

C.A.L.L.



KIBBUTZ — FEDERATION
International Communes Desk

WINTER 1995/6

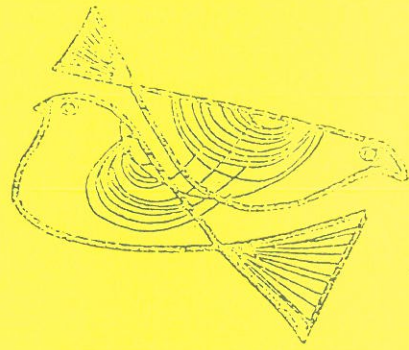
No. 7



י'ד טבנקין
YAD TABENKIN

13-2-9/56/34

CALL
endeavors to spread information and
exchange experiences of Communes
and Communities the world over -
in order to create contact and
affinity between all and to help
build a frame for NETWORKING .



Editors of CALL (Communes At Large Letter)

Bi-Annual Publication of the I.C.D. (International Communes Desk)

Yoel Darom (Kibbutz Kfar Menachem)

Yoel Dorkam (Kibbutz Tzuba)

Shlomo Shalmon (Kibbutz Gesher)

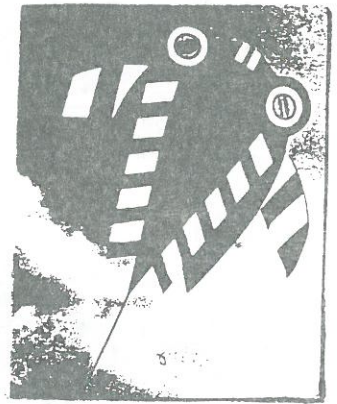
Address: I.C.D. (Sh. Shalmon)

----- Yad Tabenkin, Ramat Efal 52960 ISRAEL

THE INTERNATIONAL COMMUNAL STUDIES ASSOCIATION

5th INTERNATIONAL CONFERENCE
30th MAY - 2nd JUNE, 1995

COMMUNALISM - CONTRIBUTION AND SURVIVAL



As conference fever hit Yad Tabenkin this summer, some 300 international researchers, commune members, and kibbutzniks gathered in a five-day feast of navel contemplation. Covering topics that ranged from the ever-popular kibbutz crisis to the influence of the sixties on Dutch feminism, to Chinese communes and agrarian reform, the Fifth conference of the International Communal Studies Association gathered participants from 18 countries to present over one hundred research papers – and visit a few kibbutzim.

R.L.

The most interesting story at the International Conference of Communalism at Yad Tabenkin this May was brought by Albert Bates, a member of The Farm Commune in Tennessee, U.S.A. In the mid-eighties it turned out that the commune had a million dollar debt. The ensuing crisis led to a substantial change – the communal economy remained, but everyone now dealt with their family account personally. After several years, some of the members felt the need to return to togetherness, and about thirty families returned to communal life, reopening the dining-hall and the common account.

There are those who like to say that the kibbutz has done its job, and that now it can close down. But at Yad Tabenkin in Eilat, there is reason these days to feel much more optimistic. Participants at the Fifth International Conference of the International Communal Studies Association (I.C.S.A.), heard that the large commune movements are currently enjoying an unprecedented blossoming, and that more people than ever throughout the world believe that communalism is the form of life most suited to the nature and needs of humankind. A record number of cooperative and communal communities is

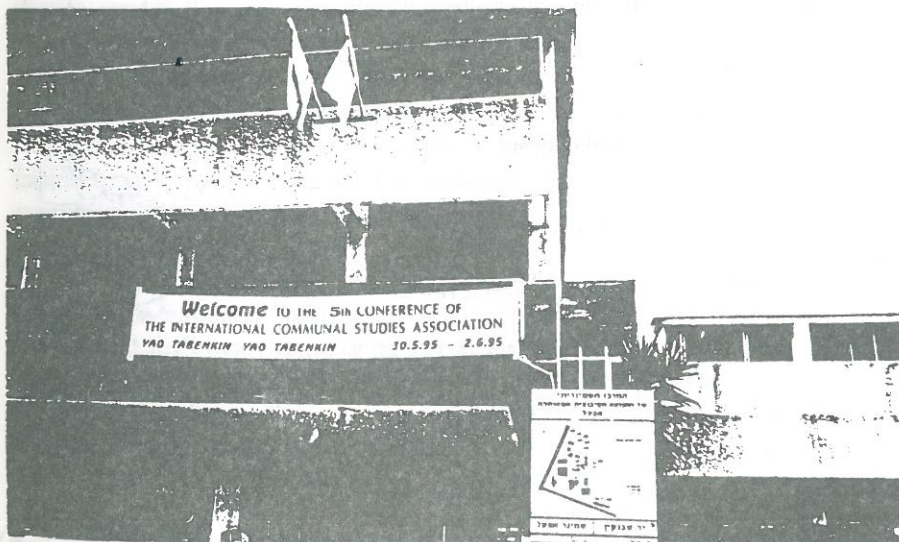
listed by I.C.S.A. All told, there are today about 2,000 such communities worldwide, and this number is growing. The religious Christian communes are considered the most stable, and also the most similar to the Israeli kibbutz. There are about 1,000 communes in the United States alone, and in the past decade about 100 cooperative communities have been created in Germany.

Representatives of communes and researchers of communalism from 18 countries signed up for the conference, among them people from the former Communist Bloc. It was only natural that at Yad Tabenkin there was a feeling of great excitement. The arduous task of organization, which took many months of preparation, had borne fruit and everything went like clockwork.

For those who were seeking hope and wanted to hear that the togetherness of the kibbutz has a future, this conference was a pleasure.

By
**Ami
Rozinski**

*Reprinted from
HaDaf HaYarok,
June 6, 1995.*



The Kibbutz Study Center Yad Tabenkin welcoming the Convention's participants

COMMUNALISM - CONTRIBUTION AND SURVIVAL

INTERNATIONAL COMMUNAL STUDIES ASSOCIATION

5th INTERNATIONAL CONFERENCE

YAD TABENKIN
CAMPUS OF EFAL SEMINAR CENTER
RAMAT EFAL 52960
ISRAEL

30th MAY - 2th JUNE 1995



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3/30/95

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ICSA

Yad Tabenkin Institute
Ramat Efal 52960
ISRAEL

Dear Colleagues,

Greetings from the Fellowship for Intentional Community on the occasion of your fifth international conference!

We in the Fellowship have a deep appreciation for your ongoing work to bring together students and practitioners of intentional community for the exploration of the exciting visions and realities of cooperative living. Intentional communities influence society way beyond their numbers — exploring the frontiers of social dynamics, and pioneering peaceful solutions to the most vexing of societal challenges. It is through events such as the ICSA conferences that these hard-earned lessons are illuminated.

We salute your diligence and dedication to bringing the light of community to a wider audience.

In cooperation,
The Fellowship Board

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Chad Fuller
David Reis
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A Decade of Communal Studies

Excerpted from the inaugural address delivered by Professor Yaakov Oved, Executive Director of I.C.S.A., at the fifth I.C.S.A. conference.

Ten years ago, the foundation of the International Communal Studies Association (I.C.S.A.) was a kind of "leap into darkness." We were inexperienced, had no framework of academic backing, and we did not know whether or not we would gain a response from the community of scholars. It was a case of daring combined with the naive faith that is so characteristic of scholars engaged in the study of utopia.

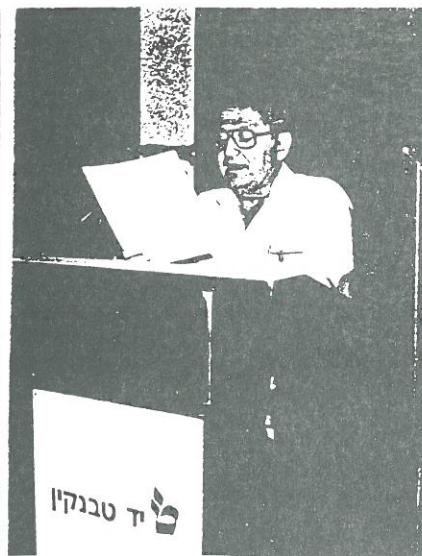
At the association's first and second conferences the constitution was approved, and among its aims were the following: "To provide scholarly exchange and disseminate information throughout the world....In order to carry out its purposes, the organization shall engage in such activities as: providing a clearing house for research; conducting international conferences; publishing a newsletter; promoting interaction with other professional and scholarly organizations."

Over the past decade, the organization's office, which was established at Yad Tabenkin, has established contacts with 700 scholars and research institutions engaged in theoretical study, and with communes in 35 countries. The organization has convened five international conferences, more than doubling the number of participants (from 120 to 250-300) and participating countries (from 8 to 18) since its inception. In 1987 we began publishing a biannual bulletin, which has become an invaluable source of current information on books, studies, and scholars and their published works, as well as up-to-date information on new developments in contemporary communes. The organization has also encouraged the renewal of the International Communes Desk as a contact bureau for communes worldwide; its magazine CALL is sent to 240 communes in 30 countries.

I would especially like to mention what I consider to be the most exclusive and important contribution made by I.C.S.A.: the establishment of contacts between kibbutz and commune researchers. It should be borne in mind that up until the last decade, these were two separate communities which had no relations with one another. I think I can say that at the end of the association's first decade, we are all aware of the significant contribution and mutual inspiration deriving from this encounter. Contacts between scholars from the two communities have widened and there are already beginnings of cooperation in research. In addition, we can observe a contribution on the national level as well: for instance, the Israeli steering committee of the international organization has become an active factor in the initiation and convening of annual conferences in Israel on kibbutz studies, creating a tradition of conferences which had not existed previously.

