

# C.A.L.L.



KIBBUTZ — FEDERATION  
International Communes Desk

SUMMER 1995

No. 6



י' טבנקין  
YAD TABENKIN



## PRE-CONVENTION FEVER

There is a lot of excitement in the air here at the Yad Tabenkin Study Center, typical pre-Convention fever. As we are going to print, we are still a few weeks away from the opening of the 5TH INTERNATIONAL CONFERENCE of the ASSOCIATION OF COMMUNES and KIBBUTZ RESEARCHERS (I.C.S.A.) - May 30th to June 2nd - but already there is no end of writing and typing and faxing and debating major issues (no issue is minor here!). As Kibbutzniks take pride of good organizational - performance and don't want to lose face, a thousand details are being taken care of in order to ensure smooth and satisfactory seating and feeding and accomodating and commuting for the hundreds of participants from Israel and particularly from abroad.

Prof. Ya'akov Oved, who heads the I.C.S.A. and is in charge of the Israeli side of preparations for the convention, informs us that there will be 130 lectures and presentations, most of them in simultaneous small-circle sessions so we know for sure that no single person will be able to hear it all. 70 of the lecturers come from 18 countries - from Hungary to Korea, the U.S.A. to China, Brazil to the Netherlands, Italy to Croatia and many more. The rest are Israeli (mostly Kibbutz) researchers.

The official topic is : COMMUNALISM - CONTRIBUTION and SURVIVAL (certainly a hot topic for the Kibbutzniks these days!). But there is a wealth of sub-topics that will be dealt with (not at great length, though, due to cruel shortage of time), such as: Gender and Community, Education, History, Kibbutz and Communal Social Issues, Changes and Crisis, Trends and Perspectives, Co-operation, Family, Ideology, Management and others. The convention will conclude with a panel debate on a topic which carries a lot of emotion and even anxiety for many of us: The Kibbutz - Facing the Next Century.

Let me add that there is no subsidy whatsoever: each participant pays all his/her expenses,



including the planned coach trip through Israel, for which many have registered.

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In the name of the editors of CALL I want to extend best wishes to the Conference and to all Communards, Kibbutzniks and researchers taking part - for a successful four-day study and discussion, for an open and unbiased meeting, for making and renewing communal acquaintances and - what has always been the main aim of our magazine - widening and deepening the ties and contacts, leading to what we strive for all along: world-wide networking of communities!

Yoel Darom , ( Editor of CALL )  
Kibbutz Kfar Menachem



# UTOPIA? We're Working on It

by Jan Martin Bang

Reviewing "Is it Utopia Yet?"

by Kat Kinkade

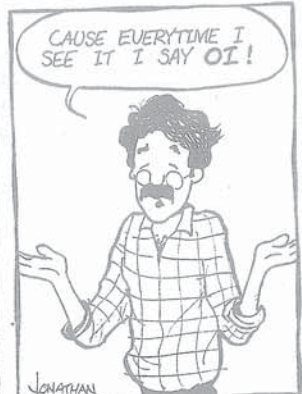
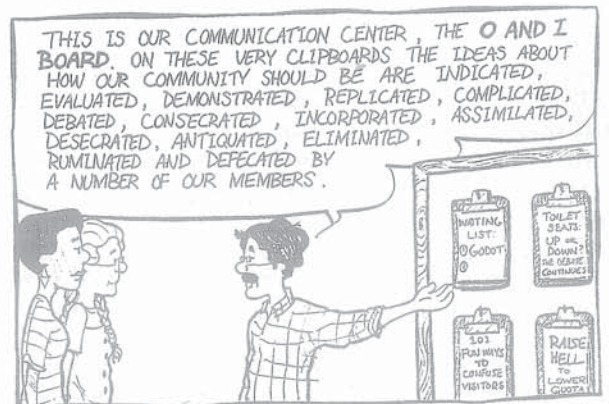
Twin Oaks Publishing 1994 (318 pp.)

I have always felt that living in community is a challenge, a trial of sorts. requiring constant effort and a willingness to be open, to learn, to grow. It's certainly not the place for the complacent, the self-satisfied or for those looking for a cosy, comfortable existence. Community living presents a tremendous opportunity to learn more about other people, and ultimately about yourself. It can be an invaluable tool for those who see self-development as an essential facet of life.

Originally inspired by the behaviorist B.F. Skinner, Twin Oaks was founded in 1967 and has since become famous throughout international communal circles. Kat Kinkade was one of the founders, and in this, her second book on Twin Oaks, she describes in great detail the workings of their labor credit system, the Planner Management system and other original Twin Oaks arrangements, in short - the transformation of egalitarianism and true democracy into living realities. These are not dry theories of social constraints, but seen and experienced through the interaction of live personalities. So with Kat we meet the builder and architect Henry, the planners Gerri, Taylor and Velma, Will, McCune, and many others who have contributed to making Twin Oaks the successful commune it is today.

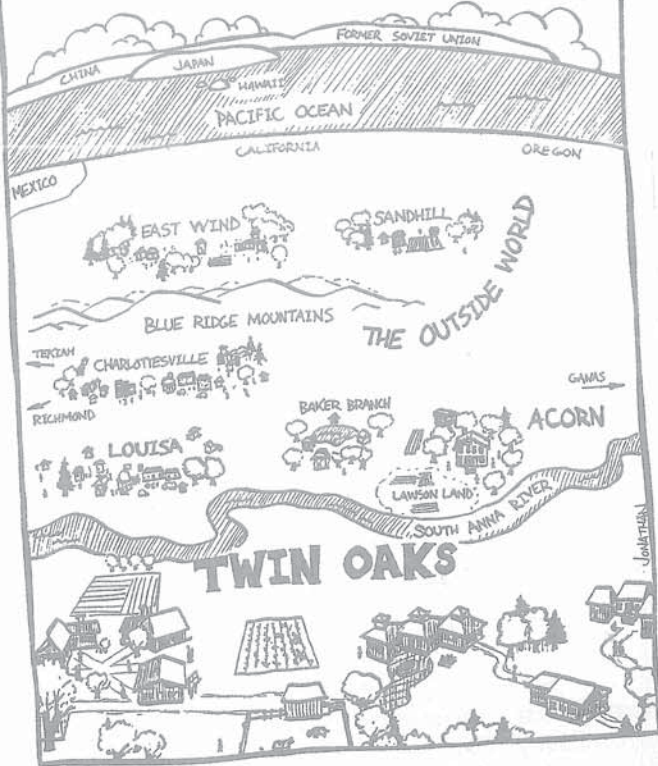
So many books have been written about communities - by people who have never lived in them for any length of time. How refreshing to see the phenomena from the inside, and what a magnificent perspective!

Here is someone who has been busy founding two significant communes and at the end of the book it becomes obvious that a third one is on the way.





# HOW TWIN OAKERS SEE THE WORLD...



to anyone who has lived in closely integrated communities, where interdependence is an innate feature of everyday life.

