

C.A.L.L.



KIBBUTZ — FEDERATION
INTERNATIONAL COMMUNES DESK

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Winter 1993



יד טבנקין
YAD TABENKIN



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

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on behalf of the Kibbutz Federation

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Historic Handshake



A new day has dawned.

When Chairman Arafat of the P.L.O. and Prime Minister Itzhak Rabin of Israel shook hands, a hundred years of solitude came to an end: the solitude of Israeli settlers and the solitude of the Palestinians, each of whom had a stake and a claim to a Homeland in Israel, each of whom had tried to ignore or destroy the other one.

From now on the name of the game should be Together, with mutual respect, consideration and trust; together to turn this land into a haven of peace, prosperity and progress in the Middle East - a model for other conflict-torn countries and regions.

Four times in my life I perceived the wings of Destiny: when World War II came to an end; when the State of Israel was declared; when Egypt's president Anwar Saadat visited our Parliament; and now, on the occasion of the recent meeting of conciliation at the White House in Washington. These were not only historic but also deeply emotional events which signaled turning points towards a happier, more secure existence for both Jews and Arabs, and symbolized the triumph of the better side of human nature.

Yes, we experience a multitude of doubts and anxieties - on both sides. There are those, hopefully a minority, who want "all or nothing", reject conciliation and would like to continue with hate and war. We believe the mutual recognition to be irreversible and hope to reinforce the budding partnership of Itzhak and Ismael, the two sons of Abraham.

Many of us in the communal movement in Israel have for many years taken an active part in the peace efforts and take pride in our contribution to the dialogue which led to the unprecedented handshake, and possibly to a new promising era. We are looking forward to implementing on a local level what has been initiated at the higher level of leadership. And we hope very much that all our good friends worldwide shall grant us their support at every opportunity.



Shalom !

Yoel Dorkam

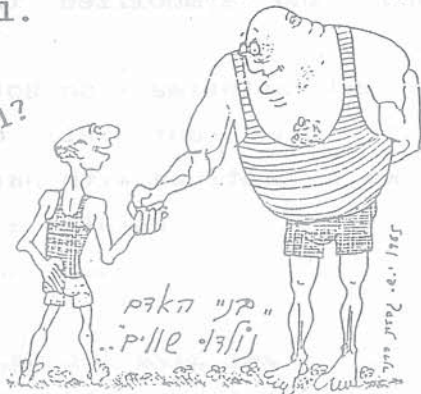


The Variety of Inter-Communal Cooperation

In the last edition of CALL I wrote about why Communes should be in contact with each other. In this article I would like to explore "What's Available" to share some of my ideas with you.

I admit that I am taking a lot for granted. I am assuming that you agree that communication and co-operation is a worthwhile enterprise. Perhaps I am jumping the gun and assuming too much? I know: the resistance to any form of Political or Formal (Federation) framework is still deeply embedded in the consciousness of communards of an anarchistic bent, yet I am sure we have no quarrel and no bone of contention. We all want the same thing: a strong world-wide Commune movement which lives according to egalitarian principles, affecting and influencing society towards a greater prosperity and justice for all.

Are all
of us
born equal?



This is what we can do together:

We can form **EXCHANGE GROUPS**. You organize a group from your community, we'll organize groups from ours, and we will exchange working visits to see how others live and arrange their lives and communities. Nothing but good ideas and experience can come out of that, for a start!

Next, we can organize **TRAINING PROGRAMS**. Say there's a community that is the world's experts (in the Communes field) on, for example, bee-keeping, toy-making, garage maintenance, contract area landscaping, tourism, desk-top printing or data base management. Running courses for communards, worldwide, would be both a valuable source of income for the individual community and have the World Commune Movement start funneling finance into its own members instead of paying outside organizations.

Then we can form **ACTION FORUMS** to tackle politicians and governments on issues which will ensure that our children inherit a clean and safe planet. GreenPeace mentality must become part and parcel of Commune ideology. Let's organize, dig our heels in and stop flushing the planet down the toilet!

Finally, let's go on a **MEMBERSHIP DRIVE**. Let's aim at having 3.2% of the people in every country in the world living in Communes. If the Kibbutz movement was able to shape the destiny and foundation of the State of Israel in three generations, imagine what effect a strong World Commune movement would have on human society all over the globe!



All these steps are feasible and could come about. The journey of a thousand miles starts with the first step, our first step means getting together. That's all it takes.

I still hope that our movement, the Kibbutz Federation, will finally wake up to the fact, that we have been letting a golden opportunity slip through our fingers. Since 1967, almost a quarter of a million of young people from all over the world have been visiting the Kibbutzim as Working Volunteers. To my knowledge, not one single group has been founded or set up a successful commune after this communal experience. Quite a few have joined a Kibbutz, but the vast majority of Volunteers did not even know there was a struggling or viable Commune movement in their countries of origin: 99% believe that Kibbutz is the only Commune game in town.

If there was a "seeding process" going on while they were here in Israel and an office or department functioning in their home country, the follow-up could easily produce new membership and new communes all over the world. If only a hundred young people would return home from Israel to either join existing communes or found new ones. We could start a World movement in the true sense of the word. That's one hundred out of many thousands of young, devoted men and women visiting here each year.

In fact, I have just touched the tip of the iceberg here. I'm sure that while you are reading this, you can remember your own projects or plans which probably are as fruitful and valid. Brainstorming our ideas together is like preparing for the journey. Let's do it! Let's do it NOW!

Geoff Bercovich
Kibbutz Ami'ad



Communes in the Political Forefront

In June 93 A.R.Z. (an Anti-Racist Zeitung [Newsletter]) was published by a board of five editors, two of whom are members of KOMMUNE NIEDERKAUFUNGEN. Amongst other initiatives they convened a mass-demonstration against racism in the city of Kassel. They have also set up an "anti-racist phone-link" among other communities and anti-fascist groups - to mobilize help in cases of attacks and arson, instigated by "haters of foreigners". If you wish to help them, please contact or send your contribution to

ASTRID WILLER , Kirchweg 1 , 34260 Kaufungen , GERMANY

Business Keeps up with Booming Population

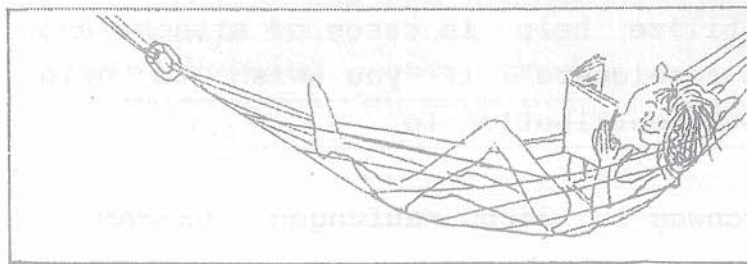
by Joe

East Wind's population has grown from less than 35 working adults in the fall of 1989 to 69 working adults in April of 1993. Despite a doubling of our population in less than four years, an increase of over 50% in yearly domestic operating expenses, and a flurry of new construction activity, our businesses are keeping up.

The key to our business success is the hammocks business which is a joint business venture between Twin Oaks and East Wind. Twin Oaks is the community out of which the business is managed while East Wind produces and ships 30%-40% of the hammocks each year, while Twin Oaks Community and another production entity called Worksource Enterprises (which is not a community) produce the rest.

However, despite the great financial success of the hammocks business, East Winders have several reasons for wanting to expand our other businesses and launch new businesses:

- Many members do not enjoy producing hammocks, but all members are required to (typically 10-15 hours per month) in order to help the community meet production goals.
- The majority of our hammock sales are to one large customer, which means that if anything should ever happen with this customer, both East Wind and Twin Oaks would be hit hard.
- Many East Winders would like East Wind to combine our ecological principals with our business practices, by moving towards more ecological products, especially those based on organically grown crops.
- Most East Winders would like to see a larger variety of work in general.



East Wind Community

Not That You Asked

by Dow

Rural community life is close-knit and personal. East Wind's 70 or so members are pretty familiar with each other's behavior. In so many ways this environment is supportive and safe, however, our intimate and somewhat constant population can be stressful. The isolation associated with our lifestyle can mean long stretches of being uninvolved romantically.

However, more than a few of us have received the message society impresses upon us that if you are not in a relationship there is something wrong with you—either we are not skinny enough, attractive enough, smart enough, funny, young, or nice enough. If we are all these things (and we are) and we are not involved, what's the problem?

Whereas in mainstream, one might go out, seek approval and validation based on the ability to attract others, in community this is not always possible and certainly not always well received.

East Wind offers the space to heal from social pressures placed upon us in mainstream culture. But it also takes the desire to be free of these burdens before the supportive East Wind environment can be helpful.



Raising Kids at East Wind by Cricket

No alternative to society can be complete without a place for children. Many thoughts and theories have been conceived to create a healthy and stimulating environment for the children here, and the program for our kids is in constant evolution.

Every day the children have three hours of what's known as primary time, which is quality time spent with either a parent or someone of the parent's choice.

The core of our child rearing program comes from the kibbutz movement (of which I was also a part for about a year). On kibbutzim, children are raised in day care type surroundings, spending quality time each day with parents and family.

We put a great deal of emphasis on the quality of our interactions with the children and try to put careful evaluation on the rules we set. Children are given much free rein and are encouraged to explore the unknown and work out problems among themselves. The vast majority of all our rules deal solely with health and safety.