One of the things that characterizes our organization is that it is not purely academic, but encompasses scholars and kibbutz and commune members who are interested in research. Impressive developments in the world of communes have been made in recent years: new communes have been established all over the world, and various forms of cooperation have spread.

In the United States alone, the number of communes listed in the Directory of the Fellowship for Intentional Communities rose from 350 in 1991 to 500 in 1994, the majority of which had been established during the past decade. In addition to the 500 communes that appear in the Directory there is also the constant growth of the Hutterite communes, the number of which has recently increased to 390, and the seven Bruderhof communities which have doubled their population over the last decade and demonstrated vitality and stability in their communal way of life.



Yaakov Oved
(Kibbutz Palmachim)
addressing the conference

Submit Your Papers

You are cordially invited to submit your papers for publication in **Communal Societies**, the journal of the Communal Studies Ass. (CSA) of N. America.

The journal has established itself as the leading periodical in the field of American and international communitarianism.

We anticipate a special issue of the journal devoted to papers presented at the 1995 ICSA conference in Israel, likely to be published in 1997. Please send two copies of your paper to:

Prof. D.F.Durnbaugh,
Editor Communal Societies,
Box 948, Juanita College,
Huntingdon, PA 16652-2119 U.S.A.



It is also worthy to note here the widening interest in communes that is taking place against the backdrop of very significant global developments. There is a renewed interest in various ideas and forms of voluntary communalism and cooperation in the face of the collapse of state communism, as well as the unsatisfactory effectiveness of pure market economy to bring about socio-economic transformation.

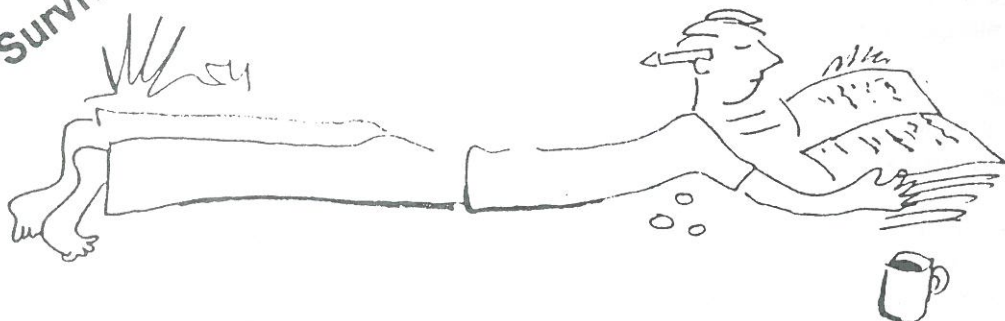
We must open ourselves to the study of different forms of communities and cooperatives, even if the communal element in them is limited. We should establish contacts with a wide range of new communal phenomena such as the ecovillages, cohousing, community land trusts, and other forms of semi-communes which started to proliferate recently.

In conclusion, we can state definitely that in the past decade we have seen significant developments in the heightening of interest in the communal experience in a number of parallel spheres: in research, theory, and reality. These developments strengthen the need for an organization such as ours. Thus we can safely say that had the International Communal Studies Association not existed, we should have had to establish it now.

Yaakov Oved
Kibbutz Palmachim

KIBBUTZ TRENDS • No. 19 •

Communalism:
Contribution and Survival



Dear Yaakov Oved,

What a conference! Your years of making contacts paid great dividends. Your hard work and that of Ruth Sobol and others made the Conference possible, and the Center for Communal Studies is proud to have been associated with it.

I was so glad that you attracted scholars and communitarians from countries that had never been represented before. I was also very pleased that so many Kibbutz scholars and members participated. I believe this dialogue is important to the vital development process of the Kibbutz. You are to be congratulated as the spirit and motivating force behind organizing such an event.

With great thanks to you and all who made this convention (and the excellent Israel tour afterwards) so memorable - and especially to Ruth Sobol - I remain, sincerely

Prof. Donald E. Pitzer

Director, Center for Communal Studies
Indiana State Univ., Evansville, IN 47712 U.S.A.

Dear Ruth Sobol
and Yaakov Oved,

I want to thank you for the excellent organization of the Convention. All along - from the first invitation to handing back the room keys on the last day, you found a solution to every problem, every craze.
Yours -

Amir Helman
Ruppin Technological
Institute, Israel



ACORN

We are Acorn Community, a group of people living and working together to build a better life for ourselves and others in central Virginia. Acorn is a cooperative, secular, intentional community started in April, 1993.

Our community is working toward a diverse egalitarian society that embraces feminism, multiculturalism, diverse sexual and gender orientations, and personal spiritual growth. Acorn is an independent group,

but enjoys a close relationship with Twin Oaks

Community, seven miles down the road.

We are an active member of the Federation of Egalitarian Communities.



Organization. Acorn decision-making is by consensus of those members attending group meetings, held five times a week at mealtimes. We have a detailed fall-back plan in case agreement eludes us but we haven't had to use it so far.

The way we approach work has changed many times as we search for something between anarchy and rigid structure. We want our labor system to treat us as individuals, and take into account the countless factors which affect how much work is reasonable to expect from each person, and demonstrate that we care for each other. Individually and in teams, members take responsibility for work areas such as building, organic gardening, auto maintenance, cooking, accounting, and forestry. Some members have chosen to maintain careers working outside the community.



Culture. Acorn emphasizes group recreation, with abundant parties, celebrations, and rituals of one kind or another. Some are planned, many happen spontaneously. Various members keep faith with Pagan, Jewish, Buddhist, and/or Christian practices. Other ongoing events include folk singing and a discussion group focused on helping each participant realize their passions and commitments. We have excellent cooks—good food is a great morale-booster!

Over time we have improved our communication and conflict-resolution skills. Periodically, each member gets to be the center of the group's attention for an evening "cleanness" session. Here we discuss the member's role in the community, appreciate their strengths, and may bring up difficulties in a supportive atmosphere, as we strive to find better ways to live together.

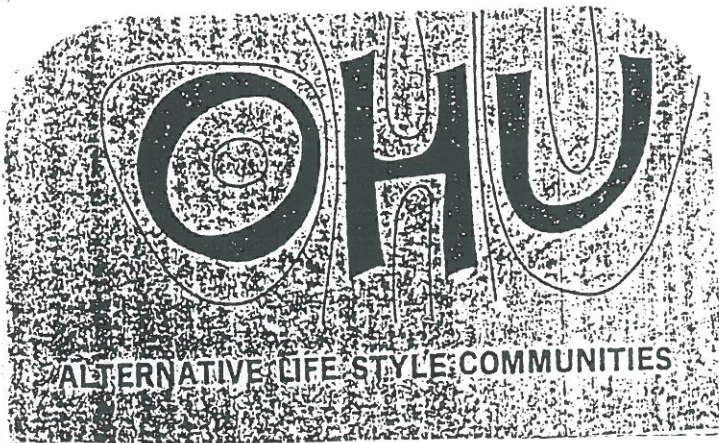
Finances. We have proven ourselves an industrious and thrifty group. This, plus mutually advantageous economic cooperation with Twin Oaks, has made Acorn's financial health quite good. Twin Oaks loaned us capital for land, buildings and other long-term investments and Acorn does much-needed production work in Twin Oaks' established hammocks and tofu businesses.

Acorn is an income-sharing community, meaning that the profits from our businesses go directly into housing, food, utilities, etc. However, each member receives a small monthly allowance to be spent as one pleases.

Population. Currently we are flourishing, filling rooms faster than we can build them. As of this writing, 22 members live here, and we would like to grow quickly to 30-60 members. Our experience in community varies from none to 20 years. One of our members is a dual member with Twin Oaks. Our ages range from one to 68 years. We delight in the company of our toddler and look forward to more children living here soon. Parents are encouraged to integrate children into their work life with community support.



Acorn Community
Route 3, Box 486A
Mineral, VA 23117
703-894-0582
USA



WHAT IS OHU?

A Land Settlement Scheme

Ohu is part of the Government's land settlement policy. The scheme enables groups of people, interested in communal living and alternative life styles, to lease Crown-owned land in rural areas.

Alternative Life-Style Communes or Communities

Ohu is also the name given to the communes or communities established under the scheme and, increasingly, to other similar settlements.

Maori Meaning

"Ohu" is a Maori term which refers to either a communal or volunteer work group or to work together as a communal group.

A Common Pattern

From the proposals of the groups that came forward during the first months of the scheme it is apparent that there are common characteristics. Most groups seek, and offer, an alternative, largely self-reliant, life style on the land. They are interested in organic agricultural methods and the recycling of materials, in alternative technology and the decentralised generation of energy by non-pollutive methods. Groups are interested in the communal sharing of amenities and equipment, and in experimental social relationships. They are concerned about education and the need to look for and explore alternatives in this sphere, and they are interested in the exploration of alternative forms of architecture, uses of materials, forms of construction and methods of design.

Mr Rata's Comments

Mr Rata also stresses the social development aspect of the scheme. For him, as Minister of Lands, the scheme is not just an integral part of the Government's land use policies, it is a settlement scheme with particularly important social implications.

