

# C.A.L.L.



COMMUNES AT LARGE LETTER



KIBBUTZ — FEDERATION  
International Communes Desk

WINTER 1994/95

NO. 5



יד טבנקין  
YAD TABENKIN



## UP-TO-DATE NETWORKING ACCOUNT

As of today, our community contacts (not counting the Israeli Kibbutzim) are led by the U.S.A. with 86 (42%), followed by Germany 31 (15%). Currently Germany is the country where the communal movement is growing fastest (see table on another page). In the D.D.R. alone there are some 30 projects in the planning stage. Next in our connections come the U.K. with 16 contacts (8%) and Australia with 14 (7%); Denmark and France are represented by 7 (3.5% each). There are many more, of course.



Editors of C.A.L.L.  
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Yoel Darom (Kibbutz Kfar Menachem)  
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Feel free to copy - but don't forget to acknowledge source !  
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# The Changing Kibbutz

Jack Quarter

TWELVE YEARS AGO I AND MY FAMILY lived at Kibbutz Ein Hamifratz in Israel for about six months. When I returned last year to this community of about 500 adults and a similar number of children located on the coastal strip about one hour's drive north of Haifa, I was able to compare my experience over this period of time.

At first glance it was difficult to see any changes. Oh, the dining hall had been modernized into a beautiful air conditioned building with an outdoor theatre surrounded by palm trees. And there were many other physical improvements. But the physical appearance seemed much as before--about 200 townhouses set in blocks of four that were evenly spaced, the large swimming pool that was the focal point of social life on hot afternoons, the sprawling agricultural cartons factory that generated most of the community's income, the fish farm, dairy farm and cotton fields, etc. Then there were the people riding leisurely on their bicycles which were the primary mode of transportation within the community.

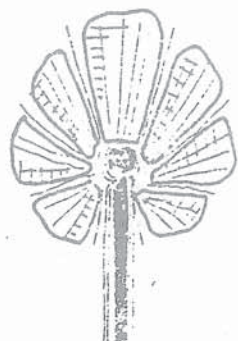
Ein Hamifratz had a large seniors group, the founders of the kibbutz in 1936, during the period when Palestine was under the British mandate. Like kibbutzim in general, the founders at Ein Hamifratz are aging gracefully and have maintained active lives within the community. Research indicates that the average life expectancy for kibbutz members is very high--women averaging 84.5 years and men averaging four years less. The ability of seniors to maintain very active roles in the community and to continue to work as they can manage appears to be a factor in this longevity.

There are also hordes of children at Ein Hamifratz, much like kibbutzim in general. The average family has about four children, and families of six and seven children are not unknown. In part the reason for the large families is the support provided for children through the community. Traditionally, children have lived in their own houses from infancy, visiting their parents' homes during the evening hours. However, this arrangement has been the subject of debate over the past decade, and most kibbutzim, including Ein Hamifratz, have changed the arrangements so that children now sleep at home.

The change in the sleeping arrangements is symbolic of a historical restructuring of the kibbutz from a tightly knit commune of single youth during the pioneer period to what is now a multi-generational community of families with very modern values. Contrary to popular perception the kibbutzim are no longer communes in the typical use of the term, but rather closely integrated villages with excellent standards of living and all of the accoutrements of modern life, including coloured TVs, personal computers, VCRs, etc.

**The nub of the crisis is that the communal fabric of the kibbutz is gradually being eroded...**

These modern values have helped the kibbutzim to develop their standard of living, but they have also precipitated a crisis--referred to as the "current crisis", to differentiate it from past crises. The nub of the crisis is that the communal fabric of the kibbutz is gradually being eroded. As noted, this is not something that is very recent but has been part of a historic pattern of change. To an outsider from the city, this weakening of the communal fabric might not be seen as a bad thing since there is an uncomfortable lack of privacy in a kibbutz.





The weakening of the communal fabric of the kibbutz also has implications for egalitarian values. As the kibbutz becomes more and more integrated with the world around it, questions are being asked about whether all members ought to be entitled to the same earnings regardless of their jobs. Some kibbutzim are experimenting with shadow wages, perhaps a first step to the introduction of real wages. At this point in time the kibbutz remains an extremely egalitarian society with differences in standard of living being minimal. Money is used only for transactions outside the community. However, the paradox about equality is that small differences assume great importance and become the source of much tension. People with training which could lead to high earnings in the city begin to ask why they should have the same standard of living as someone whose work would be paid the minimum wage elsewhere.

The current crisis in the kibbutz can be seen as a crisis of modernity. Can an alternative community rub shoulders with the rest of society and maintain its essential values? As an open society that has actively encouraged its younger generation to explore the world around it, the kibbutzim are finding that about half of their youth (most often those marrying outsiders) are preferring life elsewhere.

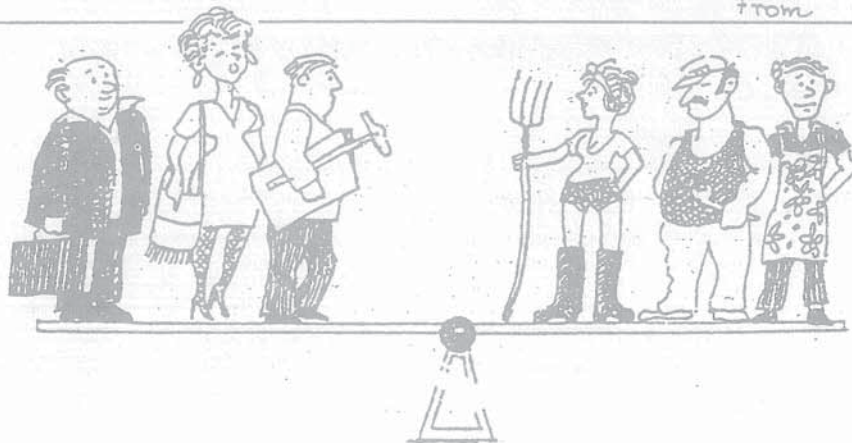
As a result the population of the kibbutz movement has been relatively static at about 120,000 adults over the last decade. With the influx of Russian immigrants to Israel, there has been a recent increase in numbers. However, it is uncertain whether that increase will be sustained.

It is difficult to predict the future of the kibbutz movement at this point. As a voluntary, democratic society, there always have been sharp debates in the kibbutzim about the solution to problems. In that respect the present is no different than the past. However, the differences of opinion appear to be sharper, between the traditionalists and those who want normalization (that is, for the kibbutz to resemble more closely other societies).

Also noteworthy is the loss of confidence among kibbutz members in the future of their communities. If the younger generation does not adhere to the way of life, what are the implications for their parents? Should they start arranging their own pensions and planning for retirement, much as people in any other society? Thus the modernity that has invaded the kibbutzim poses its own unique challenges, which in many ways are more demanding than crises such as poverty that were typical in the past. As for the future, it might be that the current trend will continue and there will be a variety of kibbutzim, ranging from communes to rural villages with private property.

**JACK QUARTER** is a professor at the Ontario Institute for Studies in Education specializing in the study of co-operatives and democratic workplaces. He has just published Canada's Social Economy: Co-operatives, Non-Profits and Other Community Enterprises (Lorimer 1992).

From "TOGETHER"





# INTEGRIERTE GEMEINDE - WHAT IS THAT

Literally, it would translate into "Integrated Community" which does not truly correspond to the real thing: we are talking about over a thousand people, spread throughout Germany (mainly Bavaria) in 7 "clusters" of 50-100 persons each, one in Tanzania, and the buds of a few more in Hungary, Italy and the U.S.A.

There is no such thing !  
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That was the comment from the editor of the "Frankfurter Allgemeine" when one of his reporters, himself a member of the Gemeinde, submitted a piece about them for his approval. Admittedly, it's somewhat hard to believe that such a bunch of highly motivated and dedicated people can survive and succeed in our modern, materialistic "market-economy-minded" age. And live happily, healthily, joyously and making good money besides: Running a successful pumps factory, an ultra-modern high-tech publishing house, several schools and kindergartens, two pharmacies, one high-class hotel, one guest-house near an enchanted lake in the Bavarian Alps, a prospering farm, a small private bank, a building and planning enterprise, several medical and law cabinets, clinics - and a sanatorium. All of these serve both the Gemeinde community and their neighborhoods.

Group-minded private ownership  
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The Gemeinde founders noted, during an early visit to Israel 30 years ago, the pitfalls of collective ownership on the Kibbutzim, when these were not yet aware of them - and decided that any property should be owned individually, or by a definite group of members. For instance, their guesthouse was built by 47 members, who each invested an equal share, and their pumps plant belongs to 20 members who purchased it ten years ago. That makes for increased personal responsibility for property.



*Besonders interessierten die jüdischen Gäste Sarah und Joel Dorkan die wirtschaftlichen Bemühungen in der Gemeinde und die Fertigung in der Pumpenfabrik, deren Werk in Wangen sie am 4. - 5. 8. 1994 besichtigten. Jupp Terhorst erklärt in Hagen die Herstellung von Statoren. Links: Dr. Michael Drieschner und Jan Terhorst. Während ihres Aufenthaltes vom 5. - 8. 8. 1994 in Hagen konnten die Gäste auch einen Abstecher zum Festhaus der Gemeinde in Emsdetten im Münsterland machen.*

Each member is in charge of his/her own finances and submits a yearly budget, stating his planned income and expenses. The "New Family" - a group of 12 (a sacred figure at the Gemeinde, all practising catholics) persons, consisting of 2-3 families plus several singles - then approves the financial plan, and any surplus goes to the community for joint ventures. Like, for example, the Tanzanian Community, founded ten years ago and still in need of support, or a spiritual center to be established near Rome, or several study-and-meeting centers located near the communities.

Each "New Family" resides in a house or flat, in modestly but beautifully designed and furnished rooms for the families and their children and for the singles. Basic harmony is evident in all aspects of life at the Gemeinde.





## Judeo-Christian Origins

The Gemeinde members believe that Christianity should revert to its basic tenets: sharing and brotherhood, and re-discover its Jewish origins. They are deeply ashamed of the passivity of the Church during the Holocaust, and oppose any manifestations of racism and intolerance toward strangers. Some of the founders joined the "White Rose" underground during the Nazi period and, contrary to most Germans, they refer to the Second World War's end in terms of "Liberation" and not "Breakdown" (Zusammenbruch).

In spite of their somewhat unconventional theological creed, they are now recognized (after a long struggle) by the regional Bishops and the Vatican, perhaps because Germany suffers from a severe shortage of catholic priests - and the Gemeinde includes 20 of those, acting as parish priests in regular churches.