From :

WindFall

of East Wind Community
Box WF 22
Tecumseh, MO 65760
(417) 679-4682

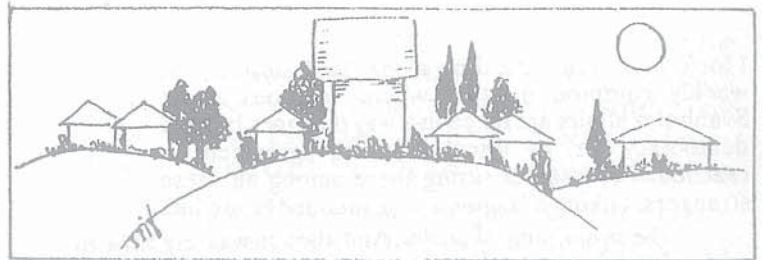
Greening the Kibbutz

The Kibbutz movement began with a tradition of environmental improvement: planting trees on barren soil and draining swamps, were important elements we contributed to the establishment of the State of Israel. Now armed with more sophisticated ecological insights we can recognize our errors: we could have planted a wider mixture of Mediterranean trees rather than endless acres of conifers. The unmitigated advantage to our local environments of draining of the wetlands has also been questioned. The problem of salinification in desert agriculture, combined with the effects upon the deep-level aquifers, seems to be more intractable than was at first thought. However, we must not belittle our attempts at "making the desert bloom". With the knowledge at our disposal during those early days, we did indeed break ground and can rightly point to great achievements.

To live in harmony
with the environment

With the environment becoming a major issue today, we have to turn our efforts to long-term environmental planning. What an opportunity for our communities, nearly all in a rural setting, surrounded by open spaces under our own control! The power of our technology demands a manipulation of our surroundings, and the task of our time is to turn it to our advantage, to understand what it means to live in harmony with the environment.

The rapid expansion of environmental consciousness that has taken place in the western world is only now beginning to reach Israel. The Kibbutz movement is involved in this trend, but it does not seem to have assumed the pioneering role it has fulfilled 50-60 years ago. The Kibbutz is



now a varied and heterogenic phenomenon, and most of its members have relatively little awareness of aspects of deep ecology which are now being debated in the west.

On the other hand there are 14,000 dunams (3460 acres) in Israel registered as organic, of which two thirds are to be found on over 60 different Kibbutz farms. There is at least one Kibbutz which has organic agriculture as one of its fundamental principles, and many individual Kibbutz members are active in various environmental programs.

If the Kibbutz movement could collect itself around the issue of environment, making the Greening of Israel a central task, creating links with active environmental agencies, it would be a great step forward.

This is one reason why links with other community movements are important to us. Most of the communes and collectives in the world that were founded during the last 25 years have generally

had a higher ecological awareness than the Kibbutz movement. So we have much to learn. But by now we have built up experience, and for the individual volunteer who wants to try Kibbutz life and work for a limited period, a lot may be gained from working on an organic project on a Kibbutz.

Jan M. Bang
Kibbutz Gezer
May 1993



SWANHOLM

I look back at my first time at the "faellesmøde", the weekly common meeting where decisions about Svanholm affairs are taken in a way that goes beyond democracy, i.e. by discussing until agreement is reached. I remember sitting there among all these strangers, talking a language that sounded to me like

the mumbling of trolls. And then it was my turn to introduce myself... Shivers down my spine and a tremble in my voice. It wasn't easy that winter. It isn't easy to get used to Svanholm life and Svanholm people.



Meanwhile I have an amazingly beautiful view over the meadows in the west, where the sun is going down behind the two windmills that produce a part of the electricity of the collective. They were bought and put up last spring, and of course we had a big party that day, like we had so many other parties during those days. Days of cloudless skies and growing friendships. A lot of things grew and blossomed, like my Danish, my love for Svanholm life, and my knowledge of every detail of the potato packing machine. I learned about farming-with-respect-for-nature and about sharing: the green and the red pillar Svanholm is built on. I decided not to leave after spring, but to stay for the summer.

When the second goose family is in its shed, there is only an old, friendly couple left. They are certainly not in a hurry to get inside. Step by step the waddle in the direction of their shed. Halfway they decide to take a last swim in the little pond. "Hush-hush" doesn't help, so what else can I do than wait and ponder over things again? Summer 1990. I'm still in the middle of it and I love it. There's more variation in my regular job with the vegetables. Less potatoes to pack and more chance to join the agricultural group in the fields and help them with weeding and harvesting.

Lately, Svanholm became my Svanholm. I came to feel more responsible for the work we are doing. I try to attend all the common meetings and think along with the others about the hot topics. The question came to my mind whether I should not stay at Svanholm and dedicate my life to potatoes and geese. But for the present the answer is: no, even though it has been good.

I shall return back home to my town that I have missed so much along with some of its inhabitants. I'll be a "towny" again and miss country life. Miss the tiny little spot on the map called Svanholm and her inhabitants.

Pauline Kreiken

International Celebration of Community

Lessons from the Past • Living in the Present • Visions of the Future

August 26-31, 1993
The Evergreen State College
Olympia, Washington



(As told to CALL by Uzi Elnatan,
Kibbutz Gesher)

CALL : Who were the conveners of
the "Celebration"?

UZI : The prime movers were the 60-settlement strong F.I.C. (Federation of Intentional Communities), out of whose ranks came most of the initiators and organizers; bringing together people from hundreds of communities all over the world must have been a staggering task, and we should all be grateful to the many who managed to bring it off successfully.

C. : What can you tell us about
the whole venture?

U. : Our hosts were the "Evergreen State College" in Olympia, the Capital of Washington State, which is dedicated primarily to ecological studies and training experts in dealing with and preventing environmental pollution. As the "green" scene becomes ever more important to all forms of intentional communities, this was indeed a most appropriate choice!

C. : How did the organization of
such a large gathering work?

U. : The organizers were working against great odds, and even though the preparations had started five (!) years ago, there were "snags". But they must be commended for having brought together this unexpectedly large convention and turning it into an unforgettable experience, a real "Celebration of Community".

C. : What about the size of the communities attending? How many years have they been in existence?

U. : There are enormous differences in size, from membership of 5-6 adults (with or without children) up to 250.

As to the longevity of communes - we got a very original answer to this on the opening night. The chairman arranged a small experiment: we were all asked to stand, then all living in alternative communities for less than four years were to sit down, and the vast majority sat; at the next step all those living there for 5-10 years sat down and by now very few were still standing; the seniority was heightened to 11-25 years, and after these old-timers had taken their seats only a handful of oldsters (like me) remained standing, having lived that long in a communal group...

C.: Were most of the 1000 participants commune members?

U. : Only half came from any kind of intentional communities. Lots of those who weren't came in search of a more humane society than the megacities they have come to hate. There were one-parent families; many singles of both sexes who were disgusted with their lonely way of life and looking for comradeship; also some who had been members of communities, had left at some time, but found nothing better on the outside and still felt a sense of belonging to the communal scene.



Others who dropped in were new to the whole idea of community life and came to get a first-hand view of it at the "Celebration".

C. : What issues were brought up in the meetings?

U. : Only about 300-400 bothered to attend lectures in the plenary sessions, because they were more or less dominated by "old wise men", some of them from the academy, e.g. a Prof. Kirkpatrick Sale who seemed to have ultra-radical advice for one and all, but mostly reactions like the headline in "Celebrity"'s daily newspaper: "Sale's Pitch Meets Resistance".

Most of the fruitful exchange of ideas took place in the workshops where - with no more than a score of participants - there was a real chance to get to know each other and learn from their experience.

Not all these pre-announced workshops did convene due to various technical mishaps. One of the innocent "victims" was a workshop on Kibbutz, but we felt that the interest in the Kibbutz was deeper and the attitude towards it more open and positive than in former meetings of this kind. Many people wished to know more about Kibbutz, asked to be included in the mailing-list of **CALL** magazine and expressed interest in further relations.

The most popular events, however, were the "Sing Together" sessions and these were well attended. A very interesting experience for us "oldtimers" was the attitude of young people to the older members in the bigger and well-established communes.

"Liking it" is not enough

C. : What did there "oldtimers" have to say to the younger generation ?

International



Celebration

of Community





** "Liking it" is not enough *****

U. : I'll give you two examples, which to my mind are of importance for all secular communities:

Kat Kinkade, one of the founders of Twin Oaks and the F.E.C., is very much aware of the fact that living in an alternative life-style takes more than to the feeling "It's nice and comfortable for me here". Liking it does not constitute a broad enough basis for communal life for many years. There has to be a set of reasons outside one's personal desires. In Twin Oaks these are, among others, the participation in the worldwide struggle for a better environment, for absolute equality of the sexes, against all forms of violence, against racism and for universal peace. All these are by consensus seen as part of the basic ideology and require the personal dedication of all members.

Kat feels that by and large Twin Oaks is on the right track, both socially and economically, but in the past one grave mistake was made by putting too much emphasis on the community's role in the children's education. Communal sleeping arrangements in special "children's dormitories" were the cause of too many members' departure from the commune; and recently many parents took their children to sleep at their home, without waiting for a debate (and decision) of the community.

Caroline Estes, a longtime member of Alpha Farm, expressed her conviction that in the economic, social and political chaos now plaguing our world there is no way out except setting up cooperative and egalitarian cells "and we constitute even today an example that an ecologically sustainable and more humane society is indeed possible. We must work together to sustain these cells and enable them to grow and proliferate".

The old-timers too were apprehensive of communards in positions of leadership becoming a nucleus

of a new technocracy, or worse - a new bureaucracy. They made it very clear that such positions have to serve the community, as an essential part of communal ideology.

C.: Did you find many ideological differences between communes?

U. : Yes and no... Most have at their ideological base the principles detailed by Kat, some have additional ideologies such as Polifidelity (of Kerista, San Francisco, which disintegrated two years ago), and various religious beliefs such as funda-

mental Christianity, Buddhism, Zen and others. This may be one of the reasons why networking, which could be beneficial to all, is so hard to achieve: each small group wants to tend its own "little acre".

In this context it is remarkable that the only viable networking among secular communities, beside the Kibbutz Movement, exists in the U.S. and there only among the largest and longest-established communes.

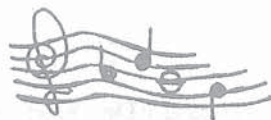
As the "Celebration" organizers came out of these very networks (F.I.C. and F.E.C.), they were deeply satisfied with so many people coming to look for an alternative to the so-called "free" market society.