"For some time now I have been concerned with the needs of that section of New Zealand society that has worked so hard to gain social, economic and cultural integrity while trying to maintain spiritual and communal strength and self-respect. I refer, of course, to the Maori section of our society.

"For me, having two cultural frames of reference, and I suppose two life styles, it is an easy matter to understand and appreciate the different aspirations of other groups. It is easy to support others who want to develop their own life-style, their own inter-personal relations, especially when such life-styles have a deep spiritual and group strength. The need to set up alternative communities in New Zealand is, to me, just as logical as supporting Maori communities.

Since many individuals and groups have expressed the desire to adopt different life styles, and as some are already living this way, we cannot neglect the opportunity of letting New Zealanders and their friends recapture the satisfaction based on cooperation, mutual assistance and communalism, which had been the force which motivated both the first Maori and the first European settlers of this land.

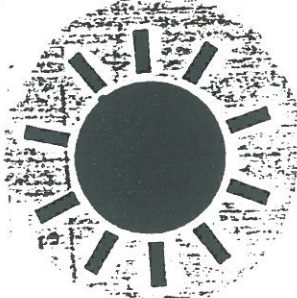
"This is what the ohu principle is all about. It is not meant to be a copy of kibbutzim or any other communes; — it is meant to give an opportunity to New Zealanders to experience the earth, the country, and each other in a new fraternal unity."

Mr Kirk: "Kibbutz-type" Communities

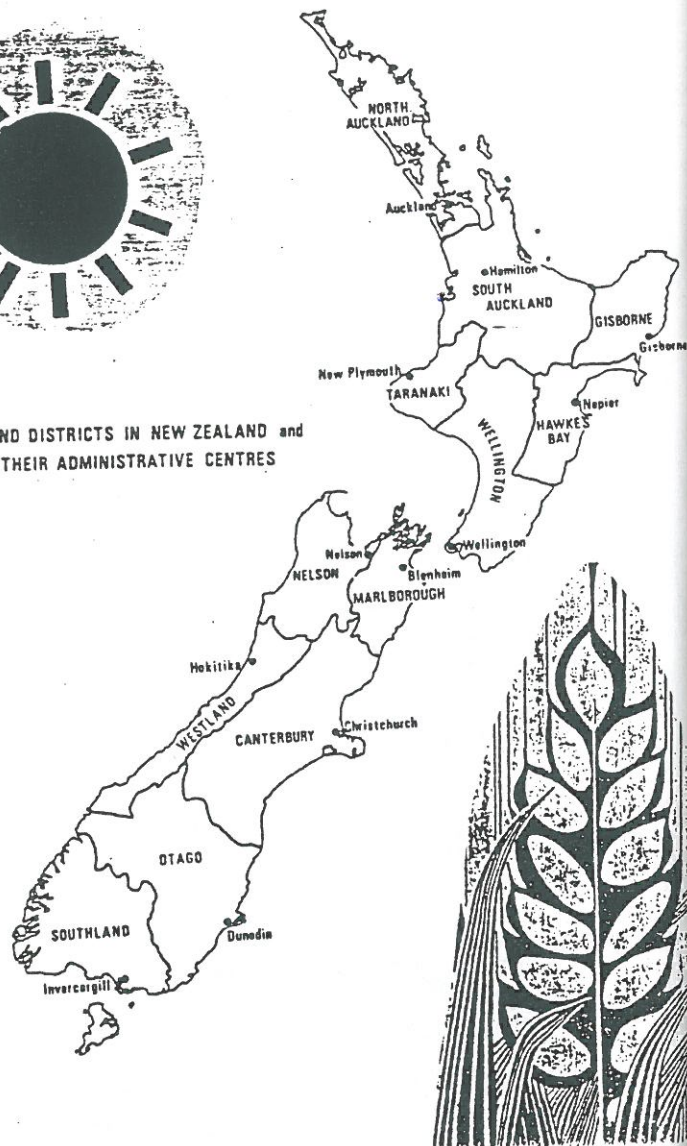
Shortly afterwards the then Prime Minister, the late Norman Kirk, spoke of establishing "kibbutz-type" communities in New Zealand.

Kirk talked about national service, about the need to involve people more deeply, not only in the affairs of their immediate community, but also in the affairs of the community as a whole. He suggested that one way to stimulate nation-building would be to establish "kibbutzim on the Israeli model".

In proposing this Mr Kirk was not thinking of the co-operative collective farming operations that Israel developed; he was thinking of places that would serve as antidotes to the materialism of modern society, somewhere people could go for a period to contribute with their own hands and sweat to the building of a nation.



LAND DISTRICTS IN NEW ZEALAND and THEIR ADMINISTRATIVE CENTRES



Terms of Allocation

Initially allocation will be by way of a temporary licence for a term of one year, in terms of Section 68 of the Land Act 1948.

The special lease, issued in terms of Section 67 of the Land Act, will be for a term of 10 years with perpetual rights of renewal. It will contain the following conditions:

- No right of freehold.
- No right of transfer.
- Group membership must be of predominantly New Zealand citizens.
- In the event of dissolution of the ohu, or if the land ceases to be used as an ohu, then the lease will be terminated and the land will revert to the Crown.
- Groups will be required to comply with all local body by-laws.

CALL FOR PAPERS SESSIONS PRESENTATIONS

on the theme

Making the Connection: Historic Communal Sites and Contemporary Communities



at the
Historic Amana Colonies
Amana, Iowa

October 10-13, 1996

The Communal Studies Association began as the National Historic Communal Societies Association in 1975. The CSA conducts annual conferences at a noted communal site each October. Our purpose is to study past and present movements that have chosen communal living and to encourage the restoration, preservation and public interpretation of the communitarian heritage. Through a scholarly journal, newsletter and a Center for Communal Studies, we facilitate communication and cooperation among academicians, preservationists, and communitarians.

The Center for Communal Studies at the University of Southern Indiana in Evansville, Indiana, serves as an office, clearinghouse for information, and library archival research facility. The Center is in touch with communal and utopian organizations and communities worldwide. We possess publications, manuscripts, recordings, and photographs of 70 historic communal groups and 220 communities established since 1965. Address questions to Center director Dr. Donald Pitzer (812-464-1727), CSA executive secretary Dr. Donald Janzen (606-236-3000), or Center archivist Mrs. Gina Walker (812-464-1896) at the above address.

You may organize or chair a session, give a formal paper or make a presentation about your community or research at our twenty-third annual Communal Studies Conference at the historic Amana Colonies in Amana, Iowa, October 10-13, 1996. Send a brief personal statement and a three hundred-word abstract to our program chair, Dr. Jonathan G. Andelson, Department of Anthropology, Grinnell College, Grinnell, IA 50112, USA, Phone (515) 269-3139. by March 15, 1996.



If you have time to chatter
read books
If you have time to read
walk into mountain, desert and
ocean
If you have time to walk
sing songs and dance
If you have time to dance
sit quietly, you happy lucky idiot

Nanao Sakaki, 1966 Kyoto
From Friends of Lama Foundation
Newsletter, Fall 1994, vol. 4

By: M. Exeter
From: 100 Miles House

The great enemy of community is exclusivity. Groups that exclude others... are not communities; they are cliques—actually defensive bastions against community.

Inclusiveness is not an absolute.... But for most groups it is easier to exclude than include.... True communities... if they want to remain such, are always reaching to extend themselves.

A Meeting of Hearts

By Yoel Darom (Kibbutz Kfar Menachem) - Call editor

Twenty-two Kibbutzniks, young and old, were invited to visit the **Integrierte Gemeinde** in Urfeld (South Germany) and came back home from this meeting excited and enthusiastic (see also Yoel Dorkam's opening of his "Kaleidoscope" on page 13). This is how the idea was conceived:

Visiting Israel and the Kibbutz

On the occasion of the Communes-Convention in Yad Tabenkin, five of our members visited Israel last May. Seven days we stayed at Kibbutz Tzuba (near Jerusalem) with Sarah and Yoel Dorkam, who had visited our Gemeinde communities last year. They accompanied and guided us with love and attention during a whole week, that was full of excursions as well as talks with old and young Kibbutzniks.

Some time ago we decided, after a meeting with the Communes Desk in Israel, to deepen the ties between the Kibbutz and the Gemeinde. Our present journey was a step in this direction.

...After visiting the Kibbutzim Tzuba, Geshar, Tirat Tzi Tamuz and Gezer, we invited

about 20 people of all ages to come and spend a week at Urfeld, with the intention to get to know each other and plan the next steps for co-operation.

We found out that the economic infra-structure and expansion of the Kibbutzim made an essential contribution to building the State of Israel. Through many decades of working and developing the land, they created a network of oases in the desert throughout the whole of



Meeting with Kibbutz Tzuba members: young and old wanted to hear about the Integrierte Gemeinde

Our allout impression was that the Kibbutzim - with all their identical features - do differ from one another. They are not "monoliths". Their "personal" history, their different activities, enterprises and ideological outlooks make each one unique. What unites them all is the underlying idea of building the land - equally and communally...

We invited Sarah and Yoel Dorkam to come and visit us for a week in the fall with 20 more persons of all ages and various Kibbutz experiences - to get better acquainted

and consider possible steps of future cooperation.