## Cohousing Basics

Cohousing communities are resident-developed cooperative neighborhoods where individual households are clustered around a common house with shared facilities such as a community dining room, an area for childcare, workshops, and laundry. Each home has its own complete kitchen, but dinners are often available in the common house for those who wish to participate.

These developments are also unique in that they are organized, planned, and managed by the residents themselves. By redefining the neighborhood concept to better address contemporary lifestyles, cohousing communities can create cross-generational communities for singles, families, and the elderly.

Cohousing was "born" in Denmark more than 20 years ago out of a desire to create cooperative housing that satisfied the needs of changing lifestyles. Cohousing developments in Europe range in size from six to eighty households, with the majority between 15 and 33.

This form of community development was brought to the United States in 1988 by Kathryn McCamant and Charles Durrett, a wife/husband design team who formed the CoHousing Company in Berkeley, California. They report that cohousing projects are "based on democratic principles that espouse no ideology other than the desire for a more practical and social home environment."

The CoHousing Company is located at 1250 Addison Street #113, Berkeley, CA 94702, (510)549-9980. U.S.A.

## No Man Is an Island

The horrible events of the Nazi era, as well as what preceded them in the Soviet Union and elsewhere, caused the Gemeinde people to realize that the individual cannot overcome his weaknesses by himself. Only with the help of the community - its advice, guidance and supervision - can he redeem himself through his/her belief in God and the Church.

This, of course, raises again the ever-returning question of religious faith as the main basis of communitarian life: with the possible exception of the Kibbutz (now nearing its 90th anniversary), no secular communal movement has yet survived its second, or at most third generation. Would that imply that religion is the only stable element in communal life?

The Gemeinde did not say this in so many words, but this has been strongly suggested in many of their publications and statements. How about that as a topic for debate in the next issue of CALL?

YOEL DORKAM  
Kibbutz Tzuba, Israel



**Interested in visiting, joining or setting up a community - or perhaps just plain curious? You need Diggers and Dreamers - a 220 page paperback book combining:**

- an up-to-date Directory listing more than 80 existing and embryonic groups in Britain plus many international contacts
- new articles to give you background on communal living in the past, the present and the future; plus two hilarious glimpses of life at a fictitious Dorsetshire commune!
- a Resource section containing practical advice on visiting communities with many useful addresses and book titles

**You can obtain D&D by mail order by returning the other half of this card (keep this half for reference). Make sure that your correct name and address are printed on this side (or attached), fill in the form on the other side and mail it with your cheque to:**

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Buckinghamshire MK18 3LZ U.K.



# COMMUNES STUDIES CONFERENCE 1995

THE INTERNATIONAL COMMUNAL STUDIES ASSOCIATION (I.C.S.A.)

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which provides a common framework for scholarly and other exchange regarding communes, intentional communities, collective settlements and Kibbutzim, will convene its 5th international conference in Israel, between May 30th and June 2nd 1995, at Yad Tabenkin (on the campus of the EFAL Seminar).

The main subject for discussion will be:

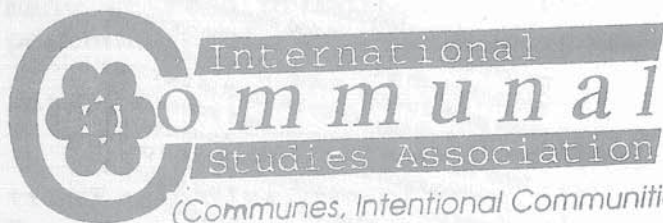
**COMMUNALISM - CONTRIBUTION and SURVIVAL,**

with the focus on theory and practice of communal life, its role in society at large as well as its ability to withstand eroding influences. In addition to the theoretical importance of these issues, they have an actual implication and are of major concern for most of the existing communes.

The participants will have the opportunity to visit Kibbutzim and meet their members in a post-conference tour. Commune members all over the world will be most welcome to participate. If interested - please write to C.A.L.L. , c/o Shlomo Shalmon, and we'll send you the relevant information. (More details will be published in the coming issue of C.A.L.L.)

Keep the date in mind when planning your 1995 vacation!

Please acknowledge your participation as soon as possible!



(Communes, Intentional Communities, Collective Settlements and Kibbutz)

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# COMMUNITY SERVICE NEWSLETTER

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*COMMUNITY SERVICE NEWSLETTER is published six times a year by Community Service, Inc. Our purpose is to promote the small community as a basic social institution involving organic units of economic, social and spiritual development.*

## Prosperity Without Growth

The assumption that economic prosperity requires growth seems so reasonable that most of us don't think much about it. After all, we've always been told that growth is the solution to our economic problems.

This assumption is so pervasive that virtually every community is looking for ways to grow in order to solve its local economic problems. Declining communities search frantically for any new business they can find, while growing communities assume that they can grow their way out of their problems.

But to believe that prosperity requires growth is to concede the demise of thousands of communities for whom growth is simply not a realistic possibility. It also condemns fast-growing communities to a stormy and vexing future.

Fortunately there are alternatives: sustainable economic development strategies offer practical solutions to declining communities, regardless of whether they are able to attract growth.

These strategies also offer realistic alternatives to communities overwhelmed by the side effects of too much growth. They offer a manageable future for communities that are comfortable and want to stay that way.

But development is very different from growth. After reaching physical maturity, we humans can continue to develop in many beneficial and interesting ways — learning new skills, gaining deeper wisdom, and much more. Similarly, a community can develop itself without growth. It can create housing and jobs, expand cultural and educational opportunities, improve health and protect the public safety.

by Michael Kinsley

Rocky Mountain Institute's Economic Renewal Program, Snowmass, Colorado.



A global perspective is often useful when examining local problems. For instance, we know that the Earth is not growing, but it is developing. Since the economy is a subsystem of the Earth, it cannot continue to grow forever, but it can continue to develop.

In contrast to growth, sustainable development is a potent new approach to economic development that includes three important aspects: renewability, equity, and digestibility.

In summary, while growth is often perceived as the only path to economic viability, the good news for both declining and growing communities is that there is an alternative. Prosperity does not require growth, it requires development that is sustainable

The drama being played out in local communities — the controversy, the social and environmental side-effects of growth and decline — is not the concern of a few isolated people. Rather, it's their version of a drama that will play across the planet as the international economy impinges on each individual's life, as the population swells, and as non-renewable resources become more scarce. The global perspective makes it painfully clear that if our strategies for economic development are not sustainable, they will be terminal.





In this article I would like to share with the readers of CALL an attempt to explain the story of the struggle which is taking place now in our Kibbutzim to survive as an Egalitarian Commune Movement.



## SURVIVAL INTO THE 21ST CENTURY

The economic breakdown which swept through the Kibbutz Movement during the 1980's brought about serious changes in both ideological attitudes and economic endeavor. Once the movement had woken up to the bleak fact that millions of dollars had been lost, virtually overnight, through inflation and on the Stock Market, on behalf of the many communities that had placed their trust in "expert" Kibbutz treasurers, two clear forces emerged to affect the future, striving to swing the Kibbutz population around to their way of thinking: the "Industrialists" and the "Entrepreneurs".

The "Industrialists" were mainly responsible for the catch phrase or new buzz word "The New Kibbutz". They represented many of the bigger factories in the Kibbutzim, who had been part of a new tendency since the mid-50's. Before 1950, during what I call "Stage One", over 90% of the Kibbutzim settled and ploughed their fields. In time it became apparent that the land and water resources available for each Kibbutz could not sustain the growing communities. At that time Kibbutz factories were few and far between.



eyes, the newly emerged Managerial Cadre of the Kibbutz factories. Some of these managers began to lay the foundations for a change in the community, whereby the "Saviours" would be rewarded for their efforts by some sort of compensation, not based on Equality but on graduated, "differential" salaries.

But by the end of the 1960's, it became hard to find a Kibbutz without a factory of some sort or other. The new industries were hailed as being the "saviours of the Kibbutz Movement" and, indeed, many started bringing in a large percentage of the common income.

### "Stage Two": Industrial Revolution

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This was "Stage Two": the Industrial Revolution of the Kibbutz. Together with burgeoning profits, a monster was born which inexorably led to the erosion of Kibbutz ideals, such as Equality and Democracy. The "monster" was, in my

Since a factory manager is supposed to bring in over half of the Kibbutz income, the time seemed (seems) ripe to eliminate "Collective Consumption". A wave of "improvements" swept through the Kibbutzim. Anything that a Kibbutznik did from now on had to be based on showing a profit. Since so much of what is done on a Kibbutz is not at all planned around economics alone, fierce discussions raged now around subjects like absorption, study and education, Senior Citizens, Medicare and Mutual Aid. If it was expensive, it should not be part of Kibbutz life anymore.



A negative social development resulted as a spin-off from the Industrial Revolution - Alienation. A large section of the communities began to lose touch with what was going on. The small managerial class was seeking independence from the overall democratic process, demanding the freedom and leeway to act on their own understanding and initiative. The General Assembly and the Kibbutz Secretariat were a cumbersome hindrance in their eyes.

Meanwhile, many of the members began to realize that by now they had no idea of what was going on. As agriculture waned, Kibbutzniks found themselves with a very limited choice of occupation and professional future. Either buckle down and join the factory staff (in an often boring job) or find work outside the Kibbutz.

#### "Mini-counter-revolution"

Thus came "Stage Three". Those members who neither wanted to work in the big factory or outside, started their own mini-revolution. Some demanded the right to set up new branches of their own, based on their creative talents.

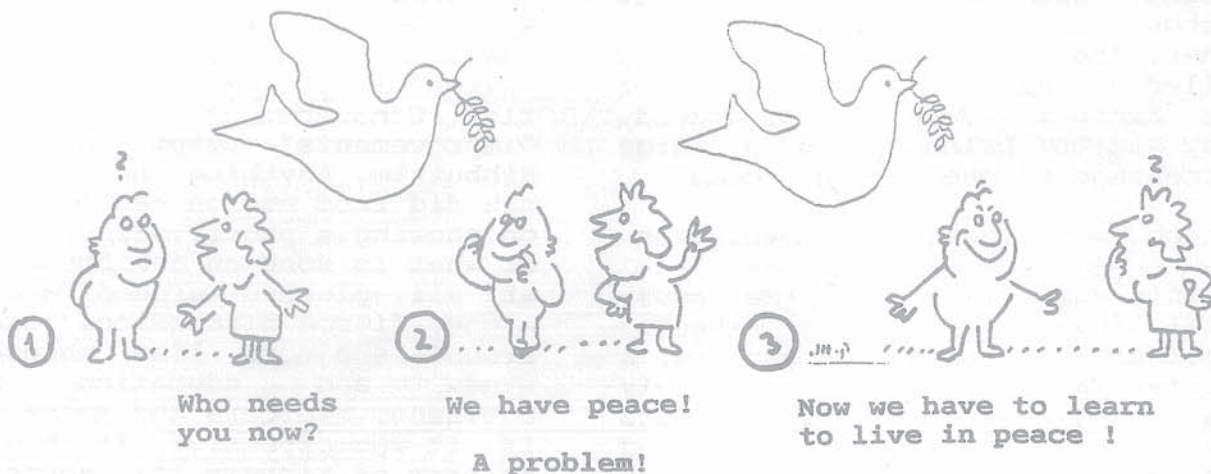
They met with constant opposition from part of the Managerial Sector, who saw in the Entrepreneurial Small Branch development a "threat" to the big factories: both manpower and finance was to be diverted away from the main economic power base.