Create and Sustain

After five intensive days of workshops, panels, lectures, debates and music, I agree with Caroline's definition of the "Celebration of Community" in Olympia as a "Watershed for the Community Movement". Promoted as an event for anyone interested in alternative, intentional communities, co-housing, cooperatives, eco-villages and more, the conference brought together about 800 individuals from North America and other countries. Many topics were discussed, among them "Formation of new communities", "Conflict prevention", "Leadership, democracy and accountability in Community" and "10 easy steps to keeping a commune going with no Guru or Bible".

C. : What do you consider the most important achievement of the "Celebration"?

U. It became clear to many doubters that communes worldwide - and the Israeli Kibbutz among them - are no longer an ephemeral, odd and isolated occurrence. Built on the right set of priorities they may become the nuclei of a viable alternative both to the social inhumanity coupled with an inane economy of Bolshevism and the near-bankrupt "free"-market economy and its blemished society, based on the heartless gospel of "survival of the fittest".



I am not starry-eyed about the idea of Community, but see it as a true necessity for personal survival and growth in an alienating, highly individualistic culture. I also feel strongly that communities should not be islands unto themselves, building a utopia in private, but visionary and open settings which can influence outside society.

What I discovered there was that only very experienced communarians had a good understanding of what Kibbutz was, and many thanked me for presenting a workshop on and sharing my experience about the Kibbutz community with them.

Yona Bookstein, Habonim N.Y.

Editor's note: We deem the "Celebration" important enough to merit additional discussion in CALL. We therefore ask our readers who have participated to send us their impressions and opinions for publication in CALL No. 4 (Summer 1994 - you have plenty of time!). Thank you all !



Like Distant Brothers



While touring America, the innocent Kibbutznik comes, without previous warning, upon small islands of communal living. Amongst the large variety of communes there, the largest and stablest of all and actually rather Kibbutz-like, are the six Bruderhof communities (who also have branches in England, Germany and soon - Africa). Pretty soon the traveller finds out that, contrary to popular belief, these are not odd leftovers from the days of Hippie "flower children", but true communards very much like you and me. Once acquainted with their ways and means, you wonder if you have not travelled back on some mysterious time-machine to original Kibbutz life in its formative years of the 20's and 30's.

These Christian Communities of the Bruderhof are affiliated to the movement of the "Hutterian Brothers" (who live in hundreds of collective villages in North America and Canada) and constitute their more modern, liberal, open section. Throughout the sixty years of their existence, many Kibbutz people have visited with them: youth-movement groups and leaders, singles and families; some came for a few hours and some for a lengthy stay of many months. But there was not one amongst all these guests who did not fall for them, although they are certainly far from being missionaries.

The Bruderhofs have no church, no priest, no strict religious rites. Their belief commands them to follow Jesus' teachings in the deepest meaning of LOVE, and love is what their community relationships and outside activities are based on. In this vein they have created their communities which are far more collective in deed and in spirit than today's Kibbutzim: work, education and consumption are collective, the weekly

Yaacov Oved

DIS TANT BRO THERS

History of the relations
between the Bruderhof
and the Kibbutz



meetings are fully attended, the common pocket embraces all six communities in the U.S. Each and all keep their promise of complete discipline, of fulfilling





any task that the community requires, even as far as packing your scarce personal belongings and your family and move over to another, maybe a newly established, Hof. This applies not only to all members, but also to their children and grandchildren, most of whom join their elders for the sake of "a life of rich content and deep meaning".

Is it not natural that many of us on the Kibbutz should take an active interest in those "distant brothers", try to study their way of life? Not in order to copy them, but to understand this phenomenon, its fundamental principles, as well as its daily functioning as a community succeeding in preserving a life of complete sharing and open human affinity.

*

In the course of six decades many of us have paid a visit there, ties were formed between the two movements, most of them on a personal basis. In the 80's the Bruderhofs opened up to outside connections, and since 1985 they made quite a few return visits to Israel - be it official delegations of leading personalities ("elders"), families who came to experience Kibbutz life for some months or youngsters who wanted to study a new, different collective life-style. They all toured Israel, mainly Kibbutzim where their friends live, and were also guests of the Kibbutz movement study and research centers Yad Tabenkin and Givat Chaviva.

*

A booklet that came out recently bearing the title "Distant Brothers", reviews the wide range of mutual ties between the Bruderhof and the Kibbutzim. Its author is Ya'akov Oved, a well-

known scholar of communal history and member of Kibbutz Palmachim. Reading this well-documented research, you ask yourself: Is there a point in developing these ties? All those concerned, on both sides of the ocean, reply unanimously and with much conviction: YES!

Of course, the differences are many and deep-rooted: they are devout Christians, sworn pacifists who would not touch arms even to defend themselves (they have weathered much persecution and suffering for their beliefs), who do not take part in their 'countries' political affairs and who keep away from television; while the Kibbutz has, from its very beginnings, played an active part in building and defending the State of Israel and has laid itself open to all and any outside influences. In spite of these fundamental differences, many feel that there is much common ground between us. And specially in these troubled times, when the Kibbutz is doing a lot of soul-searching, we would do well to encourage these contacts, open our eyes to this communal existence which has managed for so many years now to create a life of togetherness that carries with it deep social and spiritual satisfaction, affinity and brotherhood, while keeping a decent standard of life.

Many thanks to Ya'akov Oved for presenting us with a good chance of getting to know better our "distant brothers" and so bringing our two movements nearer to each other.

Yoel Darom
from the Kibbutz weekly
"The Green Leaf"



Kibbutz-Bruderhof Relations

We feel that the long history of contacts between the Bruderhof and the Kibbutzim had a beneficial effect on our movement. The idealism that is behind the Kibbutz movement (although it may not be as strong now as it was in the beginning) has had an encouraging influence on us. Of course, we do not see eye to eye on several points, but there is deep respect between the two movements that aspire to the same goals... We feel closer to people who put brotherhood into action

than to those who speak Christian words but do not act on them in their lives...

Christoph Arnold
Woodcrest Bruderhof

Dear Friends,

...I am just back from three months at Palmgrove and my experiences there have given me inspiration and joy. I found a small group of villagers, gathered by a local pastor, who have been recognized by the Nigerian government as a branch of the Hutterite Brethren... A new community is taking shape...

Ben Zimmerman
New Meadow Run Community

"Distant Brothers" can be ordered through:

The Plough, Hutterian Brothers, Spring Valley Rd. 2, Box 446,
Farmington, PA 15437-9506 (USA) - \$8.50 postage included.



oops

Good luck with CALL! I am sure it must involve you in a great deal of work. On page 23 (Spring 93 issue) you quote something I wrote in the last DIGGERS and DREAMERS. I am flattered that you

saw fit to reprint it, but why not acknowledge the source?
Bill Metcalf, Griffith University
Queensland, Australia

OOPS, our oversight! Sorry!

The editors

LET US BUILD A PARADISE FOR CHILDREN, LET US BE HAPPY—LEARN AND GROW!



A social—, agricultural—, industrial revolution in practical operation within the system arising and dissolving, non polluting methods!

Toyosato, a "friendly and happy village, where no money is needed", is offering home stays for practical students.

Toyosato, or as it is also called, *The friendly and happy village, where no money is needed*, is situated on Honshu, the main island of Japan, near the city of Tsu.

Toyosato is a village where about 1500 people are living and working together. The whole village is just like one big and friendly family without any quarrels. Their motto goes as follows:

"I, A PART OF NATURE, PROSPER WITH ALL MEN, THE SUN AND THE EARTH"

Looking at the village, one can see that the people are living according to their motto. Within 20 years, a farm has grown here that not only keeps on growing, but it has become the biggest farm in the Mie prefecture. It is managed in a very scientific way and has become famous for the excellent quality of its products, that are processed in the village itself and delivered to groups of families all over Japan through their own supply centers.



参加者の感想より

スリランカ人青年(タムバ)東京府職員

このヤマギシの発表はとても楽しめました。日本のような“物”を中心に考える社会の中でも、村のみんながお互いに愛し合い、調和し合い、夢が実現されていくのが実感できました。そして、近いうちに村を訪問してみたいと思います。もっと、情報を送ってください。

タイ人(ロバスリ)建築家

とても印象的でした。世界に対してどのように影響を与えていくかについて教えてください。あなた達の国においても、地球的規模においても、もっと影響を与えた方がよいと思います。

コミュニケーションの問題でしょうか、現存の「システム」はもっと危機を迎えることになるのでしょうか。いかにして、同じ志を持っている者同志を結ぶチャンネルを設ければよいのでしょうか。今後とも情報交換や人の交流をとおして、つながって行きたいと思います。

ギリシャ人(キトキ)建築家

我々芸術家

こんな短い時間に村の暮らしについて説明することはとても難しいと思います。もっと背景や哲学、システム、そして参画者の役割について情報が欲しいと思います。また、「研鑽」という方法に特に興味を持ちました。

700 milking cows, 2'000 beefcattle, 10'000 pigs, 150'000 chickens and 12 hectares of vegetables ... all this without a boss, without any fixed working- or rest time, without any laws or rules that bind people. The way animals are kept, how plants are cultivated and also the way society as a whole is functioning in this village, all are based on an idea of an ideal society. Their aim expresses it in this way:

" TO BRING ABOUT A STABLE, COMFORTABLE SOCIETY, RICH IN MATERIALS AND GOOD HEALTH AND FILLED WITH NATURAL LOVE, THROUGH THE CREATION OF HARMONY BETWEEN NATURE AND HUMAN ACTIVITY, BETWEEN HEAVEN, EARTH AND MEN."



Anybody may apply. In your application please introduce yourself with name, nationality, age, family, personal history, what you are doing at the moment, why you want to come and what you want to achieve during your stay with us. Please include some reference of your workplace, school or university.