Alessandro Perego
Integrierte Gemeinde. Bad Toelz
Schulgraben 2. 83646 Germany

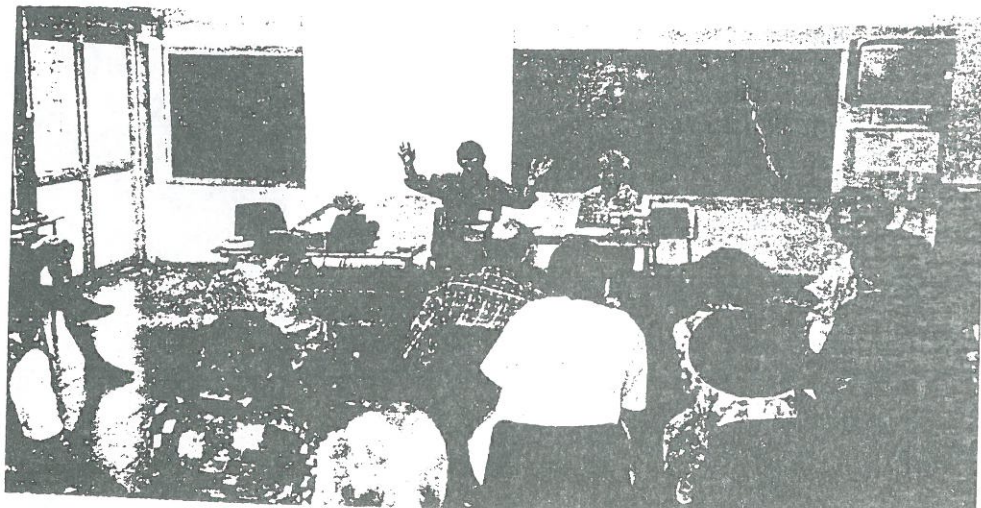
Two weeks after their return home, the 20-odd Israelis met in the religious Kibbutz Tirat Tzvi to sum up this unprecedented experience and work out ways and means for future co-operation, and lo - a surprise: 4 members of the Gemeinde came all the way from Germany to participate in this week-end meeting: "After Yitzchak Rabin's assassination we felt we had to be with you here", they explained their unexpected appearance.

Together the talks were even more heart-searching, more probing into the depth of thoughts and emotions, more directed towards finding solutions for the community problems that face all of us. Here are two examples - in prose and poetry - of what was said and felt there:

A Lesson in Chemistry

What we call "Chemistry" in Hebrew happens when people from totally different backgrounds, beliefs, religions and races, come together and instantly feel "at home" with one another. Such a "miracle" happened at URFELD, when Tansanians, Israelis, Catholics and Mennonites met and immediately felt mutual sympathy.

Rudolf Pesch
at the discussion
following his talk
on the Integrierte
Gemeinde - at the
Commune-Study
Convention at
Yad Tabenkin





And then we faced an even grater miracle: How in this selfsatisfied, rich and opulent contemporary Germany of the "spending-spree" and the "Fresswelle" (wave of over-eating) were called forth a considerable number of dedicated Catholic women and men, who wished to create a society, that exists also for the wellbeing of others, so unlike the unfeeling and unloving denizens of the Consumer-Society.

The Integrated Community has set itself by faith and form against the selfish, egocentric spirit of the Western world. This is a new Catholicism with roots in the Old Testament, a new, humane style of living together, in which art, culture and aesthetics permeate every corner.

We, your guests, felt that you have built an exemplary new lifestyle, which may eventually become an alternative way out of Western society's malaise. This is why we sensed this "chemistry". One of you wrote the right definition of what constitutes modern community: "We are rank-and-file pioneers in Europe, Africa and Asia!". In Urfeld we heard much about the absolute necessity of these modern Pioneers to have a vision, a mission beyond just living in Community. And here lies the message of our threesome, directed also to the crisis-ridden Kibbutz:

1. In order to continue PIONEERING - you need faith :
2. Man is capable of altruistic action - against his egoistic drives - in a meaningful way, only by living in community.

I am happy that nowadays intentional pioneering communities grow and spread throughout the whole world!

Shlomo Shalmon

Kibbutz Gesher, I.C.D. Secretary

ON THE WAY HOME



A HOTEL BY THE LAKE

A FIRST STOP ON THE JOURNEY

WATER, MOUNTAINS, TREES, SKY

ACTIONS, INTERPRETATIONS, FAITH

LEAVES OF RED, YELLOW, ORANGE AND GREEN

WORDS OF HISTORY, EXPLANATION, STRATEGY

THE SPLENDOR OF NATURE CREATED FROM ABOVE

REFLECTED IN ROOMS DESEIGNED BY MAN

A HOUSE SET ON A HILL

A VOICE OF THE PRESENT WHO TEACHES OF THE PAST

WILL THE DIVERSE LESSONS OF THE PAST

MERGE ON A PATH TOWARDS THE FUTURE

EVERY MORNING STEPS ON A PATH LEADING UP UP

AT EVENING'S END, UNDERSTANDING THAT REACHES

DEEPER... DEEPER...

MAUFACTURED PUMPS THAT WRITHE LIKE SNAKES

A RECIPE FOR LIVING THAT UNITES AND ENLANCES

SCHOOLS, CLINICS, BUISNESSES, A BANK

PRIESTS, TEACHERS, MUSICIANS, HOMEMAKERS

DACHAU - GREY, FOREBODING, EMPTY, BARE

SIMPLE WORDS, A STORY, A HUMAN HEART, A COMMON TEAM

A RECOURSE INTO THE PAST

IN ORDER TO BE ABLE TO STEP INTO THE FUTURE

DELICACIES, PREPARED TO FATTEN THE BODY

THOUGHTS, PRESENTED TO NOURISH THE SOUL

URFELD, MALELA, CAVILLETI-

PARTS OF A COMMUNITY, A FAMILY, A WHOLE

LAUGHTER AND DANCING

POEMS AND TEARS

WORDS THAT ARE PRINTED MAY NEVER BE ERASED

EXPERIENCES THAT ARE SHARED WILL NEVER BE

FORGOTTEN

CHILDREN WITH FLOWERS, SINGING WORDS FOR THE MOMENT

A SONG OF A CIRCLE ROLLING TOWARDS THE FUTURE

COMING TO URFELD FOR A MEETING OF MINDS

TRAVELLING HOMEWARD AFTER A JOINING OF HEARTS

Kibbutz Tirat Tzvi - LORI



Reunion in Israel
(from right Traudl Wallbrecher and Manfred Grogreet Sarah Dorkam from Kibbutz Tzu

The Rise and Fall of the Chinese Peoples' Communes

Most people are presumably not acquainted with the cooperative and People's commune system that was established as a great movement, under the impetus of communist ideology and political policy, in rural areas throughout China from the early 1950s to the end of the 1970s. I believe that discussing, relatively systematically, this problem may be beneficial to the development of the Kibbutz Movement, just as those of us who study rural development in China absorb many valuable ideas from the functioning of agriculture in Israel, particularly from the Kibbutz Movement, whether consciously or subconsciously.



Before 1949, the year of establishment of the New China, the dominant social system had been private ownership, in which the landlord owned the farmland and most of the farm work was done by hired workers. Since then, with the aim of eliminating private ownership, the Chinese Communist Party and the Chinese government launched a series of reforms based on socialist ideology, including the agrarian reform system by which land tenure was nationalized and the right of land use was allocated to every peasant equally. The people's commune was the fruit of this movement.

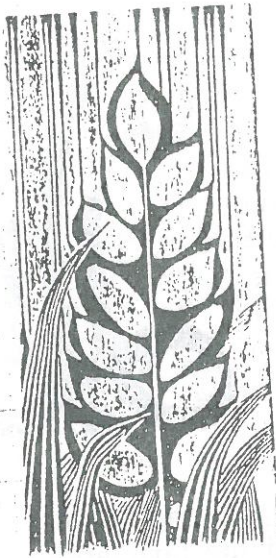
The commune system in China can be divided into three periods with different forms.

The first period, from about 1950 to 1954, was characterized by a form of "mutual-aid-group", in which several families, albeit independent from one another, were organized into a group, doing farm work together and helping each other in different ways. Decision-making with regard to production was directed mainly by local government. Production was aimed at increasing the output of the grain crops and contributing more food supply to the government, while the cash crops such as fruits and vegetables were circumscribed, with the exception of cotton,

In the second period, from 1954 to 1958, the main form of communal organization was termed cooperative, somewhat as the early Kibbutz was formed by means of enlarging the Kvutza, which was an amalgamation of several groups. The cooperative was considered as a transitional stage towards the people's commune in terms of a long-term program designed by a few leaders. Thousands and thousands of peasants in China were induced to accept the communist and socialist ideology and put into practice through groups and cooperatives movements. It is worth pointing out here that the power of the local leaders in the cooperative was becoming greater than that in the "mutual-aid-group", and as a result, decision-making with regard to production and political life was largely controlled by them.

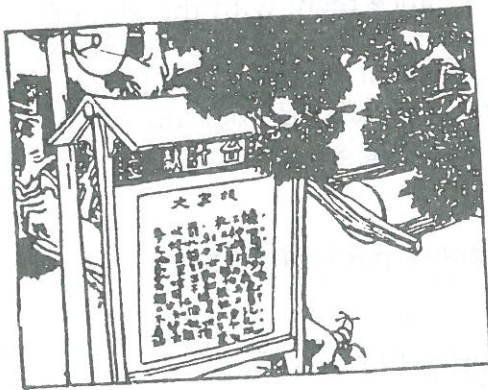
The third period from 1958 to 1979, was that of the "people's commune". By end of the 1950s, the supreme leaders of the Communist Party had misread the objective situation of China and, accordingly, decided to carrying the people's commune system into all the rural areas for the sake of realizing the communist ideal as quickly as possible.