However, the new trend started succeeding. Small teams of entrepreneurs began to feel involved again, as they contributed to the economic well-being of the community. Tourist services, computers, health centers, shops and restaurants, road services, law firms, investment and farm advisors, multimedia, wineries, conference and seminar centers, art schools and craft shops - a whole new range of smallish branches were set up in virtually every Kibbutz.

In the late 1990's, the Kibbutz Movement is a far more efficient and profit-conscious network. The struggle now takes place between those who would preserve the basic tenets of Commune by maintaining the basis of equality versus those who would turn the Kibbutz communities into something else, divorced from the idea of equal sharing. In this race it is by no means clear who will gain the upper hand. Only time will tell.

In my view, if the Small Branch movement can rein in the Industrialists and stop the erosion of ideology, the Movement will continue to survive well into the 21st century. If the Industrialists win, Kibbutz might disappear and be replaced by profit-center villages owned, run and maintained by a limited group of factory managers.

Geoff Bercovich  
Kibbutz Amiad





Fifty years ago, at the age of twenty-one, my life's path merged with that of the Bruderhof. My worldly possessions were handed over to the brotherhood. They consisted of a much-loved bicycle and \$2. My time and strength were put unconditionally at its disposal.

In fifty years much has changed. Acute poverty has been replaced by the need for constant and conscious vigilance against the tide of affluence surging around and in upon us from the consumer society. We struggle to keep life simple. There are now nine Bruderhofs including one each in England, Germany, Nigeria and six in the eastern United States. Members of many nations and races and backgrounds now number over 2000 with their children. There have been times of growth and of crisis, of joy and of struggle and pain. Yet the communities have endured and grown.

# B R U D E R H O F



Singing around a campfire

Chris Zimmerman  
Emma Barth



Like the pearl of great price, this life in Christ has been worth more than anything I have given up. There is freedom for women here — freedom to speak their minds, and to share equally in decisions. Emancipated from professional ambition and the need to succeed, free from the fear of sexual harassment or abuse, I feel joy in the present and hope for the future. Ω

Diane Fox



## Michaelshof

THE FOUNDING of a small Bruderhof House in Hemmelzen, West Germany, in March 1988, marked the return of our movement to the country of our roots

Three years and well over three thousand guests later, Michaelshof is a vibrant community of over eighty brothers, sisters, and children. Guests have been a vital part of Michaelshof since its first weeks, and they come for many reasons. There are inquisitive journalists, casually curious "tourists" such as passing hikers, women's bible-study groups with a free afternoon or evening, and intensive seekers.

The number of very young, seriously seeking guests is astounding, and their energy and almost aggressive enthusiasm is challenging and impressive. Older age groups are well-represented too. Fed up with a materialism that has captured their minds but not their hearts, many of them have turned—almost desperately, in some cases—to seek an alternative way of life. Most are genuinely concerned with the problems of militarism, the decay of the family, and the blatant excesses

of western consumerism. Many come with a deep exhaustion or frustration: tired of the empty words of their churches, they are searching to fill a void in their own lives.

In addition to the thousands of short-term guests, there are many who have stayed on, in several cases leaving their jobs and families and joining the Bruderhof—for good.

As the number of members and guests has grown, the shortage of living space at Michaelshof has grown increasingly critical. So far, however, the local village officials have consistently denied Michaelshof the right to expand by building new dwelling houses or even a new dining hall. Three years of negotiations have succeeded in little other than polarizing the village into a divided camp. Some neighbors continue to send flowers or invite passersby in for coffee; others flatly refuse to say so much as "good morning." These villagers, bitterly opposed to the Bruderhof and all it stands for, have formed a citizens' initiative in an attempt to thwart any plans to expand.

Over the last three years, the media has shown an increasingly active interest in developments at Michaelshof. There has been every sort of coverage imaginable: sensitive broadcasts from religious stations, critical analyses, sensational tabloid articles, and in-depth documentaries. Despite some negative coverage, the publicity has been overwhelmingly positive, especially in recent months.

Lengthy articles have appeared in Germany's top five magazines and in hundreds of newspapers throughout Germany, France, Belgium and Holland.

Just how long the flurry of activity may go on is uncertain. But at present, it continues to grow, opening up stimulating contacts all over Europe, and, most importantly, giving us a chance to share with others in the building up of a brotherly life.



## A MESSAGE TO OUR FRIENDS CONCERNING PALMGROVE, NIGERIA

June 25, 1994

Dear friends and Plough readers,

As you know, three years ago the leaders of a small congregation in southeast Nigeria wrote to us on behalf of their people, asking to join the Hutterian Brethren. In response we have been working together with them to build up Palmgrove, a community of brotherly sharing and working together, having accepted them fully into the Hutterian Church as they so much seemed to want.

Recently, to our great shock, the very leaders who originally pleaded to join with us secretly assumed complete control of all assets, properties, and bank accounts belonging to the Hutterian Church in Nigeria. They declared their wish to be independent and made it clear that we are no longer wanted.

When these brothers were confronted about their action, they strongly defended it, even in the face of urgent appeals by our other Nigerian brethren. Because of the general control they have over Palmgrove, we felt that we should not become involved in a power struggle that might seem to be seen as a question of "black versus white" leadership. So we have decided to withdraw from the property with all those wishing to remain faithful to their promises to the church.

We believe that to withdraw, at least temporarily, is more consistent with the Sermon on the Mount than to live together in one community where there are two or more differing parties which cannot reconcile in the spirit of the New Testament. This is very painful for us all, and we hope and pray for a change in the situation so that all can return and continue to build up Palmgrove as a center of brotherly sharing and devotion to the cause of Christ, with no seeking for personal power over others.

We want to strongly emphasize that this is not a struggle against people or of "black" versus "white." The basic issue is a struggle as to which spirit shall prevail.

We have made all efforts to leave everything in order for those remaining in Palmgrove. These include many brothers and sisters and young people who, despite their leaders, wish that those of us from Europe and the United States would stay.

This was a very hard decision for us to make, but it seemed the only way to keep things peaceful up to the last departure of our American and European members. Most of our African brothers and sisters at Palmgrove want to remain faithful, and we will make every effort to keep in touch with them, hoping either to bring them to one of our other communities, to establish another temporary refuge elsewhere in Nigeria, or best of all, to rejoin them in a newly re-united Palmgrove. We currently have nine Nigerian brothers and sisters living with us already in our other communities.

At this point we want to thank all our Plough readers and other friends who have so faithfully contributed to our effort in Palmgrove. None of this will be in vain.

We greet you very warmly and thank you for all your support and interest. We will keep you in touch with further developments in Palmgrove.

Martin and Burgel Johnson  
on behalf of the Bruderhof



  
the plough publishing house



# Aquarian Alternatives

The Newsletter of the Aquarian Research Foundation

After 25 years of researching the future we've found four major projects for a happy planet:

1. A NEW ABOLITION MOVEMENT - end all military systems worldwide;
2. A NEW SYSTEM OF ORGANIC AGRICULTURE - to re-grow rain forests, improve atmospheric balance, ban pesticides and provide plenty of healthy organic food for all ;
3. A return to co-operative lifestyles of all kinds that teach good relationships with others ;
4. A loving, responsible solution to overpopulation.



"I'm sorry, Mr. Smith, but there's just no way I can fit a healthy man like you into a sick society like this one"

The new system of organic agriculture includes a safe spray that restores trees and plants to health, rapid growth and disease resistance. This system already exists but needs wide implementation. We're working with Israeli Kibbutzim to adopt this method and share it with the Arabs, to improve prospects for well-being and peace.

But now, even in the ex-Soviet Union, communal and co-operative systems are growing faster than ever with hardly any publicity. Today several hundred thousands of Americans live in co-operative communities.

For more information contact :  
AQUARIAN RESEARCH , 5620 Morton St.  
Philadelphia, PA, 19144 U.S.A.

## Creativity and Sharing in Community

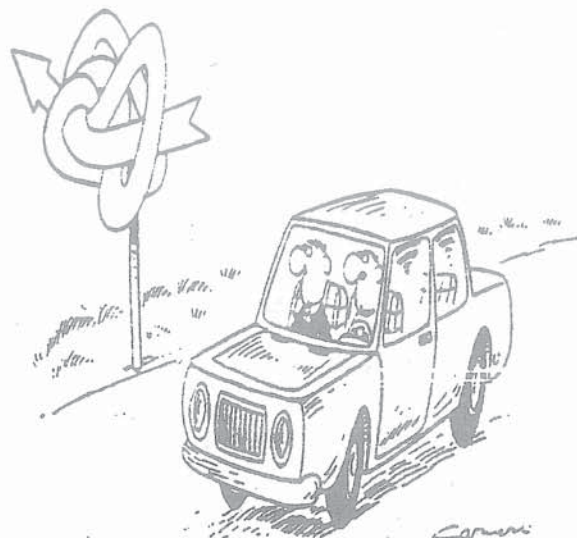
William Alexander, researcher for Food First and Earthwatch Expeditions, kicked off the weekend with a talk on "Learning Lessons From the Third World : Efficient Use of Resources and Universal Need for Community," in which he shared his research from the markedly progressive Indian state of Kerala, "the closest thing to utopia in the present world."

Dr. Alexander showed us how Kerala is the only living example of a large-scale society that is achieving the two most essential elements for planetary sustainability and human survival into the 21st century : low birth rate and modest consumption of the Earth's resources. *Significantly, Kerala is also managing to maintain a high quality of life in the process.*

What seems most important about Kerala's success is that it is being achieved through the embodiment of egalitarian principles and that community consensus decision-making is practiced state-wide.