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What is the message of a book like this? What are my aspirations and fears as I read it? Why is it significant? For this is a book with a message, with significance, and it speaks directly and frankly to those of us who are concerned with the direction and future of our own communities. What do we take away with us after reading it?

Kat Kinkade is a person with perseverance and willpower, two dominating traits which no doubt make it hard to live with - but those are qualities which are required today, especially in the world of Kibbutz. Perspective, the ability to step outside the framework of the immediate debate, to see where it fits into the general development of the community over time - and how a community fits into the world as a whole. This is a very valuable asset which, if applied properly, also reduces the strident shouting and personality clashes that can occur when debating hot, sensitive issues, such as where we should have our meals and whether or not we should pay our members for their work and effort.

It must be quite difficult to live with a person like Kat. Driven by such a strong commitment to collective living and with the drive to found several communities, it would be hard not to find oneself overpowered. Her book does certainly not depict a dreamy utopia where all are happy and love each other, but is rather the story of arguments and conflicts, of hard decisions having to be taken, and of people leaving over issues of direction and style.

The conflicts are seen in perspective. The advantage of having been involved over so many years gives the writer the chance to see things without the immediate panic of the moment, free from the pressure of the impending crisis. We see clashes of personalities, not class politics or mass-movements, but the interpersonal chemistry of human beings, warts and all, often sharing similar goals, but somehow finding it hard to attain a working relationship because of an inability to reach a modus vivendi. This is so familiar

Willpower is the other asset which we need to develop in ourselves to work towards utopia. This is a worthy goal, and each one of us bears responsibility for creating a better world. The creative will-power of an individual like Kat can wield enormous influence, while the collective willpower of a group can change the course of history. Though we are created by the world - and there is more than just a kernel of truth in Skinner's behaviorism - we also, by the very fact of our existence, create the world in our turn.

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As the Kibbutz movement faces up to fundamental (possibly existential) questions of ideology, of how to arrange its social and financial affairs, and is confronted by the increasingly clamorous demands of a damaged environment, I want to carry Kat's book in my back pocket. I don't think it alone can save the world, but it will help, not least with the cartoons, portraying insights into communal life, familiar to all of us who have wrestled with it. Drawn with true humor, I can only observe that if we can't laugh at ourselves, we can't take ourselves seriously.

#### Quotes from the book :

For those who never heard of Twin Oaks before, I should explain that it is an "intentional community." That means it's a community with its own clear borders and membership. Some people call it a "utopian" community. The essential element in any intentional community, ours included, is that people who want to live in it have to join, be accepted by those who already live there, and go by its rules and norms, which may in some ways differ from those in society at large.

We list over 375 intentional communities in North America in our *Directory of Intentional Communities*. Among these, only a few are of our type—income-sharing, experimental, economically self-sufficient, without a charismatic leader. In this modest company Twin Oaks is considered "famous." Some foolish newsperson once called us the "Colossus of the commune movement."

**KAT KINKADE**

=====

*Twin Oaks Community  
Route 4, Box 169  
Louisa, VA 23093*

... This book is partly a report on how an egalitarian community is doing in its 25th anniversary year, and partly a record of my personal relationship with the community I helped to found, as it has moved beyond the original vision and become a creature of its time.

"Ordinary mortals cannot create Paradise. We can, however, strive for Utopia. Never mind that we haven't quite got there yet; we're working on it" ( K. Kinkade).

Jan M. Bang

Kibbutz Gezer

D.N. Shimshon Israel 73220



## WomanShare

*Grants Pass, Oregon*

WOMANSHARE, A LESBIAN FEMINIST country collective, was established in 1974, with shared ownership in 1975. It was designed to be a woman-only space and a home for a small group of lesbians, living communally; as well as to serve the larger community by providing activities, events, and lodging for women; and to provide an opportunity for shared use and access to the land for women of varying economic conditions.

Responsibility for the community's operation is shared by the caretaking collective (a group of three to eight women who live on the land); former residents and founding members; and members of the larger community who feel a commitment and responsibility to the long-range goals and functions of WomanShare. Decision-making has always been by consensus.

Over the years the community has built six cabins and several outbuildings, and held numerous workshops, concerts, classes, celebrations and events. The greatest challenges

have been in group dynamics (interpersonal conflicts; power differences; integrating new members; dealing with differences of race, class, culture, etc.) and thus the members have developed skills in consensus decision-making, mediation, problem-solving, and trust-building.

Future plans include building a bath house, a new main house, an art studio, a workshop, and visitor cabins; creating a program for college women; and starting new cottage industries. —Billie Miracle

Communities



# An Open Letter from the Bruderhof

- 6 -

*Written on behalf of all its members  
by J. Christoph Arnold*

**E**XACTLY TWENTY-ONE YEARS AGO, January 7, 1974, the Bruderhof (Society of Brothers) was reunited with the Hutterian Church in a meeting of ministers and stewards in Sturgeon Creek.

IN THESE LAST TWENTY-ONE YEARS we in the Bruderhof have worked together with our Hutterian brothers and sisters in many wonderful ways. In 1988, together with the western Hutterites, we started a Bruderhof in Germany. More recently, we joined forces to build up Palmgrove, our community in Nigeria, and baptized our first African members.

However, as soon as a group is united anywhere in this world, the devil is not far behind. He has been very active – so much so that now there is another break between us.

The Hutterian Church has now existed for over 450 years. It has always witnessed to the clear teachings of the New Testament, especially those concerning brotherly love, mutual service, community of goods, nonviolence, sexual purity, and faithfulness in marriage. Unfortunately this witness has been almost completely lost.

In many Hutterite colonies in Canada and the Dakotas, members withhold money and other goods for themselves in spite of their membership vows to relinquish all private property and share everything. Some work outside the community to earn money for their own personal use. Communal work departments have become independent “kingdoms,” and a sense of common work and a common purpose has been lost. There is little or no spiritual leadership, and ministers are no longer true servants of their flocks but lord it over them, seeking to increase their personal authority (Mt. 20:25). Young people no longer receive clear guidance and direction from their ministers, teachers, and parents. Many are baptized and enter marriage with consciences burdened by unconfessed sin. Alcoholism is rampant, even among some community leaders. Premarital sex is widespread, and there are illegitimate children.

IN OTHER WORDS, the church has lost its salt and has become lukewarm, shallow, and superficial. The right words are still there; the form is still there; but the church has become a lifeless and self-defeating system.

Our hearts ache over this situation. Unity with the Hutterites was an important goal and achievement of Eberhard Arnold, the founder of the Bruderhof movement, and the struggle to maintain that unity – and to re-establish it when it was disrupted – was a major part of the life-work of Heinrich Arnold.

For our part, we have done everything within our power to prevent this rupture, and we will continue to live in the hope that it will not be permanent.



## Conference '94

In late October last year our Spring Valley, New Meadow Run, Deer Spring, and Pleasant View communities had the opportunity to host three simultaneous conferences. We had no keynote speakers, no high-powered workshops, and no polished presentations. But hundreds of guests came, and they came with open and listening hearts. They came, as one of our older brothers put it, “to seek to the very depth the truth, and to recognize the basic evils that are destroying the world today.”