Organizationally, the people's commune was composed of about twenty "production-great-teams" (villages) that consisted of around forty families. Part of the grain produced, had to be sold to the state at a very low price; the remainder of the surplus food was equally distributed among all the members irrespective of whether they were children or adults. In most of the years of this period most peasants or families were allocated very little money after the annual final accounting of their hard work. The life of peasants was rather hard. In early 1960s, the central government instituted the policy of the Dining Hall, in which all members (peasants) had to eat together. The system disintegrated, nevertheless, after less than two years owing to a lack of food.

In general, the leaders of the "production-small-teams" were elected by the peasants themselves, while the leaders of the "production-great-teams" were appointed by the commune's leaders, who, in turn, were appointed by the county's leaders.



The continual political movement during the period of the commune forced the peasant to become involved in the political or class struggle, struggling against capitalism, and fighting against the class enemy, against selfish ideas and against the behavior of the peasants themselves. During the Great Proletarian Cultural Revolution, almost all the peasants in China were drawn into this great political calamity.

The Eleventh Meeting of the Third Plenary Session held in 1979—a very great significant meeting in the history of China—decided to dissolve the people's commune, substituting a "household-based system of contracted responsibility with remuneration linked to output". Since then, rural economy in China has developed rapidly, and living standards of the peasants have improved greatly. At present, a rural population of more than 800 million leads a more contented life, except for a poor population of 80 million living in remote mountain areas. There are, nevertheless, tremendous difficulties and a latent crisis in China's agriculture, which is another story.

To be continued in CALL's next edition.

by: H a n x i a u

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

The Communal Scene from all over and under
Compiled by Yoel Dorkam

DIVERSITY is the name of the game. Thousands of communes, intentional communities and Kibbutzim, spread around the world, with so much that is particular and unique to each of them - share the belief in **SHARING**, the belief that each and every one of us ought to shoulder a tiny bit of care for his fellow human beings, who share the earth with him/her. Also, as far as I know, we all believe in some kind of **PEACE** and are willing to renounce the use of violence, both in interpersonal and international relationships.



I have just undergone two profoundly stirring experiences: one - the horrendous murder of our Prime Minister, Yitzchak Rabin. Our whole country overflowed with tears for days on end; nobody really knows how this loss is going to affect our future, in spite of our pledge to carry on his mission: **PEACE**.

The other one was a visit, together with 22 fellow-Kibbutzniks and 6 Bruderhofniks - with our friends at the Integrierte Gemeinde of Germany. It is hard to imagine

anything more diverse than those 60-odd people who sat together on the shores of the Walchensee, in the middle of the Bavarian Alps: believing German Catholics, English and American Hutterites and the Israelis - most of us secular, some from the Religious Kibbutz movement. All of us representatives of nations and faiths, which in the not-too-distant past either committed or suffered horrible crimes against the other and met at first hesitantly and reluctantly.

Yet inside of only a few days we felt united - laughing and weeping together, sharing our views and emotions with the utmost frankness, visiting and admiring the various sites of our hosts, the Gemeinde: Homes, schools, clinics, well-kept and prosperous industrial and commercial enterprises. Together we trod the blood-soaked paths of the Dachau death camp, led by a Polish Christian, an ex-inmate there for five terrible years - whom a proud orthodox Jew from Kibbutz Yirat Tzvi embraced at the end of a tearswept Kaddish (prayer for the dead), next to the Jewish Memorial.

And when we separated, at the end of one tremendously momentous week, with the Munich Gemeinde and their children singing us off at the airport with "Shalom Chaverim", we felt utterly bonded together.



YITZCHAK RABIN

We wish to express our grief at the senseless murder of Israel's Prime Minister, the lifelong soldier who became the fighter for **PEACE** and **RECONCILIATION**. We extend our thanks to the many friends who contacted us and expressed their sympathy.

The editors of **CALL**

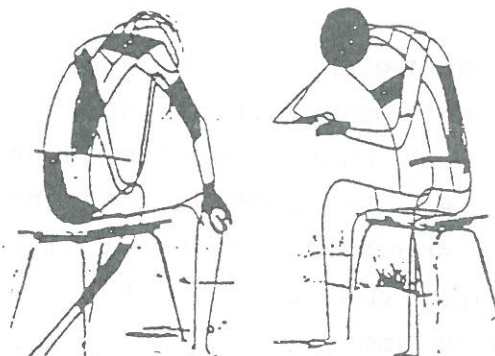
As you may have noticed, I've become carried away with my personal emotions. So presto, back to reality, scanning the so-many newsletters that have accumulated on my desk for the past months. Let's begin with a stimulating little piece which comes from East Wind community:

KALEIDOSCOPE

Strengths and Weaknesses

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, especially 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 five days with over 800 communitarians and seekers in Olympia last summer, I recognize just how many different reasons bring people to communities. Very few have as diverse a membership as we do, and I have come to cherish this thorn 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: this is what Humanity is struggling with.

Living at East Wind is very demanding of our strengths and very confrontational of our weaknesses. Maybe East Wind in all its diversity will be able to come together and figure this stuff out.

Brandi

EAST WIND COMMUNITY

Tecumseh, MO 65760
(417) 679-4682

U.S.A.



A contribution from the Australian "Down to Earth" newsletter caught my attention. So cutely entitled, it goes like this:

*^{NO} ECO-MISTS THE POINT!

Greetings from your Warwick correspondent. I want to comment on an all-pervading evil that I noticed references to in the June '95 newsletter. To read of "water delivered by the milkman in blue plastic bottles..." (P. 9) is not really surprising. Couple this with the comment "economists have neglected to include the cost of the Earth or the future in their calculations" (P. 15). Here we have glaring examples of the religion of consumerism.

The basic creed of consumerism greed. Its priesthood are the economists who preach that ultimate happiness is the satisfaction of wants. Wants are desires to consume. Our beautiful planet and everything on it are lumped together as "resources". Resources are considered to be like a cake that can be divided into ever smaller parts for allocation to good little consumer adherents according to the doctrine of the "price mechanism". Everything has its price, so preach the economists.

Clive Hamilton in his book "The Mystic Economist" discusses the economist's view of humanity as homo economicus - robot like people who live their consuming lives making continual rational economic decisions. The religion of consumerism leaves no place for social justice, equity or blasphemous teachings about a living eco-system planetary environment - unless you can put a price-tag on it.

For love and peace always,

Les



17 -

From "FIC Newsletter" of Winter 1995 we take this little piece, under the rather bland title of "Headquarter's Report" by Betty of Langley (now where have I heard that name before?), Washington, which seemingly concerns most of us:

HEADQUARTERS REPORT

FIC, THE US CENSUS, AND YOU

Betty Didcoct, Langley, Washington

Remember the TV program *Golden Girls*? In one episode, Blanche became very ill and had to be hospitalized. Immediate medical decisions had to be made, but Blanche was unconscious and hospital policy would only allow an immediate family member (who was at least 24 hours away) to make the decisions. Even though Blanche's roommates knew her wishes better than the family member, the hospital would not listen. This story inspired the staff of the American Association of Retired Persons (AARP) to sponsor a conference to look at issues facing elders living in non-traditional situations (unrelated adults, gay and lesbian couples, group homes, children being raised by grandparents, or any grouping outside the single family unit.) The purpose of the conference was to gather information and insights and draft recommendations for the White House Conference on Aging. FIC was invited because the issues in areas of health care, retirement, and government benefits pose challenges for intentional communities, much as they do for non-traditional elder households.

I learned some things by participating in this conference: Many of the problems we discussed, healthcare, childcare, retirement benefits, security issues, etc., are problems frequently solved by the social structures in our communities. Much of our conference time was spent examining problems which stem from people living in isolation or from the lack of recognition of very "real" relationships people have with others than their immediate family. The degree to which our communities have developed interactive life-support systems is often the measure of our lack of dependence on federal or state aid for those needs. Our lifestyles, our social systems, and our living skills can play a positive role in considering and addressing problems of the culture at large.

Before this conference, I knew that there is little recognition of non-traditional lifestyles. I did not have an appreciation for how large the sector of non-traditional living really is. Each person present represented a large segment of society which lives in non-traditional living situations. In fact, we speculated that the "traditional" form of living in a single family unit of parents and children is probably NOT the norm anymore. But there still is a cultural blindness to the reality of "family-like" connections between people, which often leads to regulations like Blanche discovered at the hospital or gay partners find when it comes time for retirement benefits, or a grandparent encounters when s/he cannot enroll their grandchild in the local school because s/he is not the parent:



What role can FIC play to raise the awareness of the vast number of people living in "non-traditional" situations? One avenue we might pursue is to influence what questions are asked on the US census. As I watched the conference process unfold, I learned that a large percentage of legislation is driven by the statistics that result from the census taken every ten years. The larger a particular group is, the more pressure it can bring to enact legislation to meet the group's needs. Grandparents raising their grandchildren is one such group and their numbers are very similar to our estimate of the population living in intentional communities. They are successfully using their leverage to influence legislation, when we, the communities movement, are not even identified by the questions asked on the census.

Should FIC work to influence the design of the census questions for the year 2000? What questions do we want to ask? The results might be surprising and assist us in having a stronger voice.