Dr. Alexander also pointed out that another key to Kerala's success is the priority that is placed there on achieving the highest possible efficiency of the Earth's resources rather than of time and human resources, since it is the former that is obviously in shorter supply. In this way, Kerala manages to utilize the most Earth-frugal methods of achieving what they need and want, without relying on highly resource-intensive (albeit labor-saving) technology. It seems that the western "developed" world would do well to adopt this paradigm shift immediately, if not sooner.

COMMUNITY SERVICE CONFERENCE '93



It's become difficult nowadays to find the right way...



# COMMUNES NETWORK (CN) - AN OBITUARY

I received a letter the other day from the Communes Network group, telling me that it was all over, that there was no-one to carry on editing the newsletter, and that I would receive no more. Sad news, but not unexpected: CN had been coming out quite irregularly of late, and maybe it was time to call it a day.

What was this phenomenon that popped through the letterbox for all those years? CN began nearly twenty years ago, but has its roots long before then in the loose collection of people known as AHIMSA. That was in the mid-sixties. I became involved in 1970, with a working week at Selene, digging ditches and meeting people interested in building communes. The Commune Movement, which had taken over from AHIMSA in the late sixties, was then very active, producing a fine magazine. During the mid-seventies activity declined, conflicts arose, and the Movement ceased to exist in 1975.

This was the birth of CN. A group of communards decided to circulate a newsletter (an in-house letter), just to keep in touch with each other. Even though it was sold over the counter at a few radical bookshops, it never was intended to reach out to the non-commune public. And so it kept on, for nearly two decades, sometimes with high quality material, professional looking; at other times containing opinions which were suspect, and of a quality which left much to be desired. But, for all its warts and wrinkles, it was our newsletter, a mirror which we could see how we look, a forum where we could express ourselves to our tribe, to those who understood who we were.

Living in England in the late seventies and early eighties, I never realised how important CN was. It was only when I moved to



Kibbutz in Israel in 1984, that I began to really appreciate CN and look forward to its (often irregular) appearance. What were all my old friends up to? What was going on at Crabapple? The latest instalment in the changing vicissitudes of Wheatstone? Did the muesli still taste as good at Lifespan?

Just like a packet of letters from old friends, the news was exciting, joyous, frustrating and sometimes disappointing. A thing of uneven texture, like a rough stone wall, it never reached the aesthetic heights of the Commune Magazine that Tony Kelly published from Selene, but it spoke more directly, had more guts and earth: a horizontal communications tool between friends (and not-so friends). No censorship: strange things were submitted, and it was all published. This approach was CN's greatest asset, it made it real, it gave both irritation and pleasure. It affected me, it concerned me.



CN represented the visible top of the iceberg that was the tendency to communalism, and there is no doubt that it provided a valuable connection between communes and people. To those outside Britain, it represented the British Communes Movement and constituted rich documentation for those who wanted to study it more closely. It also spawned The Collective Experience, a selection of the best articles

from the first nine years, and later the series of directories known as "DIGGERS AND DREAMERS".

I am grateful to have been a small part of it all, and I thank all those who worked so hard for so many years to keep it going.

JAN BANG  
Kibbutz Gezer  
D.N. Shimshon Israel 73220

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What is it really like to live in a "Utopian" community? What happens to the high ideals of equality and social justice under the pressures of daily living with a continually-changing population of nearly a hundred people?

Creating a new society presents many challenges — making a living, inventing a government, sharing the labor, raising children collectively, and reaching agreement about such things as diet, standard of living, and commitment to caring for the environment.

■ IS IT Utopia YET? ■

KAT KINKADE



By  
KAT KINKADE

# IS IT *Utopia* YET?

An Insider's View of  
Twin Oaks Community  
In Its 26th Year

Twin Oaks Publishing

Rt. 4, Box 169 Louisa, VA 23093

(703) 894-5126 fax: (703) 894-4112 U.S.A.



# קיבוץ Kibbutz

AN ALTERNATIVE LIFESTYLE



edited by

David Leichman & Idit Paz

"The intention of this collection is to provide a thought-provoking introduction to the difficulties and challenges facing the kibbutz, rather than a comprehensive in-depth critique of kibbutz. It is designed for those studying kibbutz, temporarily living on kibbutz as volunteers, or simply anyone interested in this unusual society."

"One thing is clear: that the future of kibbutz will be determined by the people who choose to live there, and thus the debates presented here are beyond the realm of intellectual exercise; they are critical questions with which kibbutz members must wrestle."

Published by Yad Tabenkin,  
Ramat Efal 52960, Israel 1994



# PAVED PARADISE



**Y**ou don't expect to find a kibbutz in the middle of a development town. But two pale yellow apartment blocks next to a parking lot in the Negev town of Sderot are home to seven-year-old Kibbutz Migvan, one of four urban kibbutzim in the country.

Almost all of the 20 adult members of Migvan, now in their 20s and early 30s, were born and raised on kibbutzim elsewhere in the country. Now they are writing a new chapter in kibbutz history, adapting the collective ideals with which they were raised to what they consider the challenges of a new era.

Instead of the bucolic pastures of the Jezreel Valley, Migvan has construction sites and traffic lights. Instead of milking cows or plowing wheat fields, the members teach new immigrants and establish nature programs for their less-privileged neighbors. Instead of seeing themselves as the ideological light unto the nation, they view their mission as one of cooperation with their fellow townspeople, in the mutually beneficial task of improving the quality of life in Sderot.

The roots of Migvan, which is affiliated with the Kibbutz Ha'artzi Movement, were laid in 1986, when 10 friends from several kibbutzim in the north began meeting once a month to discuss ideas for a new kind of kibbutz.

"We shared a common uneasiness about what was happening within the kibbutz movement, and a common commitment to social action," says Nitay Shreiber, 32, originally of Kibbutz Nirim, and one of the four Migvan members who remain from that initial group.

For eight months that early group discussed everything from ideological imperatives to institution-building. They determined they could best fulfill their personal goals by living in a collective framework that was involved in social action projects in a larger community, rather than in a framework whose focus was primarily internal.

In early 1987, six of the original 10 settled in Sderot, with the blessings of sympathetic town council members. The dropouts had hoped for a site closer to Jerusalem or Tel Aviv. But Sderot was chosen because, as a development town in the northern Negev, it posed a unique social action opportunity.

Two dozen young idealists build an urban kibbutz in downtown Sderot.

By Sue Fishkoff

The challenge grew in the early 1990s, when the town's population burgeoned from 10,000 in 1990 to 17,000 today, thanks to more than 6,500 arrivals from the former Soviet Union. The surrounding region became home to hundreds of new Ethiopian immigrants during the same time period.

Migvan's members took up the challenge. They began developing outreach projects, often with financial help from the American Jewish Joint Distribution Committee, aimed at aiding the absorption of immigrants and encouraging their economic independence.

**N**ot all of the members are working in social-welfare type jobs, but most are. One member is working on a JDC project to link up schools in the Negev via computer, so children in different places can work on the same assignments together. Another member helped a group of immigrant gardeners establish their own gardening collective, which has proven quite lucrative. The group sponsors after-school enrichment clubs that are open to new immigrant adults and children.

Migvan established its nature school. Every day after school, some 50 elementary school children meet in groups of six — three Ethiopian and three sabras — for nature walks, story-telling, and animal care at the site's small animal center.

"We try to bring them together naturally," explains Shreiber. Four Migvan members work on the social integration project, which the kibbutz hopes to move to a larger location within Sderot next year, if funding materializes.

**H**ow do a bunch of Ashkenazi, college-educated kibbutzniks manage to "invade" the town with their progressive ideas and projects, without alienating the local population?

Although Migvan had the support of town council members when they arrived seven years ago, the political atmosphere changed following the 1989 local elections, and it became harder to start projects within the community. Eric Yellin, 28, a Migvan member since 1988, says that during the ensuing year, some members had to work or organize projects outside Sderot, in neighboring communities.

The situation has improved since last year's local elections, however. "Now, because of political changes, we're all coming back to Sderot," says Yellin. "At the beginning, we weren't known enough. But as time passed, we proved ourselves, and now people know they can trust us."

Still, Yellin says, cultural gaps remain between Migvan members and their development-town neighbors.

Eric and his wife Rinat, 28, note that because most of Migvan's members are couples with young children or children on the way, education is a high priority. But instead of sending teachers to surrounding communities to "export" the kibbutz ideal of collective education, as kibbutzim did in the 1950s, Migvan built and runs a kindergarten on its premises, and has invited neighboring children to join.

For many Migvan members, living in Sderot, in the stark surroundings of concrete apartment blocks, is the most difficult aspect of their life-style. The kibbutz wants to build new homes in a more pastoral setting on the outskirts of Sderot, but is finding it difficult to obtain the necessary government permits and bank loans. Some members believe this is because the urban kibbutz is a relatively unknown phenomenon.

In traditional kibbutz style, Migvan is an economic collective. Members pool their salaries, and the group buys food, maintains members' homes, and provides pocket money to members according to the size of their families. The standard of living is not spartan, but is certainly not luxurious. The kibbutz purchased its first communal television set only this year.