One of the wonderful gifts of the weekend was having people from so many different traditions gathering to seek God's will. There were Jews, Protestants, Evangelicals, Anabaptists, Catholics, and Eastern Orthodox believers from places all over the US, as well as from England, Germany, India, Korea, South Africa, and China.

At all three conferences one felt an atmosphere of openness and mutual listening. There was a genuine spirit of humble seeking and honesty that allowed for heart-to-heart exchange.

CHARLES MOORE

  
the plough

Hutterian Brethren  
Spring Valley Bruderhof

Farmington, PA 15437-9506 USA



# The EcoVillage at Ithaca

## Amphibian Ambitions - FRoG Hoppenings

by Daryl Anderson

Since last report the FRoGs (First Resident Group) have experienced migration, metamorphosis and even a few migraines!

We now have 20 households (FRoGs) who have joined together to finance the project of building our homes in the first neighborhood. In addition there are 6 households (Tadpoles and Peepers) who have expressed a serious intent to join the initial group. Our goal is to reach 30 fully committed households before beginning construction, which, if all goes well, may begin next spring. If you have been waiting for the first neighborhood to reach a critical mass, now is the time to join!

The explicit choice of EcoVillage and the FRoGs was to build in the town and near to downtown Ithaca. This choice supports a vision that is inclusive and a desire for a model that is replicable across the country. To the extent that this vision requires working within the established framework of government, planning boards and the like, it is ultimately strengthened.

EcoVillage/CRESP  
Anabel Taylor Hall  
Cornell University  
Ithaca, NY 14853



photo. by Tom Kelly

EcoVillage at Ithaca is a response to the rapid rate at which human developments are destroying the ecosystems upon which life depends. In 1992 more than 1600 scientists including 102 Nobel Laureates signed "A Warning to Humanity" in which they estimated that "no more than one or a few decades remain" within which we will be able to reverse the threat to nature's life support systems. Ecological villages, towns, and cities around the world are striving to meet the challenges of this crisis by bringing about an international ecological rebuilding program.

An ecological city functions as a vital part of the ecosystems upon which it depends. It is an open system whose flows, interactions, and exchanges are beneficial rather than a detriment to the Earth and its resources.

## What is an EcoCity?

by Joan Bokaer

To become ecological, towns and cities should revitalize centers of great economic and cultural diversity with people living, working and taking part in the full range of community activity within a small radius.

In general, cities must move away from linear systems in which food, energy and goods are brought in from points far beyond their regions and then shipped out to be disposed. Cities need to parallel cycles of nature in which matter flows in a continuous process of production, consumption and decomposition. In a city based on cycles, food and energy are produced within or at the edge of the city and waste is recycled to support the processes of producing food and energy.

Foot, bicycle and public transportation should be favored. Automobiles should pay for their true environmental impact with tolls and taxes. The revenue should be used for inexpensive and convenient public transportation.

We have the intelligence and resources to design habitats whose systems of energy, transportation, food production and waste work so efficiently that human activity can begin to enhance rather than destroy natural life-support systems. With the cooperation of grassroots groups, city planners, and governments at all levels, the international ecological rebuilding program will continue to gain momentum.

The conference week will bring together the many aspects of sustainable community, with inspiring examples and experiences of the positive future we all know is possible. The presentations and workshops will be interspersed with opportunities for dance, music, hands-on projects and experiences of living in community.

The Eco-Village model can be applied across the spectrum of present human settlements including: urban and rural settings; developed as well as developing countries; the countries of the North, South, East and West; thus, providing solutions for meeting human needs, protection of the environment and an enhanced quality of life for all.

**Eco-Village Conference**  
Accommodations Secretary  
Findhorn Foundation  
Cluny Hill College  
Forres, IV36 ORD Scotland  
Phone: (44) 01309-673655  
Fax: (44) 01309-673113



## But Those Days Have Gone...

"Supervisors, yes. that's the right word. We on the Kibbutz were so proud of having done everything by ourselves, without hired manpower and without any material retribution. But those times have gone". The memories that slipped into our conversation carried invariably undertones of criticism.

My interlocutor, a middle-aged Kibbutz woman in a managerial position, believes there is strong evidence of the disintegration of Kfar Menachem's community principles; a slow but steady process, which includes these long hours spent in front of the T.V. idiot-box and a generalized loss of interest in Kibbutz commissions and assemblies. "People can't stand being poor anymore, I mean not having enough cash. Kibbutz life style does no longer satisfy them".

Our talk continued. More commentaries came out about privatization of life in Kfar Menachem and the decay of Zionist "pioneering" work ethics, which she thinks are buried under a mass of indifference, passivity and selfishness. "Materialism", she repeated without noticing, "that's the heart of our problem".

Those "decay notes" seemed suspicious to me. I cannot deny certain troubles, visible even to the eyes of an outsider, a volunteer like me. For instance, a growing lack of sense of achievement, or evasion of communal responsibilities. But do privatization and de-politization necessarily mean social disruption?

All utopian projects of man, in which Kibbutzim are included, have inherited a degree of disappointment in the actual achievements, in men's mentality, once the basic needs are fully satisfied. Full stomachs and social security have not led to a richer spiritual life,

neither have they reinforced communal ties in the way they were supposed to.

So far, Kfar Menachem, "my" Kibbutz, has taken concrete steps to cope with the rising demand for privatization and consumerism. As a self-managed society, the Kibbutz cannot afford letting inner changes run wild.



Carlos, the writer (on the right) - talking with his friend Yan-Yoo Koh from South Korea, both volunteers on Kibbutz Kfar Menachem.

We have to talk about the success of the Kibbutz project to the same extent as about its crisis. Kibbutz is a democratic society. Enough to mention the failed communist experience to realize that growing leisure and consumerism are achievements of contemporary democracy. On the other hand, the relative privatization of life in Kibbutzim is a natural consequence of their development. Once basic economic needs are satisfied, there is



tendency in some people to search for personal and familial fulfillment.

In all social crises, of development or of disintegration, the issue of values inevitably comes out. The Kibbutz can either renew these values, change them or become conservative, but the temptation of surrendering to a practical approach of profit-making changes - to abolish the Utopia - goes against its very nature.



Kibbutz youth in the olden days

As to the de-politization on Kfar Menachem, it takes an exceptional ideological commitment to keep a whole community involved in each and all political and administrative affairs for over 50 years. A relative apathy can undermine the community's political structure, but to the same extent it can allow an efficient management of its policies by a more compact but more committed minority. In a stable society, an explicit, active consensus of the large majority is not essential.

Higher ambitions? More money, a prestigious occupation? A more diversified way of life? Again, a rebellion against the ideal of the New Man. The Kibbutz itself has given its members an education good

enough to improve their occupational status, and that has kept open a wide vital horizon. Higher ambitions are also part of the Israeli context. What this country, close to a first-world status, promises its citizens, can not be overlooked by young Kibbutzniks, whose goals are not - should not be! - identical to those of the rest of the population.