The Yamagishi Association, International Department
5010, Takanoo-cho, Tsu-shi, Mie-ken, 514-22 JAPAN
[Telephone: 0592 / 30 2170 Telefax: 0592 / 30 2143]



Reflections of Volunteer No. 1844

I felt I was destined to be a model volunteer. Before I came to Israel I had read much about Jewish culture, the Zionist movement, the State of Israel and dreamt about working on a Kibbutz. I was prepared to work hard, live simply and soak up the culture. When I finally arrived at Kibbutz Kfar Menachem I did everything but wag my tail and jump around licking faces, waiting for things to happen. The experienced volunteers smiled, the Kibbutzniks rubbed their hands in glee, and the volunteer co-ordinator sent me to work at the cultural center.

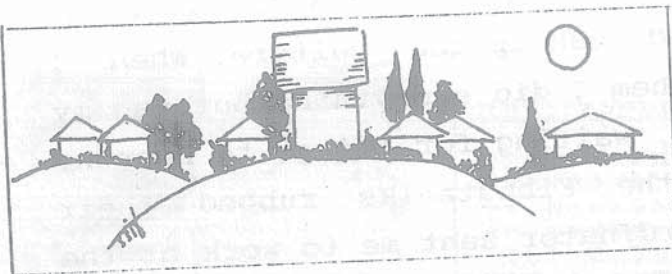
I spent my first week picking up soiled toilet paper, mopping floors, wondering where all the fruit trees were and wiping after visiting groups who displayed the bemusing Israeli habit of holding a cup for seemingly

decorative purposes while pouring milk and coffee onto the nearest convenient surface. I also looked for signs of what I assumed to be the driving force behind the Jewish people - religion - but gave up after I realized that it is not to be found in this place.

Next I was assigned to taking care of some elderly people and was mercilessly bossed and bullied by supposedly frail octogenarians who still displayed the same spirit and determination that turned barren and empty land into what they have today. I was treated to stories from their history-making pasts and to some of the warmest hospitality to be found on the Kibbutz. Going to work was a joy, I dug my heels in and retained that post until I left.

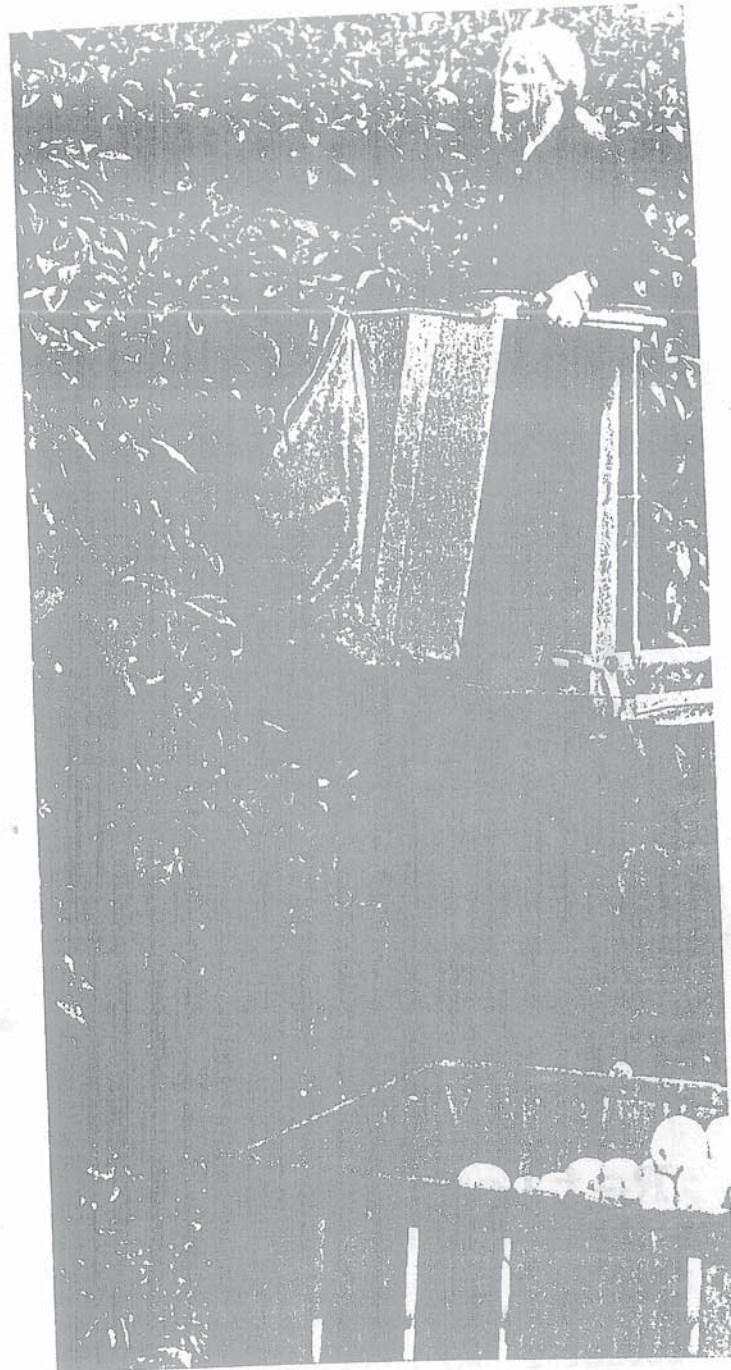
Meanwhile I learned the truth about life as a volunteer and, as always in life, there was good and bad. I attended a three-day volunteers trip which treated us to some wonderful excursions and included all-expense-paid accommodation on the only stoney patch of an otherwise sandy beach at the Sea of Galilee..In future it would stand one in good stead to mention that the trick with the loaves and bread was a Jesus exclusive - we had to take with us the full amount of food.

On the Kibbutz I met some lovely locals whose hospitality (not to mention chocolate cake) was a genuine pleasure.



Intentional communities are society's research and development centers, places where people can experiment with life and struggle with how they can best live together peacefully and joyfully.

Russell Palmer



As a volunteer you are used to doing the menial, repetitive or dirty jobs: dig holes, clean public toilets, chop vegetables, wash dishes, collect eggs, mop floors, milk cows, and dab paint onto thousands of metal pieces. More often than not we do these jobs without complaint; but perhaps Kibbutzniks need to bear in mind that many of us are doctors, chefs, secretaries, writers, artists, teachers, students, editors, plumbers and dancers, who have worked hard saving the money required to travel thousands of miles to come, often at your invitation, to experience Kibbutz life.

However I have spent two happy months at Kfar Menachem, and I am sorry to hear older members talking with sad realism about the prospect of these communities, that gave Zionism a flying start against all odds - becoming no more than memories and museums. Perhaps if younger Kibbutzniks were given (as opposed to just a job) the opportunity to develop their own ideas for the Kibbutz and its industries, they may have a new and vested interest in their community. As the CALL magazine publishes material about commune-style organizations all over the world, it could perhaps be assumed that this large Israeli commune does not exclusively hold the market on what it

takes to succeed in this life style. Guests and volunteers could be seen as potential new blood for the flagging veins of Kibbutzim. A little more respect and warmth, with a little less prejudice and contempt would go a long way spreading the good word - Kibbutz.

Being a volunteer in Israel has been, for better or worse, a marvellous and unforgettable experience, something more people should try. If nothing else, the beautiful sunsets alone would make it all worth it.

Sarah Carew
Bundoora, Vic. - Australia



Almost 2500 volunteers come for a shorter or longer work-visit on Kibbutz each year. We have made sure to acquaint them with CALL, to which we added the following message:

Dear Volunteer,
If during or after your Kibbutz experience you have become interested in intentional communities in your own country or elsewhere and want more information about the communal scene, please write to:
International Communes Desk (I.C.D.) c/o Shlomo Shalmon
YAD TABENKIN, Post Ramat Efal, 52960 Israel.



Do You Want to Expand , to Grow ?

If your community wants to reach out and grow, perhaps we can offer you a large reservoir of potential members.

Each year thousands of young people from all over the world stay at our Kibbutzim as "Volunteers", who live and work with us for a period of a few months. Most of them come away with a better understanding of communal, alternative life-style: ideas and ideals, organization, self-government, and the special quality of social and inter-personal relationships. Many of them begin to appreciate a society based on sharing, equality and cooperation, one that provides for all its members, a society with no discrimination, no violence, police and courts, with a deep affinity between individual and community.

We believe that this large body of excellent young men and women can be a source of growth for intentional communities in all countries, if a constant connection is made. If you are interested in such contact, please fill in the form below and send it to us. We shall see to it that the information reaches the volunteers who stay on the Kibbutzim, right now and in the future. (A similar project, a few years ago, had positive results.) We are looking forward to a wide response and healthy cooperation -

the I.C.D. and editors of CALL

To: International Communes Desk (Shlomo Shalmon)
Yad Tabenkin, Ramat Efal 52960 ISRAEL

We are interested in inviting former Kibbutz volunteers to stay-live-work with us. Here is our name, address and tel.nr.:

..... Number
of members (at present):

We are interested mainly in: Men / Women / Couples / Singles/

Anyone interested / (please mark preference)

Rules for visiting and/or working guests here

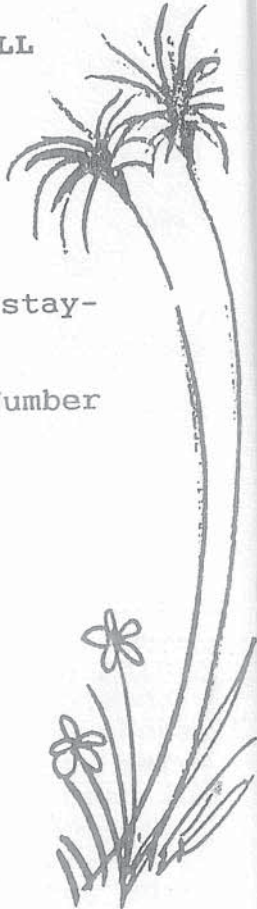
.....
How to get to our place

.....
Cost of stay (if any) Minimum period

Other important points

.....

