed my contribution for the amount of ..... in cash/ by check (payable to International Communes Desk)

Alternatively you may prefer to receive C.A.L.L. on an exchange basis:

I will arrange to send our publication ..... in exchange for C.A.L.L..

This publication is produced ..... times a year.

**Please fill in the following details in clearly printed letters**

Name: ..... Date: .....

Address: .....

..... E-mail address: .....