As far as I can see, several steps have been taken to deal with the current individualist trends on this Kibbutz. All of them seem to me healthy ones. A defensive attitude towards those tendencies would not help much. Social development all around the globe has spread ambitions of self-realization on higher and higher standards. Kibbutzniks think about



Kibbutz youngsters today

the collective as the natural provider of their material needs and spiritual wants, so Kibbutzim face the task of fulfilling these expectations while channeling them towards higher communal goals. In short, to balance the relationship between communal responsibilities and individual satisfaction - and still preserve Utopia.

Carloz A. Cruz

Avenida el caporal, andador 13 #25  
Villa Coapa, Mexico City 14390



## From our Letterbox

Dear Friends of the  
International Communes Desk,

With joy we received your  
bulletin C.A.L.L. We were delighted  
to read an article out of our own  
bulletin. Our community here in  
Africa, composed of black and  
white, is closely connected with  
the other Integrated Communities in  
Germany and we do our work here  
with their continuous help.

Yours sincerely -

Michael Maier

Catholic Integrated Community  
in the Diocese of Morogoro  
P.O.Box 1768, Morogoro - TANZANIA



To: Sh. Shalmon

I am a member of a group of five  
people who are determined to  
attempt a successful life in a  
communal environment. I would  
greatly appreciate if you would  
send me more information about and  
communities and networks -  
anything that could help us  
starting our own.

Thank you - Straw Brown  
411 12th St. New Westminster, B.C.  
V3M 4H7, Canada

Dear Friends,

Thank you for sending C.A.L.L. I  
was particularly impressed by the  
number and proliferation of inter-  
national communities. This is espe-  
cially important for me, who is  
about to join one of these  
communities here in Austria! I am  
looking forward to the next C.A.L.L.

Cordially - Christian Jettl  
Rennweg 59/12  
A-1030 Wien - AUSTRIA



Dear Shlomo,

Thank you for all the  
information we receive via your  
desk. - Yes, we are "interested in  
having former Kibbutz volunteers  
stay-live-work with us", as you put  
it in your C.A.L.L. magazine.  
Anyone is welcome, but we have to  
charge NZ\$10 a night for a bed and  
doing a few hours work for food. If  
you stay longer, you are required  
to pay more - and participate in a  
7-day workshop, which is the "heart  
and soul" of the community and  
gives the best introduction to our  
way of life...

In love and kinship -

Barbara Kingsbury  
Centerpoint Community, Mills Lane  
POBox 35, Albany, Auckland N.Z.



Dear Friends,

We recieved your C.A.L.L. and  
were surprised and delighted to  
find there Pauline's article.  
Thanks for printing it - perhaps  
we'll gain a few of your volunteers  
as a result. Sincerely -

Due Wallen, INNISFREE  
A lifesharing community with people  
with mental disabilities



Dear Shlomo Shalmon,

I appreciate receiving CALL and hope to reciprocate by supplying information of possible interest to you and your readers in the future. Keep up the great work! Best wishes -



Cornelius Pitzer  
Campbell Ass. of North America  
Box 300 A, R.D. #1,  
Glenmore, PA 19343, U.S.A.

Dear Nomi and Shlomo,

Remember - we met in Pinkafeld, in the Franziskusgemeinde, where I arrived from the BOKOR (Bush) Base community in Hungary (next year we'll have our 50th anniversary).

At present we have a 3-day long meeting here at our place, together with many other members of the BOKOR movement (which includes about 300 little groups): a lot of speeches and long discussions and prayer and masses, also games and songs and drama, all very interesting. Now we are visiting for a whole week a community in Austria called "Longo Mai"...

We want to hear more about you; please write about your Kibbutz and send me some written material if possible.

Love - Cili

Address: c/o Gyorgy Bulanyi  
Budapest, Varosmajor U. 47/8 II EM  
1122. HUNGARY



Dear CALL Editors Yoel Darom,  
Yoel Dorkam and Shlomo Shalmon!

Warm and heartfelt greetings to you, I was glad to receive your magazine and have read it right away. Thank you!

From the latest PLOUGH I am sending you you will learn what is happening with our Plutarian brothers in the West [reprinted on another page in this issue, the Ed.]. It is a very painful situation, but we cannot help it. We for our part have not separated ourselves from our brothers, what we separate from are certain occurrences that have a destructive influence on community living (community Michaelshof)? The old Nazi spirit is still alive. It will not allow us to build a communal diningroom, a childrenshouse, or a place for light industry. For five years our brothers and sisters have eaten and met in a tent, summer and winter. We have tried all we could and have received much support from the media - newspapers, radio and television - but to no avail... It is not defeat, only a strategic withdrawal. We have to wait and be patient, we are not willing to stay where we are not wanted...

With sincere greetings and a hearty Shalom - Yours

Klaus Meyer

Deer Spring Brudernol  
Norfolk, C. 26038 U.S.A.



# Community Skills

- 12 -

Dear Yoel Dorkam,

An Israeli friend sent me the winter issue of your magazine CALL, reckoning I would find it interesting: I should think so! The deterioration of our state structures threatens our future and I mean to do something about it.

The real danger lying ahead is the loss of necessary skills from the community as, in face of economic decline and an unsympathetic administration, the skilled, experienced and dedicated take themselves elsewhere in the world. Destruction of the infra-structure, upon which the population is dependent for survival, is already evident!

Groups upholding the interests of their members should maintain necessary skills in the local community. I have in mind a co-operative system dedicated to "recovering" craftsmen and artisans alienated from the macro-economy and preserving their crafts, training others and employing them to the benefit of the group. This strategy is fundamental for supporting a community of any size. The "Brain Drain" has been the greatest long-term threat to every post-colonial community in Africa!

Aside from my concern for this country's socio-economic future, the solution I offer to some of our woes dates back to my experiences in Israel, where I spent some time as a volunteer on Kibbutz Mishmar HaNegev. It seems to me that the Moshav Shitufi [partly collective, partly private village] allows its members the economic security of communally mobilized resources, blending the properties of the family and community, socially a very powerful and resourceful combination.

I am well aware that this will not meet the needs of the whole population of South Africa, but a communal co-operative will complement existing economic mechanisms, to their mutual benefit.

We - all the people of South Africa - have multiplied like flies in a jam-pot, to the limits that a marginally First World economy is capable of supporting. It is my wish that all our communities prepare to face the future using the instrument of co-operation. With your permission, I would like to carry your message further and "light up a candle by you", and this is my real excuse for writing to you. .. Please keep me up to date with further editions of CALL!

Yours sincerely - Mark Dreyer  
Univer Block C #513  
Johnston St. 136, Sunnyside  
Pretoria 0002, Rep. of S.A.



(And here is part of our reply:)

Dear Mark Dreyer,

...Your ideas on the modern consumer society are very apt, and all communitarians share them one way or another. So are your conceptions on the way to humanely survive on this "spaceship earth".

You point to the Kibbutz and the Moshav Shitufi as the right direction, but many members of these structures wish to become part and parcel of the consumer society. This is the root of the often-mentioned Kibbutz crisis - but there are thousands of members who fight to preserve our communal values.