x) Israeli-born

xx) Jews of European origin



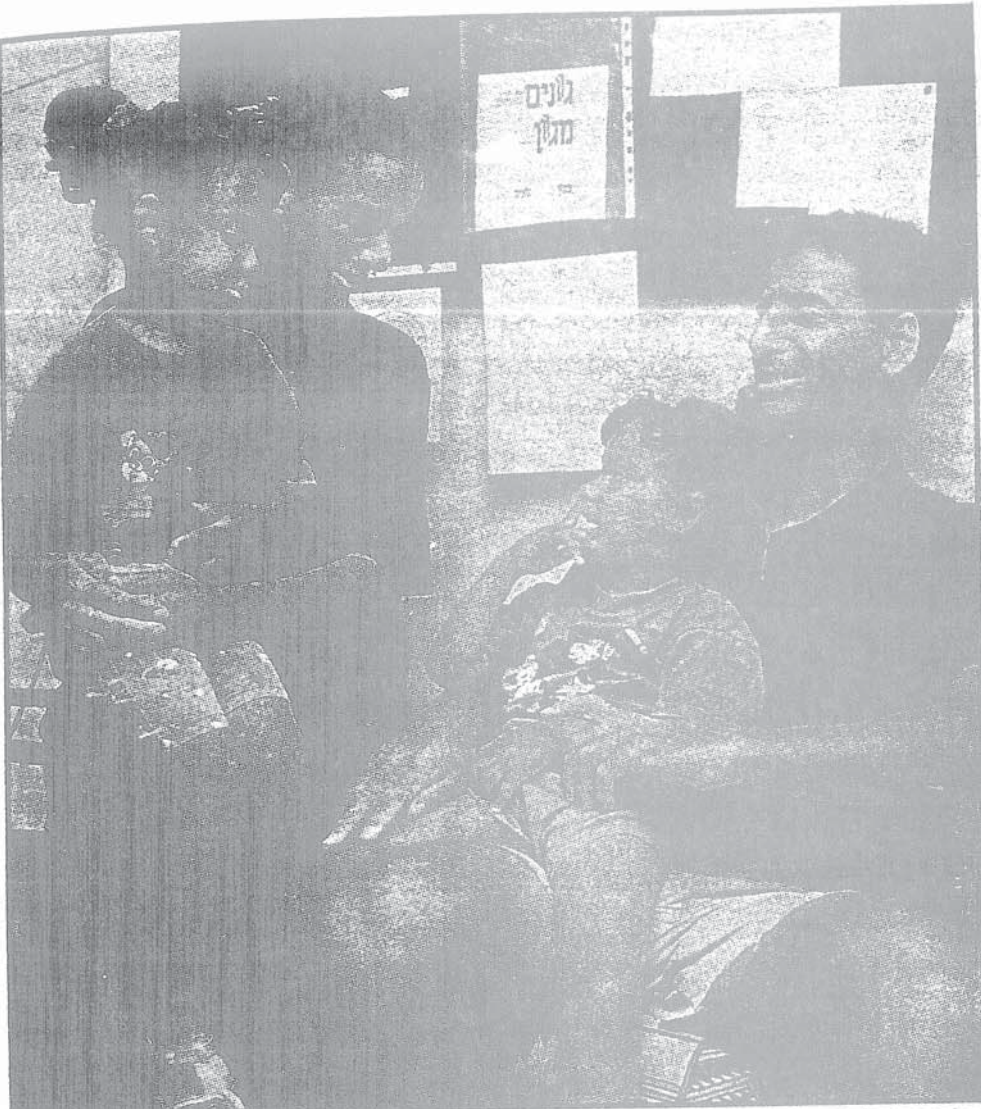
# STRENGTHS AND WEAKNESSES

by Brandi

Ready or not the "mainstream" is starting to sit up and take notice. A perspective that I often lose sight of but was reminded of at the Celebration of Communities Conference is that the communities movement is going somewhere. More people than I imagined are no longer willing to settle for a lifestyle that just doesn't work. People want more out of life and they are looking at intentional communities, and specifically to F.E.C. communities as role-models. Whether we want it or not East Wind (that's all of us) is a model and inspiration to the flocks joining the communities movement.

After spending 5 days with over 800 communitarians and seekers in Olympia this summer, I recognize just how many different reasons bring people to community. There are also many different kinds of communities. Very few have as diverse a membership as we do and I have come to cherish this truth in my side. It would be so much easier to be a community of like-minded people. I want to acknowledge the level of difficulty in bringing a diverse group together. It's no wonder we struggle with the interpersonal stuff here, the things we are struggling with are the things Humanity is struggling with and the only alternative to living in isolation that any one else has been able to come up with so far is live only with people that think like you do. Living at East Wind is very demanding of our strengths and very confrontational of our weaknesses. Maybe East Wind in all it's diversity will be able to come together and figure this stuff out.

**EAST WIND COMMUNITY**  
Box EWB4 Tecumseh,  
MI 65760, USA



**The Shreiber family: 'We shared a common uneasiness about what was happening within the kibbutz movement, and a common commitment to social action.'**

"The price of a collective life is not having your own car," says member Or Adam, 39, who works as a government prosecutor in Beersheba. Both he and his wife, who commutes daily to her computer job in Tel Aviv, are professionals who could have maintained a yuppie life-style on the outside. Adam admits that the financial restrictions of kibbutz living are hard for them to get used to.

As a small community of friends, structures are looser at Migvan than at most kibbutzim. A handwritten sign posted on the dining room's bulletin board schedules clean-up duty for this one shared room, but a smaller note taped to the first states that the schedule should be ignored, and everyone should clean up after his or herself.

The only notice that one is entering a kibbutz is a small handmade sign on the door to the dining room. It reads "Kibbutz Migvan," and, ironically, shows a happy cow standing in a field. But the name - which comes from the Hebrew word for varied or multicolored - stresses the pluralistic nature of this unusual society.

"In a traditional kibbutz, half the work force is involved in service industries. Here, we don't have that, so members are free to do their outside projects," Shreiber says.

Kibbutz treasurer Beto Bessudo, 27, who also runs the immigrant gardening project, joined Migvan three years ago, after immigrating in 1988 from his native Mexico. He says that as the holder of Migvan's purse strings, his role should not be to guard the group's money with a tight fist, but to distribute it as freely as possible to finance projects and help members improve their life-styles.

"A kibbutz's communal structure should give each member what will benefit him," Bessudo says. "That's what I found when I came here - a community that gives me the social and economic framework to develop as I wish."

Once a month, Bessudo presents a financial statement to the membership at a group meeting. Members discuss budgetary decisions, and plan for future expenditures.

Migvan tries to keep alive the original kibbutz emphasis on ideological development. Members meet every other Friday for lectures and discussions on philosophic or practical topics, delivered either by members or visitors from other kibbutzim. Recent sessions ranged from the intricacies of building housing extensions, to changes in the Kibbutz Ha'artzi Movement.

THE JERUSALEM POST MAGAZINE



Dear Shlomo,

Sept. 16, 1994

I was very much impressed with our meeting in Yad Yabenkin, and I want to work with you although I live so far away from you. I enclose a short article on our forest community in NEPAL and hope you find space for it in CALL 5. Wishing you all the best -

Sincerely yours

GIRI RAJ KATTEL



## A MODEL FOREST COMMUNITY IN NEPAL

Ludhi-Damgade Community Forest Users' Group is a strong community in the hills of Nepal which has been in existence for three years now. Many years ago this forest, located a thousand meters high, was the symbol of the wild, but lately it had been repeatedly misused: increasing human population and deforestation created a serious ecological imbalance in the village's environment.

Realizing this situation, about 400 family members decided to preserve this beautiful forest. Within a short period the group has made good progress in forest conservation and village development. Special attention has been given to the afforestation of the bare slopes. Now the forest area has increased, the forest itself has become denser, and many birds and other animals have returned to their home.

The total forest area is 250 hectares, and the villagers work it communally, through a democratically elected executive body of 25 members. The group has a common bank account for the income received from selling forest resources and products, equally divided among the members.

We are also working on community development activities like construction of roads, schools etc. Each member has to work when invited by the executive; whoever misses work has to pay a fine (money or work) to the group.



ONE OF OUR FORESTERS AT WORK

The Forest Users' Group is seeking to start eco-tourism programs in the mountains. Anybody interested in knowing more about us, please write to me -

GIRI RAJ KATTEL

Advisor Ludhi-Damgade Community Forest Users' Group  
Ranishwara - 5/10, Gorka, NEPAL



# The Botton Story

Published by the people of Botton Village

## THIRTY-FIVE YEARS OF PROGRESS

In the austere 1950s the idea of a special village where mentally handicapped young people could lead happy, constructive lives was just a brave dream.

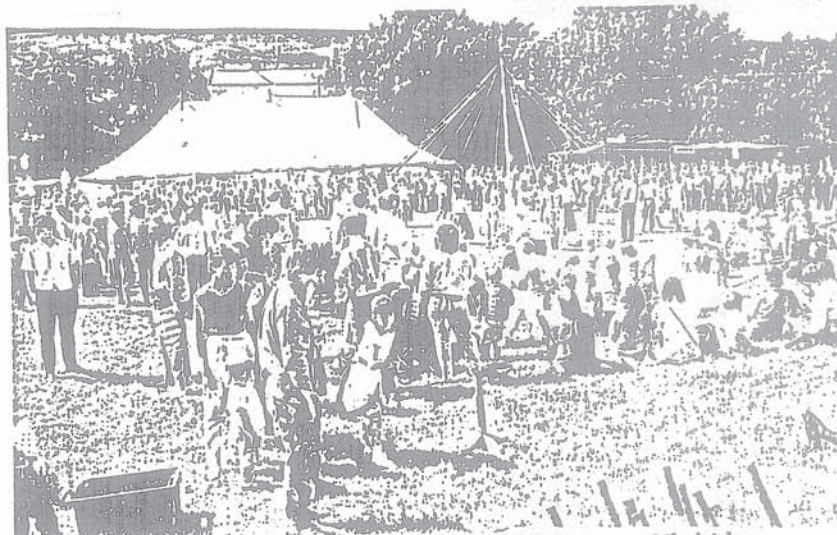
There was nothing like it in the world. But a group of parents and friends of handicapped youngsters at Camphill schools were determined to give their children the chance of a better future.

The unlikely site for their unique experiment nestled high in a dale on the North York Moors. Friends pooled their resources for the deposit to buy the estate, not knowing where the money would come from to build Botton Village.

But they had a vision -- and tremendous faith that the public would support them.

Since then, financing the village has always been an uphill struggle, despite efforts to grow our own food and produce craft goods for sale. But in 25 years friends have never failed Botton. Houses have been renovated, adjoining farms purchased and workshops built to develop Botton Village.

Today Botton Village is



Botton Village: a place to celebrate.

home for 326 people, who all live and work together, each of them benefiting the whole community in a way best suited to their ability.

And now Botton has gone on to provide the model which has inspired many other village communities throughout Britain and around the world.

Danry, Whitby,  
North Yorkshire YO21 2NT, U.K.

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## B.A.C. Recognition of Camphill Schools

The Camphill schools in Aberdeen, Glenraig, Ringwood and Thornbury have now received their Certificates of Accreditation which state that the place "is recognised as efficient by the British Accreditation Council for Independent Further and Higher Education." This recognition is valid until June 1998 after which a further inspection will take place. This indicates that an institution "has satisfied the B.A.C. in respect of: its premises; its general organisation; the control and supervision exercised over both students and staff; the quality of its teaching and supporting services, including the suitability of courses for the needs of its students; and its legal and financial viability".

"The nature of the community is seen as a vital influence in the development of the course. The interaction of the students with the permanent staff and the pupils who constitute the prime focus within the community is central to the course. The integration of the students with all aspects of the life of the community is deliberate and underpins the total concept of the course."

"The discussion sessions with the students at all the centres revealed a high level of appreciation of the close relationship between the theoretical and the practical, several contrasting this with their previous experience in higher education. The students were also emphatic that there was a clear progression through the three stages of the course. Rapport between students and staff was good, based on confidence in staff interest and commitment."