This reply form was filled in by me (signature)



K A L E I D O S C O P E

Glimpses and Insights from all Over and Under

=====

Scanned, translated and digested by Joel Dorkam



Personal Conflicts

Let's start off with a few comments from Niederkaufungen's "RUNDBRIEF" (circular letter). A lady named Petra tells us about switching "from hoe to plane":

"In late fall I'm going to move to the carpentry... Getting ahead in the agricultural workingsphere caused me increasing difficulties. Due to personal conflicts I distanced myself more and more from S., M. and B. So I decided to cultivate a distant plot by myself... These conflicts resulted in complete inability for mutual relationships, which is unbearable in a collective setup and I decided to leave. I was accused of total egoism, of not wanting to selfrealize and of using the commune system for my own purposes...

From the hoe to the plane means a completely new beginning for me. I'm not manually clumsy, I always liked to build and renovate... But to make a final decision for the carpentry is not free of fright to me: can I learn so many new things? Work precisely according to orders? Do I have enough strength?

*

It Works !

So much for Petra's worries (not only hers, I guess). One of her colleagues, Ele, is more concerned about "DELIMITATION" in personal relationships. Summing up 4 years of communal life, she announces: "First of all, I want

to establish that it works! Important cornerstones from our foundation-document have been questioned by critics about its realizability in the prefounding phase, namely the viability of a joint income-and-expense fund, according to needs and without a pocketmoney settlement; also decision-making by consensus - have been proven right. Furthermore, our project is economically stable, even prospering, and we can afford by now to think about old-age funding.

So I'm proud of what we have achieved in four years. But now, I think, we are confronted very clearly with our small-bourgeois-German "perform, perform, build-a-little-house" mentality: fear of chaos, the need for security. But what does it matter, if it serves the commune cause?

An Island of Happiness?

The question that confronts me today is, what price do we have to pay for all that - could it be too high? Are we nothing else but "Alternative Workaholics" who created for themselves an island of happiness amidst the surrounding, everyday craziness?"

Ele goes on to describe "reality as against expectations": a better, more gratifying commune



Kaleidoscope

society - and the striving for an all-encompassing Utopia; the frustration of sharing, of discussing and deciding daily life with 30 more members, plus all those who come and leave. It's a situation of "overdemand", as she perceives it, which cannot be kept up for long...

"Delimination"!!! is the magic commune password of late. But considering our daily routine and structure which represent the pillars of our project, this seems hardly possible.

*



George Melnyk, head of the ORTEGA Institute of Canada, writes in the Journal "TOGETHER" about Community:

Most of us are searching for community because we are unhappy with our own or because we have fled one community and feel without community or because our former community has abandoned us and we need a new home.

Each of us has a past, a present, and a future. Each of us is on a journey with key moments that are passages meant to bring us closer to our true self. What we must realize as we search for community is that community does not begin with others but with ourselves. It only ends with others.

The achievement of community after a period of search is a way of entering the social history of one's country and region. We become players in history when we achieve community because we have created a social reality that has a pattern of its own, a history, which rises and falls with forces outside it. An intentional community is a living organism that comes into being, adapts to its environment and dies, transforming itself into something else.

Peter, for his part, writes about "Getting Out of Your Own Swamp": "I look at present-day communes not as relics of past times, slowly fading away, but as a socio-political factor just initiating and growing up.

Consequently, exchanges with other groups are a necessity to me.

And because it is most expensive and un-economical to jet time and again across the whole country, the SN/NH commune meal was a good thing for me. I met nice people, conducted interesting discussions and, last not least, had a lot of fun!".

Eliminate that Curse of Poverty !

Father Leon, head of the Belgian community-net "La Poudriere" (whose slogan is "To Learn or Relearn to Live Together"), contributes a few reflections about Poverty and the Poor:

Poverty is nothing new. In spite of a century of almost uninterrupted growth, Poverty is still very much present in wealthy societies, with no hope for solution. Worse, even in our country the numbers of paupers and outcasts keeps growing and reach catastrophic proportions...

Our society produces Poverty simultaneously with Merchandise, a society of Abundance creating penury for an increasing number of human beings: old and new Poor, desocialized, dehumanized, they are convinced that they have no future.

We now live in a society whose main concern is not human beings but Competition. We live in a jungle without any humane purpose where growth has obtained top priority, an overdevelopment that creates moral and mental underdevelopment.

Amidst all this, the Community - always fragile, restricted; never quite realized. Its new working system - living together, sharing - means nobody is in need and continues to bear witness to a different possible society where competition is replaced by cooperation, where the Human receives again priority and begets unknown solutions!".



Responding to previous writings in the "Communes Network" newsletter, Mike of Cardiff has a few intriguing comments to share with us:

I think it's *emotional profile* that I'm interested in. Take 'age' as an index of profile. I might find, on site, a bunch of people, perhaps in their thirties, like myself, but without necessarily any personal commitment, each to each other (which would have to be worked on), to a bonding through their 40s, 50s, and so on. I can't help feeling that no greater clarity of commitment would be found, than could be found amongst a random house/flatshare of college students. I feel that a good many communards are committed to *the idea*, rather than to *the people*, and that this relates to

Chris Maginn's prevailing upon us to consider 'ends first'. Perhaps I'm misrepresenting you. If I am, please let me know.

Far from movements away from a core concept of the community versus personal relationships, as suggested by "The Winds of Change" articles, I feel that whatever genuine communality is, it *necessarily involves an emotional content* ('would I want to commit myself to this bunch of people long term?') and that this distinction is important; that monogamous nuclear relationships often fail because of insufficient diversity of emotional content.

**whatever genuine
communality is, it
necessarily involves
an emotional
content**

The *value* of community can most surely be, the richness of personal relationships within it.

Now contrast this with 'value' outside the community, which is a financial measure. This implies that in its dealings with non-communities, the

commune must maintain its price (for the fruits of its labours). It must maintain its leverage against the balance of the distribution of wealth (how divisive a force), whilst at the same time disinvesting internally the purchasing power of artificial (ie, those which divide) values.

I guess that being a non communard, I don't really know what I'm talking about!

Love and best wishes anyway

Mike,
Cardiff

Communes Network

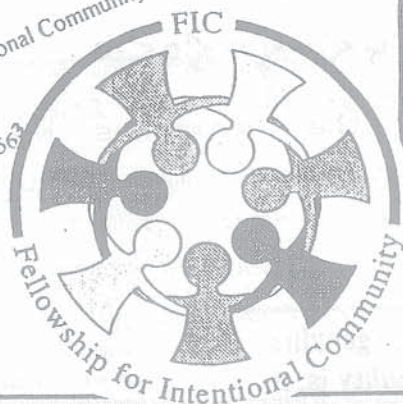
COMMUNITIES

Journal of
cooperation

The cover of
the FIC Journal
of Cooperation
features a
thought
stimulating
cartoon
which speaks
for itself :



Fellowship for Intentional Community
c/o Sandhill Farm
Rt. 1 Box 155
Rutledge, MO 63563



FIC's Purposes:

- Networking, building trust, and facilitating exchange among intentional communities and those seeking referrals to appropriate communities;
- Supporting resource centers, academic programs and demonstrations for increasing public information about intentional communities;
- Increasing global awareness of community options for ecology, personal and social development, and peaceful social transformation.

FIC is run by a board of directors, selected on the basis of experience, involvement, and representation of diverse elements in the movement. Decisions are made by consensus (notwithstanding how participants make decisions at their home communities or organizations).

Further, we are committed to promoting cooperative dialog among all people, regardless of common values, in the interest of peaceful social transformation.

Also it seems to me that their publication "Purposes" corresponds nicely with our ongoing Networking aims :

Our network is similarly diverse for any other characteristic you might like to consider: years in existence, population, number of children, types of leadership and decision-making, gender balance, sexual orientation, economic systems, etc. Membership in FIC is open to all communarians of any persuasion, plus seekers and support organizations (FIC now has a dozen "Associated Organizations"). We encourage and welcome your participation in the dialog.

Also out of CN, here comes an interesting idea: how to use your computer in an innovative manner:

Earlier this century the John Innes Institute produced these composite photographs from individual photographs of 35 female and 40 male members of their staff.

We figured that it would be very interesting to see what the average communitard would look like and it might even help us select new people that would fit in (or does it mean that we would just go on choosing more of the same type?).

Anyway we reckon we could do the same trick with the computer scanner here at Redfield. So which of you communities is going to be first?

New from Communes Network: Composite Member Service!



What we'll need are (preferably black and white) photographs of all your members. They must all have the same eyeball to eyeball distance as the eyes can then be used to line them up.

Please state whether you want composite females, males or androgynes! Results of this important research project will be printed in future editions of the magazine.

Let me close with a quote from KIT, a very unconventional newsletter edited and published by former "Bruderhof" members:

It is astonishing to reminisce, to put up all the hits and misses, and lift one's hat to the future. Ah yes, the future - much more interesting to imagine what's down the road than to travel back over the old dusty one. That's history! Yet it is those experiences that have made us what we are, and they lead us to agree with Abraham Lincoln: "There has been only one problem in all our history, and that is how to keep one group of people from saying to another: you make the bread and we'll eat it". Efforts to maintain this disparity by force inevitably result in conflict and revolution.

How true!

Any utopia should have to allow for the closest possible contact between people and the living earth. The second element would be harking back to a popular theme in many socialist utopias. That is the notion of decentralisation towards some kind of communitarian society in which people genuinely do have the responsibility as well as the right to put into practice their own views in their own community as to how they can best effect . . . the goals we [greens] have. I don't think you can envisage a green world which isn't decentralised at one level and internationalised at the other level.

Jonathon Porritt, on 'Visions of Utopia' (BBC2, 'The Late Show', 30 January 1990).

It's nice to talk about ecology, but to go out and do it is difficult. Not until lots of people do it will it be fun.

A communitard from Monkton Wyld.

From : Pepper D., Communes
and Green Vision, London



Life on Zendik Farm

Zendik Farm is an intentional community of artists, organic farmers, and environmental activists. In over 20 years of existence, we have developed a unique social setting in which people who share a common goal of social integrity and ecological balance live and work together. Zendik Farm is a drug-free community, and according to a survey of communities on this continent, has the highest concentration of young people, ages 15-25, in addition to young children and adults, ages 30-70+.