Sincerely -

Shlomo Shalmon



# CAMPBILL SOLTANE

A life-sharing community with mentally handicapped young adults



"I want to put before you images in which developmental handicap does not appear as something that is to call up our pity, our compassion, our help, but....as something that can become a challenge to our own personal development, perhaps even a challenge to the development of our society.

Thomas Weihs, M.D.,

Co-workers come to Soltane for different reasons. Some may come to learn about Youth Guidance and working with handicapped young adults. Others are interested in anthroposophy. Still others wish to experience community life and life-sharing in a Camphill setting; others may combine these with a wish to experience America, (roughly 50% of our co-workers come from different countries). We request co-workers to come for at least one year to fully experience and be integrated into all aspects of Soltane community life. However, arrangements for shorter stays can be made if needed.



Soltane began in 1988 and is one of seven Camphill communities in North America, with 85 communities in 18 different countries. Soltane's primary work is "Youth Guidance" - leading the young adult with developmental disabilities towards a sense of self, a sense of interdependence, and a sense of being and participation as a contributing member in the fellowship of human kind. Academic "college" sessions, life-skills training and diverse work opportunities, mostly within the community grounds, constitute daily activity with the companions. Co-workers assist and supervise in these, as well as household and other activities, on a full-time, daily basis. Some of the areas which co-workers (short and long term) are involved include: crafts-weaving and pottery studios, bread baking, fruit and vegetable processing, maintenance and machine work, biodynamic herb, berry cane, and orchard activities and general estate care. Music, drama and theater, painting and the arts are an important part of everyday life.

Nantmeal Rd., R.D. 1, Box 300A  
Glenmoore, Pa. 19343



CAMPBILL ASSOCIATION OF  
NORTH AMERICA CELEBRATES  
ITS 10TH ANNIVERSARY

HON. ROBERT S. WALKER

OF PENNSYLVANIA

IN THE HOUSE OF REPRESENTATIVES

Tuesday, May 10, 1994

Mr. WALKER. Mr. Speaker, the Camphill Association of North America celebrates its 10th anniversary in the spring of 1994. The Camphill Association represents seven

Camphill communities in North America working with developmentally disabled children and adults.

Camphill communities are places where people work together for the common good, care for and heal the land, and provide a meaningful life for mentally and physical, handicapped children and adults.

As living, learning, and working options for people with disabilities evolve in the next years, and as funding methods change to meet human needs, the Camphill communities

serve as a highly viable and cost effective model for ensuring and enhancing relationships and a way of life that are essential to the well-being of disabled individuals in the years to come.

I congratulate the Camphill Association for a decade of quality service and commitment to persons with disabilities, and to Pennsylvania, and to the other parts of the country where the Camphill communities contribute so essentially to their surroundings.



## DIALOGUE 1996

Plans for Dialogue 1996, 10th-14th April 1996 in the U.S.A., are moving ahead.

The conference will be hosted by the three Camphill places in Pennsylvania: Camphill Special Schools (Beaver Run), Camphill Soltane, and Camphill Village Kimberton Hills. The programme is beginning to take shape and reflects a broad level of suggestions from across the Movement. Among the highlights will be: the keynote speech by a top administrator in the Clinton administration in the field of disabilities; a panel conversation

on ethical issues in the field; and a concentrated conversation regarding some of the essentials of Camphill from a variety of aspects. There will be workshops and committees, which will focus more intensely on issues or action oriented topics. The conference will also allow time for social interaction and experiences of the country.

The Steering Committee for the conference encourages broad spread dialogue and looks forward to your further suggestions. Any comments can be phoned, faxed, or mailed to:-

*Christl Bender, Camphill Soltane,  
Box 300A, Pa 19343, U.S.A.,*



*Camphill Correspondence*

## Camphill Botswana

Rankoromane, the Camphill School offering Curative Education to Botswanan children, is primarily supported by its sister activity Camphill Furniture whose production enables the school to exist.

Since 1974 when Rankoromane began they have attempted to implement Rudolf Steiner's threefold social order in an exemplary way and a close and keenly monitored co-operation between these two, the residential school and the factory employing local people from the nearby

village Otse, has ensured continuity and well-being for both parties. Motse wa Badiri, the Camphill Village next to the school, began in 1991. They too have been dependent on the production from Camphill Furniture who promised on-going funds in the absence of Governmental support.

Botswana is now in recession and Camphill Furniture has been directly affected by a considerable drop in sales. This has seriously undermined both school and village.

A more comprehensive report is available from myself or Christoph König (Grange Village, England) but help is needed now. For example: could we sponsor a villager as we did for some children when Rankoromane began? This was experienced as realistic help and would assist the village in its striving toward consolidating an independent economic base.

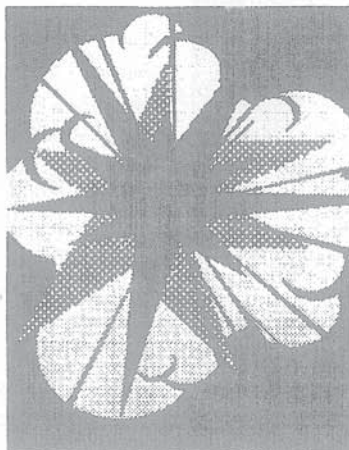
*Elsbeth Groth, Murtie Estate,  
Camphill Rudolf Steiner Schools, Scotland.*

## INTUITION CREATIVITY AND THE CHAKRAS

Stress and limiting beliefs prevent us from experiencing what we can be - creative persons, enthusiastically participating in life and the adventure of consciousness. In this workshop we will let go of blockages, expand our awareness and playfully centre ourselves.

We will explore:

- \* cultivating a peaceful mind
- \* the human energy (Chakra) system
- \* clearing blocks to both intuition and connecting with the intuitive self
- \* practical exercises for using intuitive skills
- \* integrating all levels of being - physical, emotional, mental and spiritual



**For information about  
workshops in India,  
contact:**

**Dhanya Pater  
Verite Community  
Auroville 605101  
Tamil Nadu, India**

**For information about workshops in  
Europe and the United States, contact:**

**Andrea Flinter  
3 Supanee Court  
French's Road  
Cambridge CB4 3LB  
England**



## From Our Desk Top

C.A.L.L. is happy to welcome the ICSA (International Communal Studies Association), which is going to hold its convention here at Yad Tabenkin (on the outskirts of Tel-Aviv) at the end of May - on the tenth anniversary of the organization's foundation. We wish them fruitful meetings and deliberations and hope that they will be able to mold their collective knowledge and insight on communalism - into a positive contribution to enhance the chances for Community's Survival and Prosperity.



Our Desk here continues to disseminate communities' most important experiences, achievements as well as failures, disappointments and setbacks. This is the real meaning of **NETWORKING** ! I am glad to be able to tell you that even in countries like Germany, where almost no-one wanted to have anything to do with organized relations between existing communes as recently as four years ago, they have overcome their hesitations and now publish a beautiful inter-communal Newsletter by the name of KOMMUNJA (Yes to Commune!)