Developing political influence on issues which effect intentional communities is one way in which the FIC could further serve the movement. What are your thoughts? What problems do you face? We want to hear from you! ☺

For the sake of DIVERSITY, let's see what Padanaram settlement canned (yum yum) last year (from Millenium Chronicles of Fall 1994):

Community
Newsletter
Quotables

At Padanaram Settlement, foods canned in 1994 included:

1436 half-gallons of tomato products, including juice, whole tomatoes, taco sauce and hot cayenne sauce.

55 gallons pickles

89 gallons peppers of several varieties

42 gallons sauerkraut
144 gallons cabbage
37 gallons beets
30 gallons bell peppers

From Millennial Chronicles, Issue 3, Fall, 1994.



18 -
From "Eurotopia" of January 1995 I translate a few lines from a piece by Kathrin Schanze of the German Pommritz commune:

"...After almost two years, we own 2 childrens' rooms, a tavern and a cheesekitchen, a Medi(tation) room, a bakery and an education-center, a workshop, a loom. There are sheep, goats, cows, chicken, geese (until Christmas), 3 boars, 2 moody ponies - and bees. And countless rounds of discussions and emotions, sometimes intricately interwoven and full of knots. There are endless lovely gestures and no less, rather unfortunate collisions between our 43 comrades - amongst them 17 children.

"What I didn't expect", declared the drummer, looking up from his work, "are the many complicated human beings. Problems originating from parents' homes keep coming up - well, some crazy notions of individuals make you totally sick after a while". Sometimes he, and not only he, gets the impression that in community you give more than you receive. That's exhausting and causes a lot of stress.

Uli the jumper - always present where there's need, at the moment particularly as milker, baker and cheesemaker. Uli the workminister, who finds it more difficult to find someone to fill a new job than to take it upon himself... "We have so many conflict-areas here!".

And what about free love? If it means packing all frustrations and ambitions into a dual relationship - no, thanks! I believe that to really experience several partnerships side by side, one ought to be quite ripe. At present I don't see anyone in the community who would be able to do that. In the meantime, what is growing slowly but steadily between us, is proximity on "the second level": touching, tenderness, tokens of sheltering...

Reasons for leaving? "Only if I find out that we are closing-up totally to the 'Outside', kind of sect-fashion, and can no longer take it".



You've just read a practical, down-to-earth description of communalism in action. In a more philosophical vein, we take a passage from "Camphill Correspondence" of Summer 1995, by Veronica of Dunshane Community, from a speech entitled: "The Social Art".

When we strive to create community, we begin the work of building in freedom. We choose to live a community existence, we are not forced or obliged to do this. Man chooses to live with man, and there have been many experiments done in this field concerning what happens to the human being who would rather choose a hermitage. It requires great inner strength to live alone but maybe even greater strength to live together.

Communities nowadays, even those spiritually founded, make use of the knowledge and skills of Cain. But those founded through spiritual striving seek also to find ways to express the art of Abel - i.e. the priestly element of awe and reverence towards everything. Thus a true community is the building of a new temple using the skills of Cain to house the light of Abel.

In our culture today the paths of Cain and Abel are entirely separate from each other. We live in a time of analysis, of breaking things down to their smallest particles in order to know how they work. The reassembling of the matter in hand is often only undertaken for the altering of its purpose, to improve its performance.



We live in the time of Cain. We all bear his mark. Abel is kept very much in the background. His service is hardly considered of any importance. We find no contentment in nature but strive forever to take it apart and improve on it. Such a path can only lead to the eventual destruction of the human soul. The skills and knowledge of Cain must find a way to unite with the openness and reverence of Abel. Priest and King must unite if we are to build a future in freedom, to build a future at all.

I could easily go on like this for endless hours/pages, so much exciting stuff keeps landing on my desk! But there has to be an end to everything (says our editor), so here are some last excerpts from an essay entitled most appropriately "Unity in Diversity", from East-West Network Newsletter" of April 1995:

UNITY IN DIVERSITY

UNITY IN DIVERSITY is the call of the times in which we live right now, world wide. It is being heard from the depths of everyone who considers himself to be a worker of the light, a servant in the manifestation of the New Age, the Golden Age. This is the time when Those who guide and watch from the inner side are depending on us to assist Them in the working out, on Earth, of the Plan of Love and Light.

The call of UNITY IN DIVERSITY is a powerful aspect of the Path being trodden by each aspirant and an understanding of this divine Aspect, in terms of a step-by-step process, is helpful as it provides a measure of awareness, thus courage and persistence, to face some of the monumental challenges of our world today. Although these steps must be described in a linear fashion, one after the other, many of the dynamics occur simultaneously.

We feel that it is safe to assume that almost every aspect of creation is an expression of this divine concept of UNITY IN DIVERSITY. Of this concept the human being is the culmination on this planet, as each is made up of a multiplicity of diverse systems cooperating with each other to produce an individual life. Hence we can begin to appreciate the brilliant design of the Plan of God to bring to our awareness that each microcosm, each human being, is a reflection of the Greater Macrocosm, each group, tribe or nation, of which he is an integral part.

What is the call of UNITY IN DIVERSITY asking us to accomplish at this time in earth's history? Let us begin with an understanding of our individual selves and then move into larger arenas. We realise that each human being consists of three aspects, or types of energy, which must be integrated or unified: the etheric body is the body of vital energy which is the true form to which our dense physical bodies conform; the astral/emotional body which is the body of feeling or sentience and the mental body which is the body of the intelligent energy of will. These three energies constitute the lower man (the personality) and for many of us, this is the lifetime in which these three aspects of our nature must be integrated into an active and conscious unity. As this level of integration takes place, the dual energies of the soul, love, and the energy of will or purpose, begin to pour down into the evolving personality to increasingly dominate the heart and mind. This culminates eventually in the perfect or all-embracing man.

Because soul consciousness is synonymous with group consciousness, at some point in this process each of us is, of necessity, drawn into a group. We may not as yet be aware that this activity is under soul guidance. Although we have been taught that we each have a soul, in truth, the nature of that soul is oneness and in that sense there is only one all-encompassing soul. Group awareness/soul awareness is enhanced by group life and this is the imminent need of our time throughout the world. Group life is requisite to establishing the Kingdom of God on Earth, because in group life an awareness is cultured which aids each member in his ability and willingness to subjugate individual inclinations to the good of the group/soul.

Moxa United, American East-West Network contact.

Hope to meet you in the not-too-distant future...

Yoel Dorkam

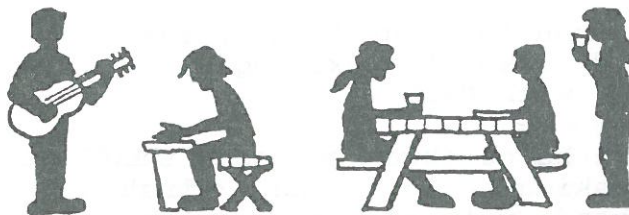
Permaculture International

Permaculture International is a networking organisation for groups and individuals around the world interested and active in earth care. It promotes the concepts of permaculture through information and educational services, which include publishing the Permaculture International Journal and providing practical traineeships for permaculture graduates.

Permaculture International Limited is an independent non-profit organisation working in association with the Permaculture Institute and liaising with permaculture associations globally.

• For more information please contact:

Permaculture International
PO Box 6039
South Lismore
NSW 2480
Australia



Community should not be made into a principle; it should always satisfy a situation rather than an abstraction. The realization of community, like the realization of any idea, cannot occur once and for all time: it must always be the moment's answer to the moment's question, and nothing more.

Martin Buber

From our Letterbox



Dear Friends,

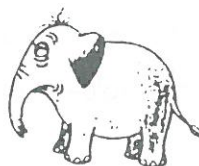
We received the latest copy of CALL and very much enjoyed reading it. We also appreciated a brief visit from Yaakov Oved and his wife in New Zealand last year.

News from us here: we just had good rain after two months with none, so as with all farmers, things begin to look up. Like other communities, we too are trying to be flexible in our approach to changing attitudes within as well as in the outside society. With best wishes to all -

Chris Palmer
Redfield Community, New Zealand



Editor's comment:
You are all free to reproduce
material from CALL but please
acknowledge the source!



Dear S. Shalmon,

Thank you for your letter. Yes, we would like to exchange our newsletter with CALL.

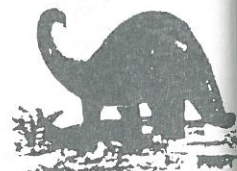
We will be celebrating soon the groundbreaking for the first neighborhood, with four more neighborhoods planned. We'll follow, wherever possible, both the co-housing and the environmentally-sensitive guide-lines for living as well as construction. In support of our shared global vision, regards

Karen Knudson, Cornell Univ.
Eco-Village at Ithaca
New York 14853, USA

Dear Friends,

Many thanks indeed for sending CALL. I'd like permission to reproduce Jan Bang's inspiring article "C.N. - an Obituary" in the soon-to-be-relaunched Communes Network Bulletin. I was toying with the idea all last autumn and winter of starting the magazine again, and your article in CALL tipped the balance and started the ball rolling. I found it heartening to know that friends as far away as Israel were thinking about us, and I'm sure that feeling will boost morale if Jan's article is included. I shall consider you as an honorary CN recipient and send you each issue as a token of gratitude.