We own and live on a 300-acre farm southeast of Austin, Texas, and are now in the process of transforming our farm into a socially and environmentally appropriate prototype that is crucial to planetary survival.

Projects and Activities

Zendik Farm is a hands-on example of cooperative living in an ecologically sound setting. We operate self-sufficiently to a large extent, developing many skills within the community. We do our own mechanical work on our vehicles and farm machinery, and build our own structures and buildings. Our mechanic and carpentry shops have a wide range of equipment. We have facilities for throwing and firing pottery, and a forge for

decorative and useful metal objects. The Zendik Farm Band produces the tapes that we sell, using our own multi-track recording and mixing system.

Our building projects emphasize low-cost alternative approaches, in many cases using salvaged, surplus, and natural materials.

Our plans include the utilization of natural and nonpolluting energy on the Farm, including solar collection systems for heat and electric production, and the conversion of engine-powered equipment to ethanol or natural gas fuel.

Programs and Procedures

For people interested in involving themselves in Zendik Farm life for a limited period, we offer a six-week apprenticeship program; longer or shorter programs can be arranged to accommodate particular needs and schedules.

Feel free to call with any additional questions or concerns, or for additional literature on Zendik Farm.

(512) 321-0845 or 321-0712.

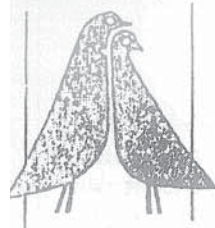
Zendik Farm Ecolibrium Foundation
Star Route 16C-3
Bastrop TX 78602
512-321-0712/321-0845



"The technical knowledge exists now to heal our Earth. The Foundation's work is to pursue and live out the cultural philosophy that can implement this knowledge."

—Ms. Arol Wulf, Director
Zendik Farm Ecolibrium Foundation





New : The Urban Kibbutz

Kibbutz experience is changing. Economic and social crises have brought about a form of change from which there is no return. The future of the entire Kibbutz movement is unclear. However, from the crisis springs creativity. A wide range of collective experiments have flourished from the breakdown of the traditional life-style, one of which is the Urban Kibbutz. We on Kibbutz Tamuz believe that this new Kibbutz idea has much to offer both to socially conscious townspeople and to the Kibbutz movement itself.

Kibbutz Tamuz is located in the township Bet Shemesh, 30 minutes west of Jerusalem. It was founded in 1987 by nine people who had previously been active in the movement, but had become disillusioned with the traditional Kibbutz. We belong to the TAKAM (United Kibbutz Movement) and are one of three Urban Kibbutzim in Israel.

Most of the 30 members of Tamuz (singles and families) work in their professions, off the Kibbutz, each one providing the Kibbutz with an income according to his/her ability. We each strive to work full time, but for many this is not possible: Study and learning, both personal and communal, are viewed as a principal value, and we encourage our people to get as rich an education as possible. That's why 40-50% of our members are part- or full-time students in colleges and universities. Although this type of luxury can become an economic burden on the Kibbutz, its contribution in the long run is invaluable.

In addition, one day a week is designated as a communal study day when one member teaches the rest of the Kibbutz a subject of his or her choice, which range from education to music, from

algebra to football, from socialism to building codes. A study day is devoted to each Jewish holiday. As a community with a secular Jewish identity, we encourage the study and continuous cultivation of Jewish tradition to suit a changing and developing world.

There are two joint economic branches run by Kibbutz Tamuz. One is our pre-school system, which integrates kids from the neighbourhoods with our own ten children, acting as an independent economic enterprise. (After kindergarden our children join the city's schools.) The second branch is the Collective Center for Education and Counselling, which runs educational programs for youth and young adults from Israel and abroad.

Equality and collectivism are expressed, like in the traditional Kibbutz, through financial, social and cultural cooperation. All salaries and incomes are given to the Kibbutz, and the members receive a budget according to the size of their family. The Kibbutz covers all housing, health, transportation and joint cultural expenses and the personal budget covers the rest, including (unlike most traditional Kibbutzim) food and utili-

ties. Any jobs and activities that need be done around the house, are done by members volunteering. The weekly assembly meetings deal with decisions that have to be made by the group.

The members of Tamuz are free to be as involved socially or culturally as they wish, and encouraged to do so. Once in every six weeks we meet to discuss subjects relevant to our life-style, giving us the opportunity to check up on ourselves and our direction, and make the necessary changes to keep us, ideologically and personally, on track and basically happy.

General assembly meetings, Friday (Sabbat eve) meals - our only communal meal of the week - and study days are the times that we all meet together as a Kibbutz. However, since we live in one apartment building, we spend a great deal of time in each others' company.

Tamuz was founded as an Urban Kibbutz on the principle of involvement in Israeli society. We believe that the small socialist unit must be an integral part of its surrounding community and cannot afford to seclude itself or spend too much energy dealing with internal affairs.

BRIAN
Summer 1993



From the Top of our Desk :

Shlomo Shalmon. ICD secretary, reports on ICD activities since the publication of CALL No. 2 :

May 1993 : Meeting with three members of the U.S.A. Bruderhofs on the occasion of the publication of "Distant Brothers" by Desk-member Yaakov Oved. The book surveys close to 60 years of mutual ties between the Kibbutz and the Bruderhof.

June : A group of intellectuals from Sri Lanka who want to create a Kibbutz-like cooperative farm, contacted the Desk, asking for assistance in their endeavour. We put them in touch with the "Afro-Asian Institute", founded and run by the Israeli Trade Union Movement (Histadrut), headed by Kibbutz member Yehuda Paz. One of the initiators of the Sri Lankan group will attend a seminar at the institute, to become acquainted with democratic and socialist ways of setting up cooperative ventures in developing countries.



"Is There a Light at the End of the Tunnel?"

August : Yours truly left the Desk for an extended tour of German Communes, visiting (and learning about) "The Integrated Community" in Munich and Paderborn, the Oeko-Dorf (ecological village) near Hannover and the Kommune Niederkaufungen.

One of the ICD oldtimers attended the Washington "Celebration of Community" close to the capital Olympia (see page).

September : A meeting with Kirsti of Camphill (see page 29).

Meeting Camphill

On Sept. 7th Kirsti Hills Jones, from Viderasen Camphill Village in Norway, met with the members of the International Communes Desk (I.C.D.), the Kibbutz Movement's organ for contact and dialogue with communities all over the world.

Kirsti has lived and worked in Camphill villages, in several countries, for over 20 years. She is now one of the core people in the largest Camphill community in Scandinavia, with a population of about 170.

The Camphill Movement originated in Scotland in the 1940's, establishing villages for mentally handicapped children and adults, based on the social, educational and therefore therapeutical principles of Anthroposophy. It now encompasses thousands of people, worldwide.

This was the first time that a Camphill member met with representatives of the Kibbutz movements even though there have been many informal contacts, visits and exchange of periodicals.

Kirsti's presentation was followed by an interesting discussion. Links were also found between Camphill and the Bruderhof, in light of Yaakov Oved's new book "Distant Brothers".

Jan Bang, Kibbutz Gezer



November : **CALL 3** is on its way to about 300 communities. Your reactions and contributions are greatly valued by all of us, please keep writing to us and/or sending your publications!

*

REACHING OUT !

We get more and more requests from volunteer working guests on our Kibbutzim, for information on communal living in their respective countries. If we could become instrumental in channeling more young people into alternative communities around the world, we should consider ourselves well satisfied.

If you are interested, please photocopy, fill in and send us the form on page !!!

*

We hope to hear from all of YOU and get YOUR contribution to our next issue of **CALL** !

All the best - S. S.

*****RECOMMENDED*****



COMMUNITIES

Journal of Cooperative Living

Route 1, Box 155
Rutledge, MO 63563

U.S.A.



THE ARK

The oldest of the communities of the Order founded by Lanzo del Vasto after his encounter with Gandhi. The same spirit of non-violence should animate inner life, community life, and the struggle for justice.

Each Community is composed of Companions, both men and women, married and single, who commit themselves under vows to a life of service to others following the way of Gandhian non-violence. Their sharing of life together involves them in manual labour, the search for self-knowledge, a simple life-style and non-violent commitment to the cause of peace and justice.

The main centre of the Community is at La Borie Noble. It consists of three communities situated on the land surrounding La Borie: they are La Borie itself, La Fleyssiere and Nogaret all on the vast and wild plateau of the Haut Languedoc. The ground is stony and not very fertile but it provides a living for the 150 or so inhabitants of the three communities and for their cows and working horses.

A different life-style is in itself a form of action, but we stand in solidarity with all men and we accept our share of responsibility for the wrongs done to any man. Gandhian non-violence is a way of resisting injustice and of resolving conflicts.

We try to live a coherent unified life under the guidance of the one Spirit of Truth, which animates our prayers, our work, our family life, our view of economics, education, authority, farming, medicine, and even national defence.

Each month we set aside one week for training sessions in French for those sessions who wish to know more about our life in community. In the summer we hold other sessions lasting approximately 8 days which are conducted in English, French, Italian and German. For further details please write to us.

Community of the Ark.

La Borie Noble

34260 Le Bousquet d'Orb. France

Centrepont

On February 6 we celebrated our 15th birthday. We were joined by quite a crowd of friends, relatives and ex-residents for a day of singing, dancing, food and general 'beingtogether'.



Meeting and greeting each other on the front lawn, singing 'Shalom aleichem' (peace be to you).

In general it seems to me the community is in good health. I guess the summer months are the time when we can judge this best. Lots of simple social gatherings happen, both formal such as weddings, and informal. Lots of people had holidays in January and February and then the kids went back to school - this year quite smoothly.

Personally I still feel this is the greatest place on earth to live, beautiful surroundings, beautiful people - adults and children - and a wide variety of comings and goings.

Already this year we have three people home from prison stays and they seem to be in good health in spite of the ordeal.

We still have comings and goings of residents, and currently this seems to be quite fluid with members returning, new visitors moving in, lots of visitors passing through and of course some leaving. The flow currently seems quite pleasant.