\*

Last January we met with Mr. JONG-GOO LEE, commercial officer at the Israeli Embassy in Seoul, and Mr. YOUNG-HWA OH, Executive Director at DO REE COMMUNITY, now visiting Israel. The aim of this meeting was to explore possible ways of assistance to this Korean community by the Israeli Kibbutz Movement.

Mr. Y. H. OH explained to us that because of difficulties in Korean agriculture, the thousands of members of his organization seek to enhance the co-operative efforts now existing at DOO REE community, and he turned to us as he knew that practices had been crowned with success on the Kibbutz for many years. From the interesting information on the manifold achievements and problems at DOO REE, we became convinced that there are many spheres in which co-operation between the Korean community and the Kibbutz is indeed possible and certainly desirable.

→





Lately we have been working on a cruelly slashed budget and have to ask for support from our readers (as announced in our last issue), at least in the form of subscription fees to C.A.L.L. - in order to keep up our activities which, as you see, have become vastly expanded. We are in touch now with over 200 alternative communities and the numbers are certainly on a growth path!

The Desk is by now much into the business of tying community-seekers with communities wishing to grow. Requests for addresses and info from people who wish to live in community started pouring in as C.A.L.L. became more and more widely known. Take for instance the last 6 months of 1994: we got 32 requests from 12 countries, including Germany (6), USA (6 - one from Alaska!), U.K. (4) and even one from Nepal. This service is gladly given - free of charge, but please send us IRV's to cover delivery cost (one for surface mail, two for airmail, obtainable at any post office).

**OBTAINABLE AT ANY POST-OFFICE**  
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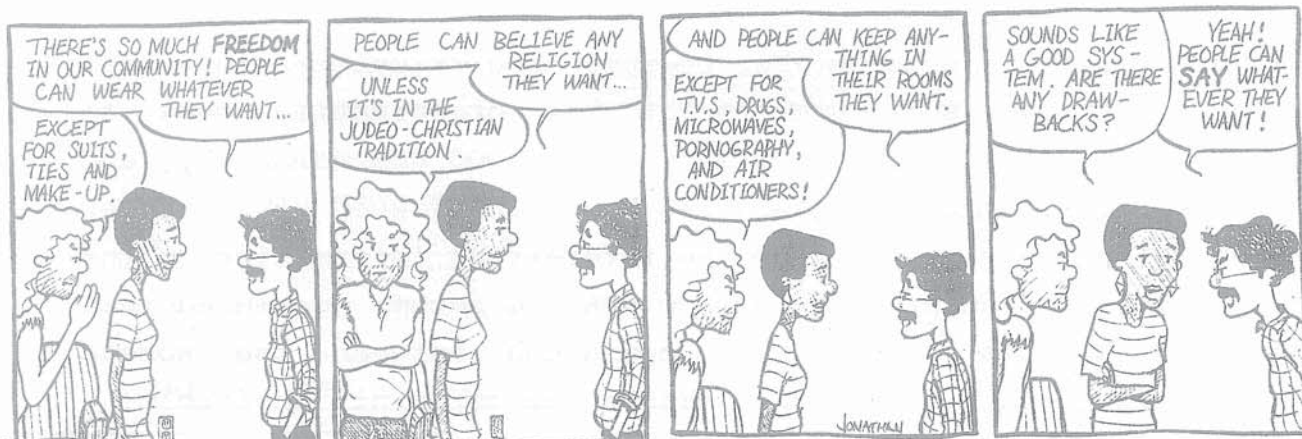
**COUPON-REPOISE INTERNATIONAL**

An important hint for those who turn to us for assistance: please tell us specifics - What type of community are you interested in? Do you want to visit, join? What country?

We repeat our call to all communities for information about your life, aspirations, problems and achievements: please send us your publication or newsletter, or even better: write especially for C.A.L.L. Who knows, your message may bring you the one candidate you are looking for!



In cooperation ,  
Shlomo Shalmon , Secretary I.C.D.



DRAWN  
BY  
JONATHAN  
TWIN  
OAKS



# KALEIDOSCOPE

From all over and under the communal scene -  
compiled and translated by YOEL DORKAM

Hello there, did you ever try to select a few from amongst dozens of delightful, appetizing little dishes - without getting a bellyache? That's precisely how I feel, faced with a flood of fascinating stuff - against the customary editorial limitations. Anyway, here we go.



One of the rather intriguing concepts for a democratic-decision-making-by-majority-minded Kibbutznik like myself, is the idea of "Consensus". Could there really exist such a creature out there, and can it work without elders or gurus? Robert Kauffman of Glen Ivy firmly believes: Yes, it works, and he writes in FIC News :

## CONSENSUS HIGH AT GLEN IVY

### A letter to the FIC News Editors

I've pinned your article "FCE on Consensus" on our bulletin board. What's striking is how closely it describes our vision for the handling of change in our community . . . That the same process is apparently appearing at . . . other places speaks of a basic continuity among us all.

The emergence of "members being emotionally present and engaged, frank in a loving, mutually respectful manner" is particularly satisfying. Some years ago I might have faced such a description with a fair bit of cynicism. This is the vision that everyone has espoused . . . but who's actually doing it? Now we are. Maybe not 100% of the members 100% of the time . . . but hey, it's happening and it brings tears to my eyes.

I'd like to hear more about . . . how other communities are faring in their most intimate group interactions? It'd be good to hear some first-hand accounts. It's in this respectful handling of core issues that our community proves its strength and viability. Glen Ivy may have lots to show the world in terms of business enterprise, communal efficiency, spiritual contemplation, but all that won't amount to much if it isn't grounded in people actually loving one another. That it's actually starting to happen . . . signals a new day dawning.

Robert Kauffman, 25000 Glen Ivy Road, Corona CA 91719





One of the members of Kassel's (Germany) "Kommune Niederkaufungen" seems to react a bit more dubiously, following eight years of consensual commune life. We reprint here a few excerpts from his very personal diary, that were published in "Contraste" 1994 :

"Man, what a strange Plenum we had again last night! Any amount of delicate topics on the agenda, but - biting inhibitions on all sides. Each one holds his/her opinion, but nobody wants to open their mouth. Over the years we have developed a remarkable culture of quarrel-avoidance, and when people don't want to confront one another, even the most elaborate decision-making infrastructure isn't worth much.

Formally everything is in consensus butter with us, but in practice our decision-making processes are pretty much in trouble. On the one hand, you get any amount of low-intensity-blockades, on the other hand - the power of authority. A notorious example would be the creating of our new community hall: for years we wore out several planning teams; when we finally got going, those who did the actual building carried out precisely what they had in mind all along. What then emerged was this charming

mixture between a Monument to Eternity and an amateurish improvisation, which well-meaning souls define as a "compromise".

The Plenum seems to have deteriorated to a kind of unpleasant duty. With increasing frequency, debating groups are simply cancelled because people prefer to go to bed or even watch football on T.V. There is no lack of exciting topics, but the way I see it nobody is going to bother because we are all so overwrought.