In peace - John Clark, Lifespan



Dear Shlomo,

There is a note in CALL "please acknowledge". Here I am: we greatly enjoy the newsletter- especially the write-ups on the various communities - and read it from cover to cover. Sincerely -

Rachel Summerton
Padanaram Setlmt. R.R.1, Box 478,
Williams Indiana, 47470 - USA

Dear Shlomo,

Thank you for sending CALL, special thanks for printing NCCC details! Yes. NCCC are still growing - now 900 adults and children, in different locations of communal houses in UK. But all in all, British society is not receptive to alternative patterns, they are too much of a challenge to the individualism, competitiveness and materialism spawned by the conservatives... Sincerely

Keith Newell, New Creation Farm,
Furnace Lane, Nether Heyford,
Northampton NN7 3LB U.K.

Dear S. Shalmon,

Thank you for your cordial letter and publications, such as CALL. Being a young scientist from China, I believe that the Kibbutz pattern could provide me with new and valuable ideas, and that your outstanding work is of paramount significance for the development of agriculture as well as rural community both in Israel and all of the world: you have lifted the Communism torch in ideology which has been extinguished in the two big orthodox communist countries.

I wrote for CALL readers an article on the Commune system which once existed in China for over 20 years [see p. 11].

Yours Cordially - HANXIAO

Dear Yaakov Oved,

I found the Communes Conference at Yad Tabenkin very interesting as it dealt with such varied contents. Meeting with communards (and researchers) from various continents was especially important to me... In this difficult period for us, when we hear so much criticism from in- and outside, it was wonderful to listen to a different tune from which came forth deep appreciation of people who live in community, equality and hold high the values of man and society. Thanks and greetings -

Rachel Messinger,
Kibbutz Ramat Yochanan, Israel



Dear Shlomo,

Thanks to our contact with the I.C.D. we found Israel and the Kibbutz. We will visit soon Kibbutz Harduf* as they are the only ones who were interested in a family with children with Down Syndrome. God willing we will realize our dream of living a Kibbutz lifestyle and our children will have more hope for the future.

The Khalsa family
(formerly Anchorage, Alaska)

* Harduf is a Kibbutz practising anthroposophic tenets, similar to the worldwide Camphill communities.

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Yours Cordially - HANXIAO



Driven away for the Second Time

After six hard years, a hundred Hutterites had to give up their "Bruderhof" and leave Germany - for the second time. In 1937 it was the Nazis who banished the Christian believers from their communal home in Rhoeun (Hessen). This time a neighbor from the 500-people village forced them to leave: the women in their long skirts and polka-dotted headkerchiefs, the pig-tailed girls and the men with their old-fashioned beards and suspenders. "If we are not wanted here", the 'Brethren and Sisters' decided, "we better go back to our Bruderhofs in England and America rather than forcing ourselves in". Now the 24-hectars area with its buildings and workshop is put up for sale, and many of the villagers are ashamed to witness again the pushing off of a minority out of sheer intolerance and hate of foreigners.

Soon after the first families established themselves on Michaelshof (near Bonn) 6 years ago, a 70-year old neighbor, Georg Schwalm, founded a "citizens-initiative" which turned against the "sect-center", the "intrusion of the foreigners" and the "production enterprises with heavy trucking".

In these six years he photographed every vehicle that brought material from England for the small industry (that is shared by all Bruderhofs), making toddlers' toys and devices for handicapped people. He tried to harass them in every possible way, but never once responded to their invitation to come and attend their "open-house" events.

The man concentrated his efforts on the village council meetings. Again and again the brethren asked for permission to build a children's house, a larger work-shop and a communal dining and social hall: for all those years they have had their meals, meetings and singings in a...tent, which in the winter-months was much too cold. But the council planners accepted Schwalm's views and did not confirm the requested buildings.

The Bruderhof people found themselves forced to leave. Even a demonstration of a thousand villagers who came out into the streets for "a cause", could not make them change their minds any more.

One of those "evacuated" remembers what a Jewish friend said to him before he left New York for Germany: "You will serve as my barometer for the German climate. I shall observe what happens to you and find out what Germany is like nowadays".

Ulrike Posche, STERN
(Weekly News Magazine) Germany

Channah Ben
Eliezer from
Spring Valley
Bruderhof U.S.
listening to
one of the many
debates at the
Convention at
Yad Tabenkin



- 23 -
The first part of this article, printed in CALL No.6, told of the EskDale community in the western desert of Utah (U.S.), where spiritual activity has been given top priority. The way-out desert setting requires of its members and applicants tenacity and conviction of the principles of this community of sincere and mature Christians.

Eskdale Community

A contemporary commune intentionally
sited in a remote, desert area.

In my opinion, one of the best measures of the collective maturity of community members is the manner in which they deal with those who leave. This has been a difficult and significant experience in EskDale and also for most communities I have visited, including the well established Hutterites. In our earlier years in EskDale, those who departed were usually viewed as enemies, traitors, failures, etc. and were dealt with as such.

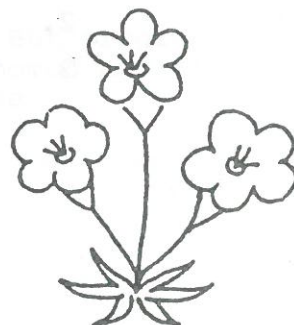
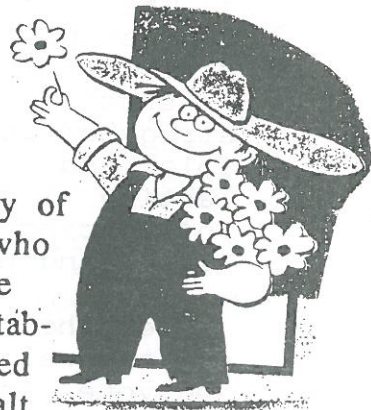
As we grew in understanding, we recognized and accepted as fact that not all faithful believers can adapt to communal living. We now assist in every reasonable way those who decide to leave us.

After years of often painful and personal observation, I have concluded that when we make deep commitment and sacrifice (as is required for community membership), the results are either deep fulfillment, or, deep trauma and anger. Community fellowship functions at a high intensity level, because it cannot endure at any other level of behavior. Any community outcomes, therefore, either good or bad, will be extreme-- either extremely positive or extremely negative.

EskDale Community presents a number of music recitals and concerts each year. Neighbors are invited and now attend regularly when we offer these musical performances.

Some of our neighbors now enroll their children in the EskDale High School even though they understand that our schools are organized to accommodate our own definite religious expectations.

Little by little over a period of almost forty years, EskDale has willingly shared its talents and substance with skeptical neighboring ranches and villages. As a result, we are pleased to note the development of diverse channels of cooperation and neighborly reciprocity between EskDale and other residents of this sparsely settled area of western Utah.



Robert J. Conrad
550 Circle Drive
EskDale, UT 84728-9702

U.S.A.

THE TEST OF TIME

Whether one is an active member of any type of commune, an academic researching communal life or just an interested bystander, no-one would deny that the demise of the Kibbutz Movement would have a major effect on Communes of the world.

The Kibbutz has the full right to be proud of its achievements during the past 86 years. Three generations of communards have struggled against sometimes impossible odds to make a just and lasting life for themselves, while influencing society and politics of Israel and even shaping its borders

Yet the bell tolls. The writing on the wall can be seen clearly by everyone. To quote a member of my own Kibbutz: "The Kibbutz is sure to disappear, the only thing I can't be sure about is - when! Next month, next year, in a few years time, it's bound to happen".

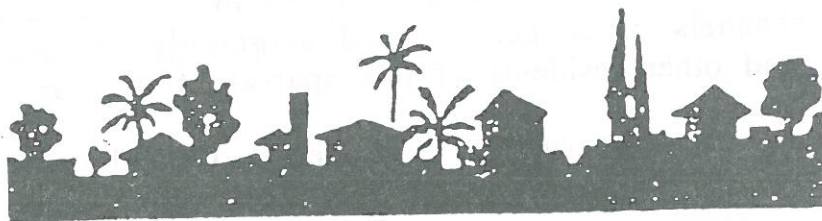
And we all wonder: can the movement turn the tide, re-create the energy and simple basic ideology which glued the Kibbutz together for so long? After all, the majority of Kibbutzniks still feel that this form of community is a very good one. It's the small but vocal minority, who slipped into economic key positions in the big Kibbutz factories, that have helped accelerate this ideological erosion and now blame the "outdated ideas and systems", not their own misguided policies.



If my own Kibbutz is anything to go by, the pattern is quite simple: the factory management comes along to the General Members Assembly and first demands that, the factory financial and managerial regime become separate from the general Kibbutz accounting. Then there are veiled threats: "We can't afford to absorb new members", "No longer Mutual Aid". "The factory workers break their backs to make the profits and the Kibbutz fritters them away"; "The time has come to pay members graduated salaries instead of all this equality nonsense - why should the Factory Manager, who gives us our daily bread, get the same as the Kibbutz roadsweeper?".

What can be done to protect the Kibbutz and make it fulfill its potential and inherent promise? My own solution has always been the "entrepreneurial Kibbutz". We can see a clear pattern emerging that divides the Kibbutz history into three stages:

1. Agricultural Kibbutzim : the majority - from 1909 until 1955
2. Industrial and Agricultural Kibbutzim : from 1955 until 1985
3. Entrepreneurial/Agric./Industrial Kib. : from 1985 on .