• Lerey Atkinson, Editor

Centrepont, Freepost BD311, Albany



NEW ZEALAND

From Our Letterbox



Dear Shlomo Shalmon,

Thank you for your letter and for sending me CALL. I am pleased to receive it and to send you our "Together". You are welcome to reprint material from Together!

Our Journal has been published four times per year by the Ortuga Inst. since 1989 and its focus is a philosophical/analytical discussion of co-operation and community. Subscriptions: \$15 per year. Soon we shall devote a special issue to the Kibbutz movement - I am looking for articles which deal with core issues there...

Co-operatively yours - George Melnyk (Editor, Together)

Ortuga Institute for Co-operation and Community Inc.
P.O.Box 3683 Station B Calgary AB T2M 4M4 CANADA

Dear Shlomo,

Thank you for your letter and your fascinating publication CALL. I was deeply moved by what I read there mainly because I felt the brother- and sisterhood of all our efforts to live in a new way. Thanks for this path of communication. Good luck!

I hope to hear from you again, should there be anything we can help each other with.

Yours - Deborah Ravetz
Camphill Correspondence
St. Martins House
17 Thornfield Rd. Linthorpe
Mid. TS5 5LA U.K.

Dear Shlomo,

Thank you so much for your publication. We would be happy to share ideas and experiences with you; I appreciated JAN BANG's article about Camphill-Norway very much...

Warmest greetings to you -
Deborah Hudson (ed.)
Camphill Correspondence

Dear Yoel Darom,

I am glad to see the revival of the ICD newsletter. For many years I have corresponded with Mordechai Bentov who had the great vision of an "all-embracing communes movement". Let me say that I have not given up on that vision, we just need to have a broad enough base to meet on. The fact that many of us live communally (we - for 27 years now), gives us a strong bond in common. At this time we should continue to communicate with one another and attend conferences and meetings together when we can.

We have had close ties with the Kibbutzim for a number of years. At the Pennsylvania conference in 1991 we joined one night session on the Kibbutzim and found that we share many of the same ideas.

Sincerely - Rachel Summerton
Pandaram Settlement
R.R.1 Box 478, Williams
Indiana 47470 USA

Dear Ya'akov Oved,

I am the director and co-founder of a commune which has been in existence since 1969, near Austin, Texas. Because of our involvement politically and secularly with the world, we have been referred to as very similar in style and ethics to the early Kibbutz movement in Israel. We have more young people in our community than any other on this continent. We survive through farming and the sale of the largest underground magazine (50,000 quarterly) and the sale of tapes of our band. We are basically artists, craftsmen, ecologists, farmers.

Because of Zendik Farm being compared to a Kibbutz, I am quite anxious to know more about the Kibbutz movement, and reading your book "Distant Brothers" I was able to learn a bit about it. I could go to the library, but for some reason I wanted to

contact you: the way you wrote, your kind attitude, your humanity and caring and curiosity about people and communities, felt very good to me. Please let me have some literature...

Sincerely -

Mrs. Arol Wulf
Zendik Farm, P.O.Box 33418
Austin, Texas 78764

(See also p. 26)



Dear Eric,

...I agree with you that in order to become "a community of communities" we must try to visit and learn from each other...

If you wish to advertize your communal programs, send them to us and we shall print them (free of charge, of course) in the next issue of CALL (This is how we try to help establish commune-links).

Cordially - S. Shalmon, ICD



Dear Editors of CALL - Yoel Darom, Yoel Dorkam and Shlomo Shalmon !
Warm greetings to all of you for sending me your magazine, for bringing so many communal experiences together in it. I could read about many other groups I had no idea of what they were doing. I also want to thank you for including in that issue such kind words about my father Hans Meier. But the reason for his leaving us for years was not so much a clash between him and other elders, but a deep-going conflict within his own heart and mind.

Growing up during the 2nd World War, seeing all the wounded and crippled soldiers being returned home as useless garbage, knowing that their "Christian" churches had blessed the weapons with which they killed each other, my father threw out Jesus with the rest of established Christianity as humbug. He then refused military duty which was and still is considered a major crime...

He then came to the conclusion that only a life in community would be the answer to injustice. He and a number of other young couples started a community which I would say was very close to the Kibbutz idea, but that was not as easy as it sounds. There were as many idealists as there were ideas, in other words - unity was not found. Questions of leadership, expenses, money, politics, work etc. did not find that united attitude which alone can make a community endure hardships of life (often the affluent times are harder than the poor times.) ...To find a solution in his heart, he stayed away from his community and his family for so many years...

Shalom - Klaus Meier
Deer Spring Community



Dearly beloved
Naomi and Shlomo Shalmon ,

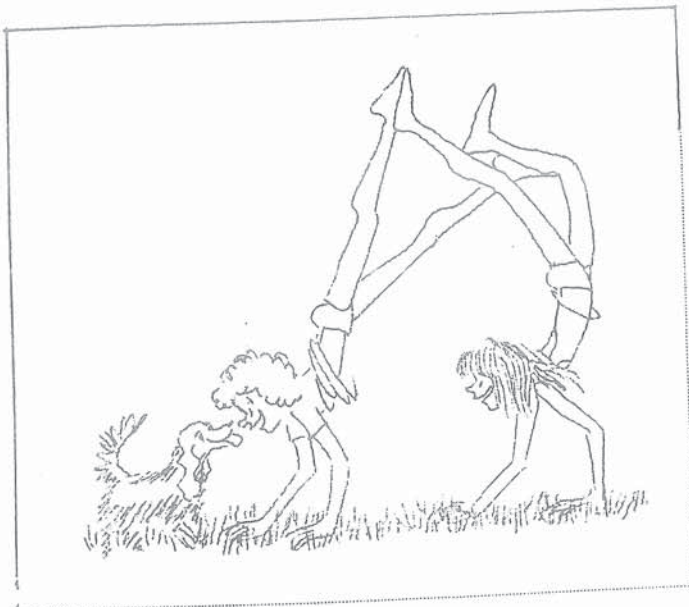
We in Palmgrove Community in Nigeria greet you with utmost love. It was a joy for our little circle to hear from you. We feel so close to those who live in true community. We read about communal life in the Bible... Through our contact with the Hutterite Brothers we learned of their long of community life which we feel is worthy enough to look at and derive a lesson. We don't entirely assimilate into real Hutterite traditions, as we want to live according to our environment and potentials as Africans.

We hope to establish contact with you, maybe visits too. We are not as many as the Kibbutz - we have 80 people, including children, living in total community. Our economic sources are farming, still at a very small and unskilled stage...

Thanks a million for the CALL magazine you sent us.

Yours faithful INNO IDIONG
Palmgrove Community, P.O.Box 455
Uta-Abak Abak, AKS - NIGERIA





Dear Shlomo,

I was impressed with you guys' response to my article. Thanks for your compliments and sure, I'll write another thingy for CALL. (See p. 8)

I'm very interested in linking up. Through SCI I discovered the amazing world of intentional communities, a lifestyle I have felt attracted to ever since. I am very interested in linking up people and communities from different countries; SCI and the communes movement have a lot to offer to each other!

Peace,

Pauline Kreiken

SCI - Innesfree Village, Va, USA

Dear Shlomo (Shalom) Shalmon,

Thank you for CALL... If someone is travelling through Austria I can invite him/her into my community and give him special advice which one of the 25 Austrian communities would be best for him...

Connected in the desire of peace
by sharing life - Yours

Friedrich Koestlinger
A-3710 Frauendorf 76
Austria

Greetings from La Poudriere!

Thanks very much for having sent us the second issue of CALL, which was very surprising by the amount of different communities described in it, including a summary of our experience...

We think that it's important to allow exchanges and contacts with other communities, so that we can better ourselves by learning about our differences. The world has to become a community of communities!

Eric Degimbe

Community La Poudriere
Rue de la Poudriere, Brussels

Dear Shlomo Shalmon,

The CALL brochure you sent me warmed my heart! After living on my Kibbutz for 35 years, I still read on Utopias and try to follow the developments in the commune movement... Thanks !

Lami - Kibbutz Urim

Dear Mr. Shalmon,

I have received your letter and the CALL magazine as well, thank you very much for both. We are organizing a seminar to formulate an agricultural policy for Sri Lanka with the participation of leading politicians, professionals and farmers of the country... and want to make use of this event to introduce Kibbutz farming systems in Sri Lanka. Our foreign ministry has no objection to initiating cordial contacts with Israel, as long as it is non-political and non-military...

Sujeemwa Gamalath
72, Charles Place, Lynawa
Moratuwa - Sri Lanka

Federation of Egalitarian Communities Assembly Autumn 1992

by Kathe, FEC Delegate

I found this year's FEC Assembly to be one of the most interesting and productive that I have attended since I became a delegate in 1990. The level of energy was high and there was a willingness on the part of those attending to take on projects and tasks.

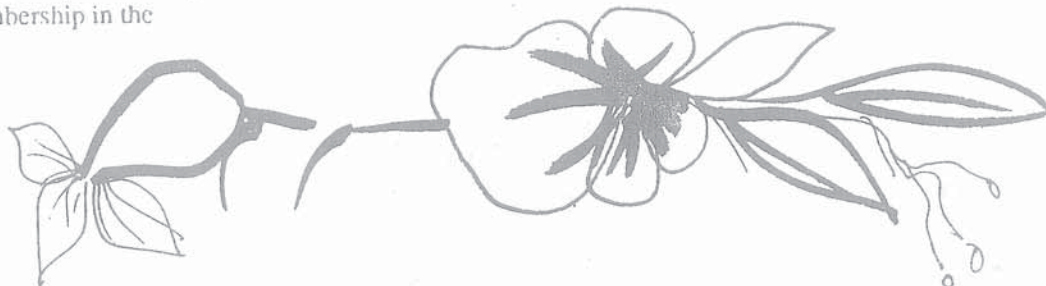
The biggest news from this Assembly are the new communities who are joining the Federation at this meeting. Tekiah (formerly Institute for Sustainable Living), located in Check, Virginia, has been accepted as a full member. Northwoods, located in Minneapolis, Minnesota and Acorn, the new community to be located near Twin Oaks, have been accepted as communities in dialogue. The expectation is that both of these groups may be full members by the end of 1993. Another surprising development is that Kerista, in its newly organized form, is also interested in membership in the FEC.