Where are we standing after eight years of communal living? On the one hand, we are a left-wing showpiece project: economically successful, socially stable, politically active and on a growth course. But under the surface I see crisis signs emerging, which we are only too willing to ignore...

SVEN , Kommune Niederkaufungen  
Germany



Now let's consider a different reference to the subject of CONSENSUS - out of Kat Kinkade's new book about Twin Oaks "Is It Utopia Yet?" (reviewed on another page of this issue):

Consensus and direct voting democracy both require, as far as I know, attendance at meetings in order to participate in government. Everything I have read about consensus starts out with the assumption that people are gathered in one room with the intent of reaching a decision. But Twin Oaksers will not gather in one room more than perhaps once a year. Most of them will come to meetings only to discuss things that are vital to them personally, and in such cases they expect the meetings to be scheduled to their reasonable convenience



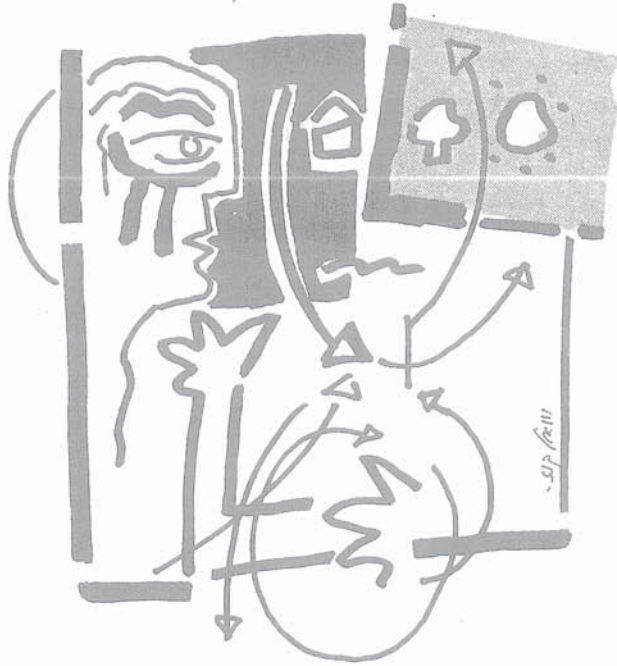
Twin Oaksers take an average of eight weeks vacation per year, entirely at their personal convenience or even sudden whim, and that somebody is fixing a meal or milking a cow or caring for children almost all the time, it's hard to imagine how we would find a slot for a regular meeting time, and even harder to imagine getting more than 25 people, if that, to attend.



Another, rather profound expression of what Community is all about can be found in last summer's FIC newsletter, by David Spangler:

Community is not something that is created when people come together and live together; rather it is something that is pre-existent and we can awaken to it. There is never a time when we are not in community, but there are many times when we don't feel ourselves to be in community, and our practice is to awaken to that experience of communion.

When I meet you, though I don't know your name, though we do not work together, though you



may have just newly arrived and I have been here for many years or vice versa, I can immediately see and experience you as part of my communion. Community is for me something like the Buddha nature — always present, always infusing what we come out of and what we are immersed in, but I need to awaken to it.

— David Spangler  
(from a transcript of a talk printed in a recent issue of Findhorn's ONE EARTH)

From the Belgian community La Poudriere we get this rather moving statement:

Towards the end of this Century, at the dawn of the third millenium - we live in a period of obscurity, of gloom. The Cult of competitiveness, a mechanism to create exludees - is but the symptom of a barbarous economy that leads to an inhumane society... an economic system inside which man imprisons himself and exercises self-mutilation, self-destruction.

The Lack of Sense, of Collective Planning, of Spirituality - leads to drifting, to disaster... Man doesn't know anymore where he is or even who he is! We need Light, a Fire, a new inspiration to come together, to unite... a ferment of action emerging from the reality of suffering - placing Life, all kinds of life, at the Center...

KALEIDOSCOPE



From "Communes Network" we borrow this little essay, entitled "Celebration and Inspiration":

TWO WORDS GUARANTEED TO ALIENATE you from the people you live with: the greatest of these is RELIGION but almost as good is ART. In their essence they are similar, and both words used together have had great power over our past. They have been abused and misused to oppress us. It takes a courageous, self-conscious act to reject the oppression whilst still retaining the parts of our heart which these words really describe.

In understanding these parts of our heart, two forms of art are of relevance: one is "inspirational", the other "devotional". One of these is the wilful creation of an individual or individuals, the sharing of insight, understanding, or indeed despair. The other is the product of the group heart, "devotional" in the sense that it celebrates rather than communicates. (A third form, also an individual one, is the satire, in the old bardic sense of exposing hypocrisy and corruption.)



Communal (devotional) art is the expression of the group heart: this is religion in its untainted form. This kind of ceremonial celebration can only take place within the group heart: and the essence of ceremony is time. Seasonal celebrations are obviously significant only when the passage of the seasons is immanent in our lives. Celebration of other events, birth, death, love, only make creative sense when such events create and recreate the group heart. In this sense, celebration both creates the group heart and is created by it. Celebration and the group heart can only grow in time, and are inseparable.

## KALEIDOSCOPE

Of these celebrations, two traditional ones retain their significance. One is the communal feast (gluttony is a personal sin). In one sense, every communal meal is a vehicle for celebration; but the communally prepared, festive meal is one of the most easily accessible forms of 'celebrational' occasion, and its deeper implications have their roots in a tradition as old as the species. The second is the dance: it is the expression of the emotional and rhythmic unity of a group: the full force of nervous identification is released. The dance provides a means of losing individuality and becoming once more a part of the general group release. It is also a unique statement of the rationalising ascetic and emotional erotic (!) the pure enjoyment of repeating pattern.

And from "Kairos" of Spring 1994 we extract the following, not too optimistic statement :

Most movements of the Spirit, like social and political movements, have their devotees, their radicals, their pioneers, their committed core, call them what you will. There is always a minority who are prepared to make sacrifices, who think through the principles and are willing to give their lives to whatever is necessary. It is these who make it possible for others to follow.

But in the long run, a life of radical commitment can and will only be sustained by a few. The pioneers who opened up the great American west drew thousands in their wake, but mainly to settle down, not to join them on the frontier. Nevertheless, the pioneer spirit lived on among the

settlers, and in some sense shaped the attitudes of generations to come.

It is like this with any movement. Its importance is not measured by the number of its adherents, but by the effect it has, whether in society, the church, or wherever. The effect is not necessarily measurable precisely. It may be quite diluted in one sense, yet still be very pervasive.

The committed, like the experts, are not there to make everyone else like themselves. They are there to enrich the lives of others, to give them hope and vision, to hold something before them which challenges them, broadens them, changes them, takes them that little bit beyond themselves.