## "Friends of Camphill" in Germany – New Forms

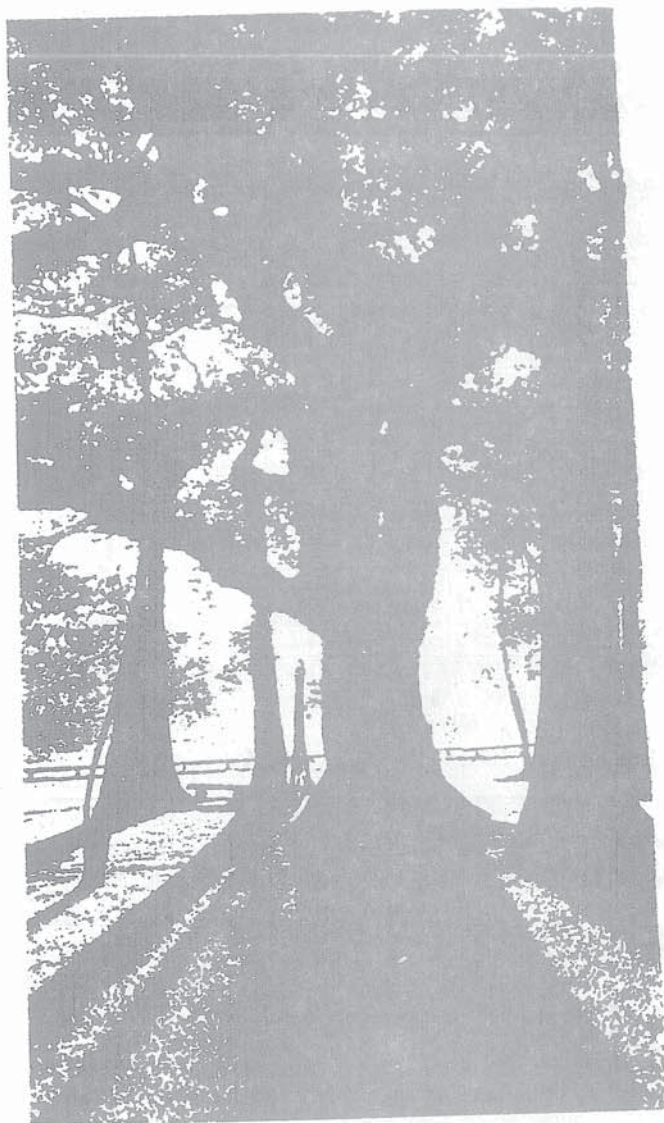
At a two day retreat last May the Friends of Camphill worked out important innovations for the parents' work which I should like to briefly present:-

The Board of the Friends of Camphill in Germany comprises friends and parents who, over many years, have developed strong links with those living in a Camphill centre, and this mutual recognition and support is much valued. For some time, however, the Board has wondered how the impulses which lie at the heart of the Camphill Movement can be reconciled with the challenges of our time.

During our meeting we recognised that our present structure would have to change in order to encourage far more parents to participate and thus help Camphill face the many issues which arise in a rapidly changing world.



## INTRODUCTION TO AUROVILLE



*Greetings from Auroville to all men of goodwill.  
Are invited to Auroville all those who thirst for progress  
and aspire to a higher and truer life.*

## THE SOUL OF THE CITY

At the centre of Auroville is the "Matrimandir", which Mother called the "soul" of the city. This structure, begun in 1972, is now nearing completion. It contains an inner chamber which will be used for "concentration", for the discovery of one's inner truth.

Decisions affecting the entire community are determined collectively as far as possible, and service groups attempt to coordinate the various activities with a minimum of authoritarian procedures. By an Act of the Indian Parliament, Auroville now has a unique legal status to assist it in achieving the vision of its Charter.

*The aim of Auroville is to discover a new life, deeper, more complete, more perfect, and to show the world that tomorrow will be better than today.*

*We should take into account that we are starting from the present state of humanity. So you must face all the difficulties, you must find the solution.*

Auroville is created to realize the ideal of Sri Aurobindo who taught us the Karma Yoga. Auroville is for those who want to do the Yoga of work.

*To live in Auroville means to do the Yoga of work. So all Aurovilians must take up a work and do it as Yoga.*

Auroville Secretariat  
Bharat Nivas,  
Auroville 605 101  
Tamil Nadu INDIA  
Tel: (413)86/2133

## SHALOM MEANS PEACE

A century of hatred doesn't dissolve suddenly, with a handshake in Washington. Peace will be built slowly, day by day, through modest deeds and countless spontaneous details. Step by step, it will be built by people.

We are going along slowly and cautiously, one step at a time, because the enemies of peace are even more numerous than we imagined. Extremists on both sides are lying in wait for us, and we - Israelis and Palestinians - must not fail.

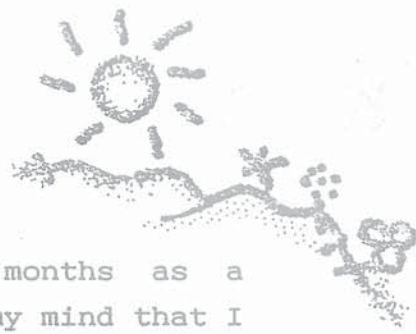
PEACE IS an abstract concept. Prime ministers tend to see the essential things - the "big picture." It's said they don't have time for detail.

I translate peace into people: flesh and blood, men and women with names and addresses.

YITZHAK RABIN



## PAULA SUMS UP 6 MONTHS OF VOLUNTEERING ON KIBBUTZ



Sitting back and thinking about the last six months as a volunteer on Kibbutz Kfar Menachem, so much comes to my mind that I could write a book! Community living has definitely been a challenge for me.

Coming here as a typical materialistic city girl, I had to make a few minor adjustments to my way of thinking - and acting towards my fellow volunteers. From day one you had to get used to sharing a room and everything in it. This was quite a new idea for me as all my life I have been used to the privilege of having my own room of my own, where I could escape from the outside world. I found myself constantly considering how my roommate was feeling, whether she wanted to sleep or was asleep. It was difficult at first, but I soon settled down to it.

After work another adjustment was needed: I did not have the luxury of stepping into my own private shower or bath. I always found myself getting a little tense because I had to wait for four other people to shower first.

Another aspect I had to adjust to was everybody around you always wanting to know where, when, why, how and what - and how high. I am a person that likes to keep my doings to myself, and on the Kibbutz this is not really possible. I know this may all sound very negative and paint a bad picture, but one does get used to it.

In general, I think this period of communal living has taught me to be more tolerant towards other people. The volunteers that I have lived with, have been fantastic. We have shared many good times together, quality time that I will never forget. I have been privileged to meet, besides Israelis, people from every corner

of the world, learn about different cultures, broaden my ways of thinking and become definitely less narrow-minded.

I have loved my work on the Kibbutz. Some people might shudder at the thought of collecting eggs in dirty chicken houses for 4 months. I viewed it as a new, positive experience, something I will probably never do again - and I also learned what hard work is.

The people who have worked with me have become close friends and I will not forget them. I would like to thank each and everyone who taught me such important lessons, like what sharing means, and who always had time to stop and tell me a story. Every moment of it was special.

My advice to new volunteers is to come with an open mind and accept the fact that sometimes it will be hard and you may just want to run away. Bear with it because the period you spend at the Kibbutz will probably turn out to be the most important and meaningful time in your life. Keep smiling and have fun!

PAULA JAYNE MOSS  
Cape Town, South Africa  
( Kibbutz Kfar Menachem )

Shlomo from Kibbutz GESHER wants to add: Some years ago one of our ex-volunteers ran for the position of mayor in his small New England village. In his campaign he announced: "I'm up to the job! I've been a volunteer on a Kibbutz for one year!" He was duly elected...



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

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From All Over and Under - compiled by Yoel Dorkam  
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Here we go again. As we all know (or at least ought to), Communes and Kibbutzim share various aspects of collective life: social, economical, ideological, educational and what not. Above all and underneath all these, is to be found the personal, human angle - which is the main subject of our present Kaleidoscope.

First, Chrissy of Centerpoint is willing to share with us her wedding experiences - well, at least some of them - and her best hopes for the future :

WHEN I was 21 I spent several months in Papua New Guinea living with the PNG boyfriend, and I sincerely believed that I could bridge the cultural gap by loving him, being open, by accepting our differences and working with what we had in common. Well, it was a nice fantasy! But for me it simply couldn't work if I wanted to share every part of my life intimately.

So now I'm married to a Swiss man and yes, we have cultural differences, in our outlook and attitudes, but the common ground between us is large enough that we can lead intimate lives together..

I was married to Ulrich Schmid on 22nd September. My dad gave me away and the ceremony was very simple. The whole Community fasted and we broke the fast after the wedding ceremony by breaking and eating the bread I had baked in the morning and drinking grape juice, then sharing it out with our all extended Centrepoint family, relatives and guests.

I loved it that Bert officiated at our marriage. He knows me and Ueli so well, it was very personal. I kept thinking all the way through that I couldn't imagine a better place to be married. I had all of Centrepoint and Bert who have watched our friendship



grow and develop into the marriage that we now have.

The Community took over the organisation of the whole thing and really it was a day totally for me and Ueli, to be served, pampered and loved (even though I was nervous). And there is something about them doing that for us that creates a bond - it's a show of their support for our marriage and I certainly felt thoroughly looked after.

I can honestly say that I am glad I am not entering into this marriage on my

own without support. It's very nice to know I can reach for help if I get into strife.

So I'm enjoying married life so far and I do feel different, much to my surprise. I feel more settled and at peace with myself, our commitment together feels cemented and I feel a new sense of freedom because my foundation is secure.

So now I'm ready to have children, although I've been trying for a year with no success to date. Wish me luck!

Chrissy



Arol Wulf  
of Zendik Farm  
uses ever so  
strong expressions  
against  
the so-called  
"modern world"  
and tries to  
vent some of  
his frustra-  
tions, along  
with other,  
more positive  
experiences,  
under an ori-  
ginal headline:



# Cowboys & Other Thoughts

Civilization as we know it... poison, sickness, pain, starvation, competition and fear. Humans forever ruled by madmen seeking power—madmen as our current rulers, Money Monarchs, people who can't *do* anything, helpless eunuchs only able to manipulate money, unable to deal with anything Real, anything organically True. A human population tormented, twisted and filled with longing and frustration, a frustration for... a longing for... Family, for True comfort, the comfort of caring and sharing with other humans, *real* luxury that comes from working and living together intimately in groups as this species has evolved to do; this sharing, this caring, this cooperation coded into our DNA, into our genes, our DNA which is our biological heritage denied us daily by the isolation of our "lifestyle". Yet there is a way to find our genetic heritage, a way to fulfill our biological coded-into-our-genes destiny.....