Because of the number of members of newer communities attending, there was a strong focus on dealing with the FEC's relationship with them. We did work on streamlining and updating our membership requirements and the materials that we send to new communities. We looked at the dues structure in relationship to communities where all or part of their membership holds outside jobs and made some changes to take this situation into account. The FEC is beginning to look at its role in assisting new communities with process, creation of structures, outreach, and business development. The feeling is that this is a particular niche in the communities movement that we are all well suited to fill. It is hoped that there will be some new initiatives in this area that come out of these meetings.



access-1-alliance is a limited partnership designed as an augmentation-support service for its membership, comprised of positive-thinking, socially-minded people.

Write to: **access-1-alliance:**
942 Stanyan Street, San
Francisco, CA 94117; Phone:
(415) 564-8211;



YOUR ALLIANCE IN ACTION

By Kristen Blankenship

Can a group of people, united by doing sensible business with, for, and referred by a loosely-connected social group and vendors who also seem to have an interest in the world around them, succeed and grow while contributing to the quality of life in the Bay Area?

The members of Access-1-Alliance have established that we can get business and successfully refer business and services to those around us without having to depend on corporate monoliths.

The Children's Home Society of San Francisco runs several group homes in the city for neglected and abused children who could use clothes, educational games, etc. Hamilton House in the Haight and "Food Not Bombs" are also on the list. Precita Eyes is a group of muralists in the Mission who raise money and contribute time towards involving neighborhoods in mural projects that reflect a positive cooperative vision.

As we get to know these organizations and the people involved in them, hopefully we'll find that small steps can lead to a larger shared vision.

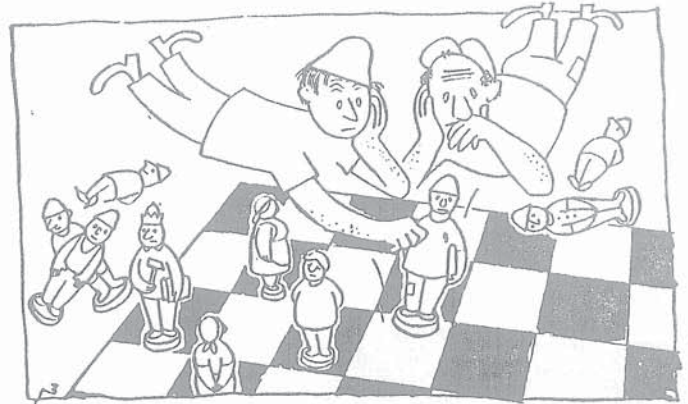
The Kibbutz Returns to Itself

After hard years which shook the Kibbutz movement in an ideological and economic tempest, when it appeared as if hope was lost and that the Kibbutz had outlived its historical task, a gust of fresh air seems to be blowing within the Kibbutzim: the Kibbutz is coming back to itself! To be sure, it is not as yet the advent of a new spring and not all communities are included; we're still licking our wounds - but things look as if they have begun to move in a positive direction.

We are no longer the "poor man" of Israel. The communication media are no longer commiserating with us. On the contrary, there are many reports of economic achievements, successful industries, creativity and initiatives as expressed at the "Agritech" exposition. We are back again on the development map.

The last eight years were very hard on the individual Kibbutz unit and the movement as a whole. The galloping inflation and the cutthroat rate of interest disrupted our economy, inflated our debts and resulted in near-bankruptcy. Even worse was the gloom that came over the members. The belief in the justification of our way was deeply affected: What happened to the power of togetherness? To the "dispersion of risks" that characterizes a mixed economy? Did everyone really contribute "to the best of his ability"? And why hadn't the restraints of the second part of the Marxist thesis, "To each according to his needs," (subject to the means of the community), proved themselves in practice? Why wasn't our economic capability checked thoroughly before the rush to invest in both production and consumption got under way?

Today, we are much richer in experience and have become wiser as to the ways of our collective



Keep Moving !

life. There has been an improvement in housing conditions. Pension funds have been initiated. Plans are being made to solve transportation difficulties for the individual member. There already exist kibbutzim that distribute equal bonuses to each one at the end of a successful financial year. These are examples to be followed.

For decades, the kibbutzim did not dare to make changes in its ways of consumption. It seemed that going over to a system based on a personal and monetary basis would mortally affect the kibbutz principles. In the meantime, it has been realized that if certain basics such as education, health, certain parts of the economy and the introduction of wage differentials stay completely collective, more freedom in other facets may turn out to be a blessing. Increased personal bud-

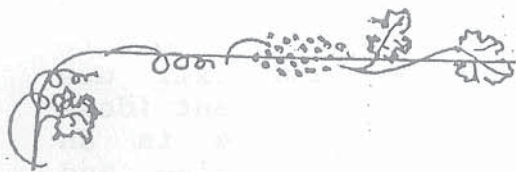
gets allow each family to manipulate its own individual needs more satisfactory and depend less on community institutions.

The kibbutz is recuperating not only financially. Improvement in economic conditions also has ramifications in the demographic stability. Lately, efforts have been renewed in the stormy situation concerning the leaving of young people. One way may be by allowing them to develop and decide on their studies and their own form of life in the future.

Principally, it may be said that the kibbutznik has begun to raise his head again. It seems that despite all, the existence of collective communities with a standard and quality of living

that guarantees each one an acceptable future, with improved ecological conditions, while fulfilling national tasks without the resort to poverty - is in the realm of reality. The time has come for the movement to return and resume social and political functions which have been somewhat neglected of late. We became enclosed within ourselves. Kibbutz members had proven themselves in public activity as people with initiative, responsibility, devotion and honesty. The time has come for the movement to take upon itself the renewal of these challenges.

Ze'ev Parker
Kibbutz Shaar Hagolan



Creating an Alternative Agenda

Across the world there is a broad awakening of intentional communal living and a conscientious attempt to redefine the principles and forms by which we live. The ideas themselves are not all new, but the energy created by each of them when brought together, provide a broad base that enables many people to feel connected.

It is not a pre-requisite to embrace all of the various tenets in order to feel a part of this stream of energy. People often get involved in intentional communal living through a prior interest: ecology, socialism, conflict-solving, meditation etc.

In Israel, the proud history of the Kibbutz movement has given us a certain reputation, a legitimation, in community issues. It has often been claimed that the Kibbutz has survived for so long due to its dynamic nature, its ever-changing character.

Today, the movement is still evolving and new directions are appearing. Yet this direction is not, to a large degree, in synthesis with intentional communities elsewhere. For many, the focus is perceived as being rather more capitalist and individualistically based.

Since returning from abroad, where I was lucky to visit a number of communities and to meet a variety of people involved in various alternative issues, I have felt a sense of alienation from the communal movement in

Israel (which admittedly provided the initial motivation to visit abroad). Then, as I began to open up about my own experience, I gradually realized that there are people in Israel who are involved in various alternative ways of living, by a broad variety of topics.

Reading the last two issues of CALL, I felt that here is a potential platform for bringing together an alternative agenda to community living in Israel. This can be done on two levels. The first is what you have already begun to do - networking with communities and individuals both locally and around the world.

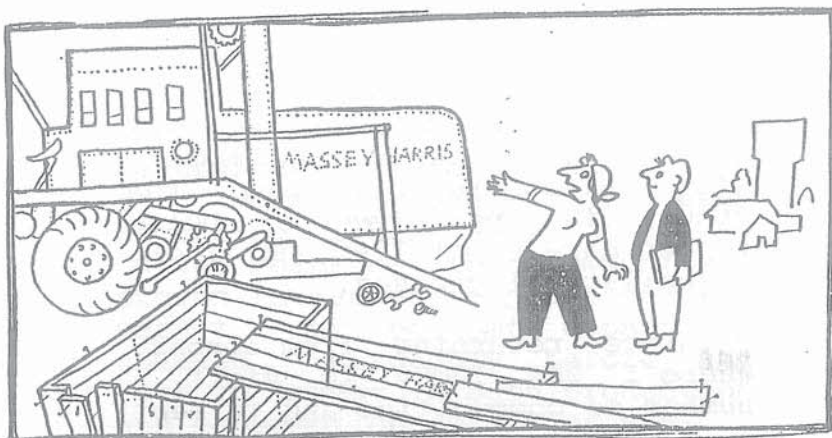
In order to reach the aims that I envisage - I would prefer to see an emphasis on issues within a living model, along with an honest appraisal of how things work, of problems that have arisen and their solutions (if there are any). This could promote a positive, dynamic exchange of ideas and experiences. For example, one of the communities that I visited has a central focus: the idea of consensus, both as a form of decision-making and a way of life. Not only are they continually learning and re-evaluating for themselves, but they provide lectures and workshops throughout the U.S., thus promoting the use of consensus.

The second level would be encouraging networking on a more local level, facilitated through this magazine, using it as a center for establishing contacts and meetings between like-minded people. For us in Israel it would be a mouthpiece for the formulation of a genuine alternative agenda.

Why not use CALL, an internationally based magazine, for this? Firstly, for all our experience in communal life, the Kibbutz movement should learn from the experience of others. Secondly, as a large, developed movement, it is not so easy to overcome inertia to move things, but we will undoubtedly need the support and advice of those who follow a similar path.

I hope that there are others who feel this way and will use CALL to promote different ideas and ways of living. Here is an opportunity for a genuine and honest exchange, for learning together and helping each other. If through this magazine we can establish an alternative agenda to communal living in Israel (and elsewhere), it will be no small achievement.

Alon Fellerman
Kibbutz Lotan



"You spend a million on this, but don't find a mere thousand for buying a sewing machine!"



WRITE US!
SEND US YOUR
PUBLICATION!
THANKS - CALL.