*'In the long run, radical commitment... will only be sustained by a few'*



Kairos is published by the Community of Celebration, Berry House, 58 High Street, Bletchingley, Redhill, Surrey RH1 4PA. The Community of Celebration is an Anglican community in the diocese of Southwark. It is also a member community of the Society of the Community of Celebration, which has community houses at Bletchingley and at Aliquippa, Pennsylvania.

Members of Celebration Communities are families and single people, lay and ordained. They share a common purse and live at a modest level of income. Their life is based in a daily discipline of corporate prayer and worship, and weekly eucharist. Members work either 'in house' or in normal employment, and offer a variety of ministries to the church as circumstances permit.



In a more realistic-pragmatic mood, Cynthia Berger complains - in "Communities" (of Spring 1994) - about the attitude towards singles with children :

### Single-Parent Discrimination?

I also want to share with you something that happened today. I called a community in California and when I talked to the woman on the phone who answered, I got a negative surprise. The first question she asked was "What's your family composition," whereupon I replied "single mom and son." She said they already had



four singles and didn't want any more.

I just sent off ten letters without realizing there may be quota system out there for single parents. Gosh! We "singles" are in the majority in many areas nowadays, whether people like that or not.

Cynthia M. Berger  
124 Donna Ct.  
Santa Cruz, CA 95060

*Communities: Journal of Cooperative Living*

The Hutterian Brethren's "Community Alive Today", of February 1995 tells us something about the Kyodogakusha Communities in Japan :

When asked to explain how the Kyodogakusha Communities began, Mr. Miyajima simply said, "A bird-dropping fell on the ground, but it contained a seed."

Many of Mr. Miyajima's childhood friends lost their lives during the war, and he felt he somehow owed it to them to use his life well. After teaching school for thirty years, he felt it was time to do something new. Shortly after that three children, an orphan, an mentally retarded boy and a girl crippled by polio came to his house looking for help. Mr. Miyajima quit his job, moved into the countryside with the three children and there they began together to grow their own food and build their own houses. The name Kyodogakusha means roughly, "A place of living and learning together."

Miyajima's vision was to begin a community that would profoundly differ from Japanese society: one in which rich and poor, handicapped and strong, wise and foolish could live together as equals. There is, therefore, no hierarchy. Everyone does the same work together--this is crucial. Decisions are made together in the morning and evening meetings. There are now 170 members living on three different farms.

Kyodogakusha communities are based in Christianity. They worship every day after lunch. The service is simple, beginning with a hymn then reading from the Bible, with each member reading a verse out loud. Even the slowest readers contribute, while the others must learn to be patient.



Let us close this Kaleidoscope with an amusing little piece by Tom, entitled "The Jaundiced" - from the "Springtree Community Newsletter" of December 1994 :

Over the years our newsletters have told the Pollyanna, good-news version of Springtree life, on the theory that no one wants to read about other folks' problems.

Rural life and communal living situations appeal greatly to people elsewhere. The word utopia conjures a picture of country life, surrounded by one's friends.



I hear all the time from visitors and friends what a paradise we have at Springtree and I force a smile and nod agreement, but I do have a short list of exceptions to that rule.

The cows, for example, have a tendency to wander off the Springtree property and behave badly elsewhere. They do so, furthermore, surreptitiously, so that our first knowledge of their absence is usually a tight-lipped phone call from a wounded neighbor.



Then comes the hard part. Herding cows, or somehow luring them, back where they belong, is best done by large parties of rugged men on horseback. Here it's often attempted by one or two of us and a half-hearted visitor pressed into service. It is a wet-shoe, poison ivy, barbed-wire-through-the-pants trial and error nightmare.

Communal life, like rural life, appeals to the visitor as a romantic, idealistic, utopian dream life. It is all that--and more. It is waiting for the shower or the telephone. It is running out of stamps or peanut butter or gas without ever using any. It is having the same annoying disagreement year after year. It is putting up with someone else's dinner guests or overnight guests who are jerks so that you can invite your own jerk friends. It's a 365 day a year deal that clearly ain't for everyone.

Most of the time we do appreciate our rural, communal existence. Most of the time the quiet days and starry nights are a better-than-even tradeoff for the long drive to entertainment or friends' homes. But we must complain sometime, we must call attention, as Andy might say, to "the flaws in the ointment," or else all of you might decide to leave the cities and come join us in paradise.

Tom

Springtree Community  
Rt. 2 Box 536  
Scottsville, VA 24590-9512

KALEIDOSCOPE



Despite my opening remarks, if you happen to stumble upon some enlightening comment on communal life, which you would like to share with our readers, please send it to Yoel Dorkam, Kibbutz Palmach Tsuba, 90870 Israel - not forgetting to indicate the original publication and address. So long and Shalom !



# TAKING A GOOD LOOK AT THE KIBBUTZ

from a new book "Almost a Hundred Years of Togetherness"

Kfar Blum, a kibbutz named after the late French Prime Minister Leon Blum, is my home. I've been here since 1947, and during that time I have seen thousands of guests, volunteers, travellers, students, researchers and passers-by from many countries.

Sometimes I feel that everyone knows what a kibbutz is and that no explanations are necessary - so much has been written about us, and so many have visited. At other times I am truly surprised at people's expectations that a kibbutz is a small, self-contained village where members raise their own food, sew their own clothes and live a quiet, idyllic life - with or without meditation.

No one seems quite prepared for concrete buildings, surfaced roads, giant farm equipment, semi-trailer trucks, jeeps, cars, sophisticated factories, Olympic-sized swimming pools, tennis courts, auditoriums. Of course not every kibbutz has all of these, but not one of them is a thatched-roof sleepy village.

Another misconception is that the members are "better" people than others, and of course there is disappointment when they find that we're quite everyday human beings.

The final shock comes with the discovery that by far the major share of our time is occupied by work - hard, and often monotonous work. We don't spend all our time debating the future society or dreaming about Utopia or writing poetry. We relax on Saturdays (if it's not our turn to work) and holidays, and get two weeks of vacation a year.

Ours is an optimistic community although no one would suspect it to hear the constant grumbling. Since our budget is never enough, we complain about expanding needs that are insatiable. Our manpower is insufficient so we bicker over qualified workers. Administrative jobs are thankless so we have quite a row when we force responsibilities on unwilling candidates. We haggle and negotiate and have business sessions into the night. With all this you might well ask how does our optimism express itself. The answer: through our children.

Since the Six Day War our population has hosted many hundreds of volunteers. Although they come with the intention of helping us, they soon find that the help is mutual. While they work in the fields, in children's houses, at the guest house or in the dining room, they learn about cooperation, regional planning, security, Zionism, bridging the generation gap. Strange as we appear to each other at the beginning, we quickly get used to each other.

We've had our troubles. We still have our troubles. Our members come from 31 different countries. What's normal for some people is disturbing for others. Food tastes caused frictions. We learned from each other and compromised, but to this day, really hot curry is beyond my palate.

Adjustment in material matters was in the end a matter of time, but thought patterns, habits and attitudes were more deeply ingrained. The concept of "democracy" had different meanings for those who came from Eastern Europe, North Africa or North America.



The author today,  
50 years later .



The author then,  
as a young man...