My neighbor, over the hill, has hay, the well driller tells me. Good hay at a fair price. So I went over to Morning Star Ranch and met my neighbor—tall, rangy man who raises Morgans (my favorite horse) and the hay was the best I'd seen in years and, yes, the price was fair so I bought a ton. Shy to meet neighbors, it takes me a while to venture over hills or dirt roads to meet them, but I need hay so I go to his place. What'll be the greeting to this woman who they know leads that strange group in the neighborhood, wild kind of curly grey hair, a tattoo on her cheek, a prominent gold tooth and, on a chain around her neck, a 100 million-year-old fossil shark tooth, along with some coyote teeth and small bones.

We get to know one another, he comes to the Farm to deliver the hay, we talk pasture, horses and the search for water. Our well water is low this summer (we've learned to live with barely any of the precious liquid while we prepare to drill a new well). We talk water witching and different tools different guys use to witch for water and yes it works, he's dug six wells on his place using his strange implement for witching. He says he'll come over and witch for us and he does.

I stopped to watch a public T.V. documentary on why the embryos of *all* creatures, frog or human, are exactly alike at the beginning stages of their formation—another verification of Oneness. In the T.V. documentary they got into a study of cells and I hear the scientific statement, "Cancer cells don't stop growing when they should!" Cancer grows upon itself, growing, dividing itself larger, larger as it CONSUMES (consumes 1 out of 4 of us) its host the body— as humanity, the political, ecological rip-off, consumes its host, the Earth.

So let us remember: we are of elements and mentality. Let's all remember what the old cowboys know, that we can tell a man or woman by their handshake, by the look in their eyes, by the sound of their voice, let's throw away those contracts and insurance policies that only bring separation, pain and isolation. Let's all be cowboys and good neighbors—good to each other, the land, all its creatures, this earth, this universe... And the view of civilization will be lovely... a place of comfort, of light... luxurious, cooperative, friendly, safe, peaceful, healthy, creative, sharing and yes... Loving.

AROL

Zendik Farm Ecolibrium Foundation  
Star Route 16C-3  
Bastrop TX 78602 U.S.A.



Sven Borstelman of Kommune Niederkaufungen near Kassel, Germany, toured the communitarian scene in Australia and New Zealand, and reports with lots of empathy :

"To my surprise, most Communes practice a more or less strict Anti-drugs policy. Tobacco is increasingly rejected, alcohol consumed in small measure if at all. This attitude reflects only partly value judgments: several places simply became fed up with attracting negative publicity and want to avoid Stigmatization and Criminalization... At this point the communes of New Zealand frequently become victims of their own openness towards newcomers and guests: since even unwanted visitors are mostly treated with British courtesy and Conflict-avoidance, persons with sufficiently thick hide can meander through for months..."



Long Term News (what an optimistic name!) of June 1994 carries this little piece by Barry Keaveney, which I just couldn't resist !

#### Thoughts About Community

Half of what I believe about "community" is sort of what I see in the real world. If you really want to stop speeding down the street, you put in "speed bumps" — Speed limit signs do nothing. Speed bumps make a change.

The "speed bump" type of changes that helped make community for me were: sharing common communal facilities: downstairs living room, kitchen, bathrooms and parties and chores in a huge Dutch house with several floors and many rooms. Even though we all started out strangers, and had totally disparate taste and interest and nationalities and languages and customs...we became a community through the need of such sharing. The Dutch are also really smart where, by law, every new neighborhood construction has a required percentage of housing — street front shops (with the housing above) — parks — and mass transportation linkage. Construction projects also have a required 2% for



neighborhood art. The other real world community creators are children. The Dutch added to this by putting "senior citizen" centers in the same building as day care centers — of mutual benefit and need to both groups.

And then, of course, there is the community of ideology. Which is a nice "rush" here and there...but honestly, you make more friends walking a dog.

Barry Keaveney, Sierra Vista, AZ



CO's (Conscientious Objectors) are a widespread phenomenon on the German scene. Florian Köhler tells us some of his impressions about them in "Longterm News" of January 1944 :



KALEIDOSCOPE

Well, COs are obliged to do some sort of service. Can it still be voluntary then? Often in life, there are reasons which force you to do something and you seldom have a completely free choice of what exactly it will be. This needs not be a difference to any other volunteer. The important characteristics of voluntary work, to my mind, are not so much the circumstances under which you choose to do it but your own personal motivation. The circumstances certainly influence your motivation. But what counts in the end is whether you feel like wanting to do what you do, because it is valuable to you and others; whether you can identify yourself in a certain way with what you do.

There is no guarantee that a CO is a volunteer, just like any other volunteer need not be a real one. Of course, there are situations in life, when you feel just trapped because you do not have the choice to do what you feel like. Voluntary work might not be the dream to you at all, but only the less worse option you have.

Florian Köhler

For the sake of discretion, we withhold the source of these delightful little bits of gossip - very much international, doubtlessly:

Rumour has it. that...

... Barbara freaked out when she was trying to install a fax modem (unsuccessfully) and Christophe was laughing in her face. Barbara nearly strangled him, and when Ilse walked into the office and saw her death-look, she ran away in fear for her life.



... Christophe Thomas' girlfriend, Karin, just couldn't manage to break away from her beloved. And so she got on his night bus back to Antwerp even though she had to be back in Paris the next morning.

... Hazel Low and Barbara Gill almost got into a fist fight at the last EECM over the merits of Scottish whiskey vs. Irish whiskey.



... After two days at KVT Finland, Kasia is already addicted to Finnish beer, sauna, sausage and salmiakki. After a few bottles of beer she gets that typical Finnish melancholic mood and starts to discuss the meaning of life with Tiina, her support person.



... Owen McCarney of SEED is intimately involved with a big plastic hammer. Various international sightings of this two-some have been reported, with the Irish suspect often chanting "Ole! Ole! Ole!"



... Helka and Marcel are planning to establish an experimental Experimental GATE office in Seinäjokki, Lapland. They will raise mosquitoes and reindeer, and Ilona will learn to hunt these animals--training for this has already begun in Minsk. In her spare time she will pick up the Lapp language.

... After two weeks in Ireland, Andreas from Germany became Andy from Ireland and developed such a broad Dublin accent that his own mother didn't recognise him on the phone.



From Aaron Star, Spring 1994, we take this little gastronomic statement :

While driving your car, you may ask yourself which is the most vital: —gas in the tank, water in the radiator, or air in the tires. There is a clear order of priorities with our bodies also, depending upon desired results, how "far" we want to go, and how much we care for our vehicle. Signposts along the way are all marked 'progress' while we're heading downhill without brakes.



Controlling our appetite and health practices is like trying to manage a spoiled child. We are often sneaky, obstinate, inconsistent, rebellious, and hypocritical. We take advantage of situations. For many no sacrifice is harder than to control what things we eat, how much, and our mealtime state of mind. We can choose what we want, but we have to take all the consequences that go with it.



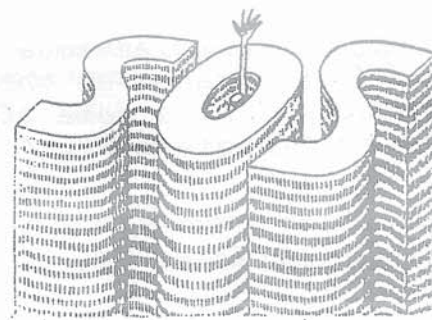
What better way to close our Kaleidoscope than quoting Peter Maurin's "Easy Essay" from the Bruderhof's "Community Alive Today" :

Easy Essay by Peter Maurin:

The world would be better off if people tried to become better. And people would become better if they stopped trying to be better off. For when everyone tries to become better off nobody is better off. But when everyone tries to become better everyone is better off.-

Everybody would be rich if nobody tried to become richer. And nobody would be poor if everybody tried to be the poorest. And everybody would be what he ought to be if everybody tried to be what he wants the other fellow to be.

KALEIDOSCOPE



Rachel Summerton tells us in Millennial Chronicles of Summer 1994... HOW TO GET SICK !

#### HOW TO GET SICK by Rachel Summerton

The word "liberation" is found in abundance in modern literature. There is middle class liberation, women's liberation, men's liberation, children's liberation. What does it mean to be liberated? From what? To what?

Am I liberated because he changes the diaper? Am I liberated if I'm sick with disease or dying? Am I liberated if I'm young and the victim of divorce? Or old and the victim of divorce? Am I liberated if I'm poor and can't buy the next meal? Am I liberated if I want to buy every new thing the Jones' have? Am I liberated if I can't question the preacher or my church without causing a ripple? Am I liberated if my voice is not heard in the government?

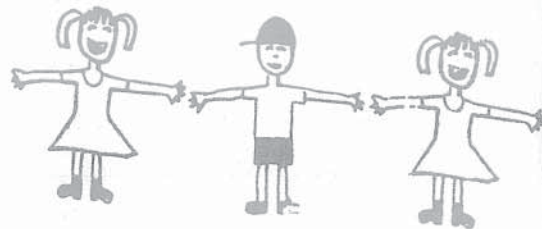
Life would be simple if there was one culprit--a male, a female, government, a mother-in-law, a wife, cousin, the past, the woman down the block or the school board. However, it is a multi-faceted world. Broad social movements, the mass communication system, and life's personal pressures surround one daily. These are forces which try to form and conform the individual. There are environmental pressures such as the media push towards consumerism, divorce and single parent families, the woman's liberation movement.

The human is suffering from a "SELF-CREATED CULTURE SHOCK". There's hardly a well person over 40. The human has ended up in the "hot seat" under sweaty blankets--not by choice, but by ignorance. Ignorance is a state of mind regardless of the country, race, gender, religion, or political affiliation.









# ACTIVITIES REPORT OF THE INTERNATIONAL COMMUNES DESK (I.C.D.)

July 1933 : A meeting with Andreas Meier and other Bruderhofers .

November : Meeting with Kirstie Hills Jones, one of the founders  
of the CAMPHILL movement .

January 1944 : Desk members met with Prof. Zenzo Kusakari, a founder  
of one of the many communal settlements in Japan .

May : 1) Talks with a delegation from the catholic urban community  
"Integrierte Gemeinde", led by one of its founders, Mrs.  
Traudl Wallbrecher. (A report on this remarkable German organization  
we carry in this issue.)



*I prefer the most unfair peace to the most righteous war.*  
- Cicero

2) Laksi, a member of Kibbutz Gonen, briefed us on the four  
URBAN COMMUNES in Jerusalem and two other towns, affiliated to the  
Kibbutz Federations. Kibbutz youths and members of youth movements  
have expressed great interest in this new communal way of life.

3) Joachim Nel of South Africa, whose Christian congregation  
is interested in setting up a "Kibbutz-style" co-operative, visited  
us and was supplied with relevant material and information from the  
commune world.

June : 1) Meeting with a married couple from the German Bruderhof.

2) The secretary of the ICD Shlomo Shalmon travelled to  
Austria and Germany to foster relations with communal movements  
there. Another ICD member (and co-editor of CALL) Yoel Dorkam of  
Kibbutz Tzuba visited with the Integrierte Gemeinde (Community) in  
Germany for a series of talks and dicussions on community issues.

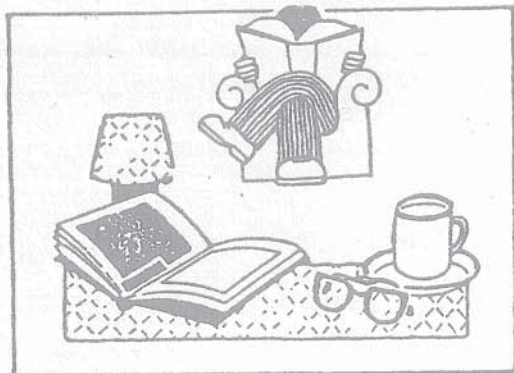
3) Publication of CALL No. 4 (Spring-Summer 94) with  
contributions from 36 alternative groups (not counting the Kibbutz)  
from 12 countries on four continents.



July 94 : Over 30 Kibbutz members connected with the activity of the I.C.Desk came to hear a report on two Japanese Communes - ITTOEN and the YAMAGUCHI movement. The report was given by Aviam Ron-Carmel, an Israeli scholar, who spent 18 months studying the communal scene in Japan, which seems to be very different not only from Kibbutz but from most communes in other modern countries. They are alternative cells only in their rejection of present-day, industrialized Japan and therefore stress traditional Japanese values.

We receive more and more feedback (mostly positive) from CALL readers. We invite all of you to join the list of CALL subscribers (currently about 700) and to contribute both news and observations on the global alternative and communal scene.

Yours - Shlomo Shalmon



## FROM OUR LETTERBOX

Dear Shlomo,

I gratefully received your letter and CALL No. 4. Geoff Berkovitch's article "The Carnival is Over" shows us the bad that capitalism is causing to our world. Geoff has got the idea that communes have to join, spread the idea and build the World Commune Movement as the only alternative.

The socialist movements around here stand for important values and fight for equal rights, but they seem quite uninterested in doing anything remotely co-operative. If all these movements would join together worldwide, perhaps these Utopian goals wouldn't be so hard to reach...

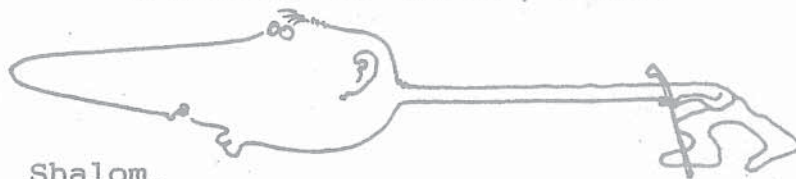
I picked up, by chance, your CALL and was very interested in what you had to say. I think it very important for intentional communi-ties to have a forum in which they can share ideas.

Sincerely - Mathew Lederman  
386 Kintyre Priv. Rd.,  
Ottawa, Ont. K2C 3M6 CANADA

Dear Shlomo and others at CALL,

I find No.4 of your CALL newsletter most interesting and am eager to stay in touch. We have a lot in common as communal groups, though I see that the differences among us are also significant... I appreciated the mosaic of news in CALL but, at various points, was stumped by unexplained abbreviations... Thanks for what you are doing for the communal movement worldwide!

Yours - DAVID JANZEN  
Reba Place, 726 Seward  
Evanston, IL 60202, U.S.A.



Shalom,  
I've just found CALL and I really liked it. I am a Dutch volunteer on Kibbutz Givat Chaim - if possible, I would like to get your magazine regularly.

Gaston Mol



BAUERNHAUS IN NORDDEUTSCHLAND  
WESERMARSCH

Krumbach (Eurotopia)  
Friedrich-Händel-Str. 1  
D-91315 Höchststadt/Germany

Dear friends,  
thank you very much for issue No. 4  
of C.A.L.L. which arrived here on  
1st of September. We very much  
appreciate your paper which provides  
so much valuable information.  
Please keep us on your mailing list  
Thank you very much.  
Shalom

Dieter Krumbach



Dear Jan Bang,

It has been a long time since  
your nice letter came...the planned  
conference you write about sounds  
exciting!

We here face a considerable  
threat to our survival when our new  
government comes into force. Our  
subsidies are sure to be reduced  
drastically. We have been trying to  
make our workshops profitable but  
this is possible only where labour-  
intensive work exists.

We shall face quite a challenge  
because of our living standards. In  
common with all CAMPHILL places, we  
have a rich cultural and religious  
life, most of which is, at present,  
far removed from the average  
African, and so far we have not  
been able to bridge this culture-  
gap and avoid the culture-shock. As  
a result we have only one black  
villager. We hope that with the  
help of the adjacent CAMPHILL  
School's children, who have had our  
education from an early age, we  
will eventually overcome this gap.  
No doubt we'll have a lot of  
explaining to do, but the practical  
results - the way our villagers  
display their full commitment to  
life, their joy and pride in their  
work, their responsible attitude  
and so on - will surely speak  
louder than our words.

Where we would like to play a  
more significant role is in the  
life of the community. We have  
already started by building a joint  
venture together with 9 other  
farmers... Other areas of social  
integration will begin when we have  
a hall and can invite guests.

I reciprocate your good wishes.  
Greetings to the people of ICD !  
Yours very sincerely -

LAWRENCE ADLER  
Camphill Farm Community  
301, Hermanus 7200, CP, R.S.A.

The Editors of CALL ,

Thank you for sending me CALL  
magazine. I am doing workshops in  
Texas on how to have a healthy,  
successful community and plan to  
share information about you all.

I enjoyed the articles and  
commend you for being pioneers in  
the community movement.

Sincerely and gratefully  
Sister Josephine Stewart, Texas USA



Dear Shlomo,

I received the latest issue of  
CALL and look forward to the next  
one... I rely very much on your  
generosity in sending me literature  
because I am unemployed (state  
benefit), but I will send you the  
Community of Celebration book...

Greetings to all at ICSA and  
ICD. I follow the news of the peace  
accord in Israel and trust that the  
Kibbutzim are a good demonstration  
of working together in harmony.

Shalom, KEITH NEWELL  
100 Cumberland Ave., Welling  
Kent, DA 16 2PU ENGLAND



Dear Shlomo,

Thank you for **CALL** 4 which I enjoyed reading... I visited with NCCC - New Creation Christian Community; they are growing in numbers, mainly because they go into the streets in the evenings and invite homeless and needy into their homes. Their housewives have to make meals and wash the clothes of these youngsters, children live with strangers. Quite a challenge!

They hope people will become Christians and join their church. But a number of these boys drop out, perhaps because they find communal life too demanding: no beer, no cinema, lots of meetings, shared bedrooms.

Yours - Keith Newell, Kent UK

Remember, any Kibbutz friend and other interested parties are welcome to visit NCCC. Contact person is :

John Campbell at New Creation Farm, Terrace Lane, Nether Heyford, Northampton, NN7 3LB - UK

Dear Shlomo Shalmon,

Do you remember our meeting during your visit to the Franziskus-Gemeinschaft in Pinkafeld (Austria) last month? Now I am back in Vienna, enriched with experiences, more decided than ever to lead a life of Gemeinschaft (Community).

I was happy to discover throughout our talk that you and your organization (the ICD) are actively involved in the important process of creating a network of communities. Would you send me relevant addresses as well as information?

Looking forward to your reply and the next issue of **CALL**, and to the deepening of our relationship -

Christian Zettl  
Rennweg 59/12, A-1030 WIEN Austria

Dear Nomi and Shlomo,

Thanks for the information you sent me about communities in Europe. Do you have any info about communities or social work in Madagascar? Some events have inspired me to look in that direction, and you might be able to help...

I just want to say that I think what you are doing at ICD is a wonderful and positive thing. As community inspiration grows, so may the peace in your hearts grow to know that you have done something to help people and the earth we live on. All the best wishes -

Hugh C. Hurst  
Camphill Hasenhof, Altheim 59  
91463 Dietersheim, GERMANY



Dear Shlomo Shalmon,

We live on and in the Rebirthing Community: we share what is going on for us, what we are going through and what we would like to do. This is a new way of life for me; my blood family isn't as interested in me as my spiritual family here at "KAIVALYA MERU".

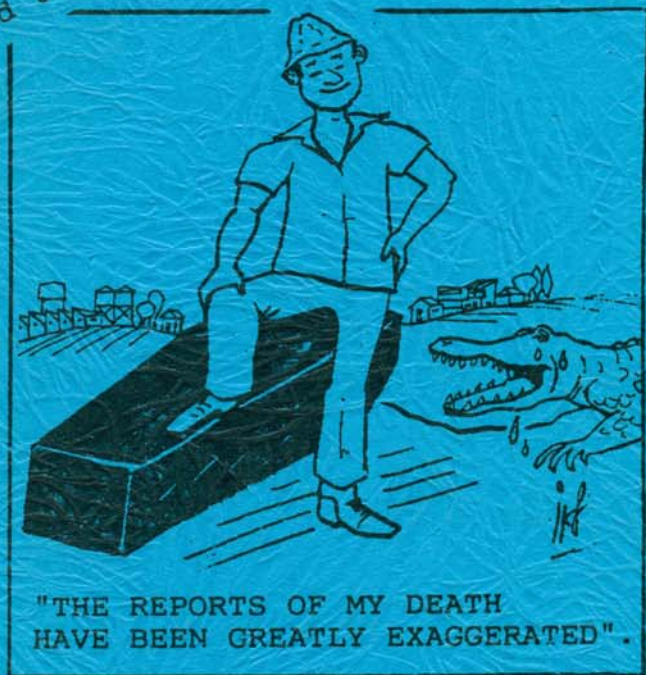
I read about the communes studies conference in Israel in 1995 and want to know more. I would also like to know more about **CALL**. I thank you in advance for any information you can send me.

Yours sincerely - NIVANNII  
PO Box 368, Nimbin NSW 2480  
AUSTRALIA  
(Several communal groups)





A lengthy article in one of the Israeli weeklies attempted to sum up the shortcomings and recent failures of the Kibbutzim under the headline "The Death of Kibbutz". Next issue carried this response:



"THE REPORTS OF MY DEATH  
HAVE BEEN GREATLY EXAGGERATED".