25
Kibbutz entrepreneurs are men and women with a lot of initiative, who felt they had creative talents of their own and refused to join the ranks of the industrial enterprises. They had to struggle against the tide, because the managers group quickly discovered that good man/womanpower and finances were being channeled away from the factories into successful small branches. They also became highly vocal and started taking back some of the democratic power they had lost in the alienating process of industrialization.

If the Entrepreneurial Movement becomes strong enough, the Kibbutzim stand a fighting chance to continue, and achieve a modus vivendi with a balance between

agriculture, factory and the small branches: a system of checks and balances which may well bring the best of all possible worlds. Equality will remain the basis for the communities.

There is nothing which the Kibbutz does that is "outmoded" or cannot stand up to the test of time. In fact, Kibbutz-type communes can do well in Israel or any other part of the globe. Surely, they are not everybody's cup of tea, but as Intentional Communities go, they have a pretty good record. There is no real reason why they should not continue well into the 21st century

Geoff Bercovich
Kibbutz Amiad

at present: Boulder Creek, Ca. USA

A different view of the changes that occur now within the Kibbutz is presented by Amir Levi of Kibbutz Givat Brenner:

Dynamic Change - or Collective Suicide ?

It will destroy the Kibbutz, they said about the first radio, television, the "comprehensive budget" and children sleeping at their parents' homes. But these things came to pass and the Kibbutz did not collapse; it changed.

In the beginning everything was jointly owned and equal (because there wasn't very much), and everyone said: "That's what a Kibbutz is about and there is no other way". And then the first privately-owned kettle appeared on the scene. Most people said that it should become public property and be shared, otherwise the Kibbutz would collapse. But the kettle stayed where it was, and the Kibbutz was not destroyed, it changed.

Then came the first privately-owned clothes, not shared by all - and the Kibbutz was not destroyed. And then the radio, refrigerator, television, stereo, video, computer and more. Most people said: if they don't become common property, the

Kibbutz will collapse. But progress prevailed in members' homes and the Kibbutz did not collapse.

Now the demand for a comprehensive budget arose, and instead of "each according to their needs", every member received an equal allowance and equal freedom of choice. Another Kibbutz change! →



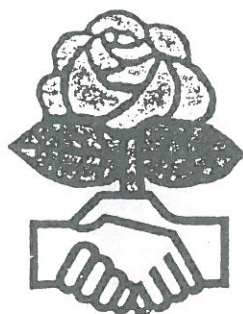
And then the mothers asked to have their children sleep with them at home. This came about, slowly, in all Kibbutzim now, and none has as yet collapsed. And the agriculture waned and industry emerged, accompanied by hired labor - and even now, in spite of prophecies of doom, the Kibbutz is still going strong.

And then the second (and third) generation expressed their desire to study and work in the profession of their choice, to initiate new programs and also work off the Kibbutz. There was much resistance, but they studied, were enterprising and developed new places of work (and income) - and the Kibbutz was not destroyed, it changed.

What is left, what will remain? The desire for ongoing dialogue and debate, the search for an unachievable, elusive community, which can never solve the unsoluble paradox of the co-existence of equality and freedom, co-operation and independence, individualism and togetherness, motion and permanence. The painful knowledge and awareness that we shall never reach, never find the one and only solution which is right for all of the people all the time.

Can we accept the fact that we live in a world of undefined boundaries and temporary permanence?

Amir Levy Kibbutz Givat Brenner



From Our Desk Top

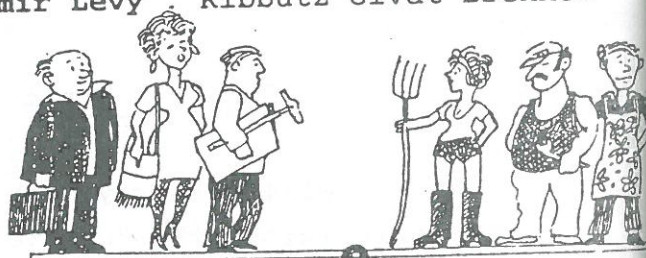
Dear bored, enthusiastic, riled, interested etc. READER: we need more feedback! We offer you space for "Letters to the Editor", use it! And - send us your publication: this is the most efficient (and cheap) way of staying on our mailing list. After this issue - CALL No. 7 - we shall not be able to send CALL to parties who are not either subscribers (\$15 a year for two editions - Air Mail) or send us their newsletters in exchange.

Do not spare us, we are as eager to hear your faultfinding as your compliments. And most important: we wish to make CALL a better tool for networking. This has become more difficult: there are now so many state-of-the-art publications, first and foremost the excellent and now completely up-to-date COMMUNITIES DIRECTORY 1995; also a new edition of DIGGERS AND DREAMERS (mostly British communities) and, for German readers, the splendid EUROTOPIA, which includes also a

(mostly European) "PROJEKT-GUIDE". Did you know that Germany is today the fastest-growing communal scene, and since 1990 the number of projects there has doubled?!!

To ensure a speedy answer to all your queries - please include 2 IRV's for airmail: we have run out of our ever-so-small budget!

In co-operation
Shlomo Shalmon, I.C.D Secretary



Is this the ideal way to live?

No financial pressures, no childcare worries, a bigger house and fewer chores – it may sound like a flight of fantasy, but 10,000 people in the UK have already turned it into reality...

Jenny Gathercole is the full-time mother of two small children, Nuala, 5, and Han, 21 months. Her life, however, does not fall into the familiar routine of most mothers at home. She cooks once every eight days, rarely shops and if she's busy with Han, she knows Nuala will be taken care of. Her partner, Karl, has cut his working week as a computer programmer to three days since Han was born and yet they can afford to live in a beautiful 16th-century farmhouse in Cambridgeshire surrounded by three acres of orchards, pasture and organic vegetable gardens. Their lifestyle is possible because they live in a commune, sharing Parsonage Farm with seven adults and six children.

The popular image of a commune is of a group of idealistic hippies turning their backs on the world and sharing everything from their brown rice to each other's lovers. But today's commune members – and there are an estimated 10,000 of them in the UK – don't look so way out. The values they espouse – caring, Green living, vegetarianism – are general concerns too.

Add on the other benefits of communal living, such as sharing financial and domestic burdens, and is the idea of living with another family or two really such an extreme choice? Jenny thinks not.

Like many communes, Parsonage Farm is a registered housing co-op, so each member pays the same rent. In this case, it's £100 a month, which includes heating and electricity. Every adult also pays £17 a week towards food costs, with children on a sliding scale according to age. 'People top that up with "extras" that they particularly like or want their children to have,' says Jenny.

'We have a meeting every month when all the practical issues of living here are discussed. Everything is decided by consensus, so it can take a long time to get things done,' says Jenny. 'We talk about everything from rotas to major projects and the garden plan for the coming season.'

There are no formal arrangements to share childcare at Parsonage Farm. Although the adults cook for and spend time with each other's children and there's always someone around to babysit, parents wish to remain responsible for their own offspring, sharing care themselves.

'Living in a commune works out perfectly in terms of keeping a career going and looking after the children'

Living in a commune can mean that couples have difficulty maintaining a close exclusive relationship. 'There are so many people around that you tend to let out your feelings by talking to your friends, then you forget to tell your partner what's bothering you,' says Annie. Partner problems, lack of privacy, sharing a bathroom, making group decisions, having to face large numbers of people at breakfast, and behaving co-operatively at all times are just some of the issues that make people wary about life in a commune. Jenny grins. 'It is hard, but to me that's one of the attractions of communal living, you connect with people strongly and learn to live with them.'

Each family has its own living unit, with kitchen, bathroom, bedrooms and living rooms, yet they are all interconnected by doors or stairs. Everyone shares the huge garden, the swimming pool and the tree house, and they all work together to maintain the house and garden. They also share childcare, which enables Rosa Burton, a midwife, and Clare and Thais, who both have three children and are teachers at the Brighton Steiner School, to work part time.



Jonathan How, member of the Redfield Community of 20 adults and their children and editor of the Communes Network handbook, *Diggers & Dreamers: A Guide To Communal Living 1994-95*, admits that the necessary bureaucracy involved in living in a group can itself become a problem.

'Most communes hold regular house meetings and decisions are made by consensus – the whole rate of progress is much slower. There is a tension between the rules necessary to make a system work, which can give the place the feeling of an institution, and the fact that the people who are attracted to this life are the last people who would want to live in an institution.'

According to Jonathan How, the basic pre-requisite of a would-be communitarian is a never-ending supply of tolerance.

'You also have to be fairly tough mentally, which some people fail to realise. A lot of feelings, both positive and negative, arise when you live in a group. People perceive a community as a caring, sharing place where you can go and be looked after and they find the idea rather attractive. But a commune is not a back to mummy-and-daddy experience, it's about sharing responsibilities with a group of adults, and you have to be a survivor.'

For a copy of *Diggers & Dreamers*, send a cheque for £10, made payable to *Diggers & Dreamers*, to Redfield Community, Buckingham Road, Winslow, Buckingham MK18 3LZ.

PEOPLE

'We've gone as far as we can with the nuclear family, ending up with too many single mothers, leading an isolated existence'



The CAMPHILL Ethos

St. Martin's Urban Community is very small with only four people at its nucleus at present, soon to be five. We live on a quiet street near the centre of Middlesbrough in a medium-sized house. We are not the usual Camphill house full of co-workers and villagers: but this urban setting is important for us to try and meet disadvantaged groups here with the Camphill ethos. This is a wonderful town, but also a town with deep spiritual needs.

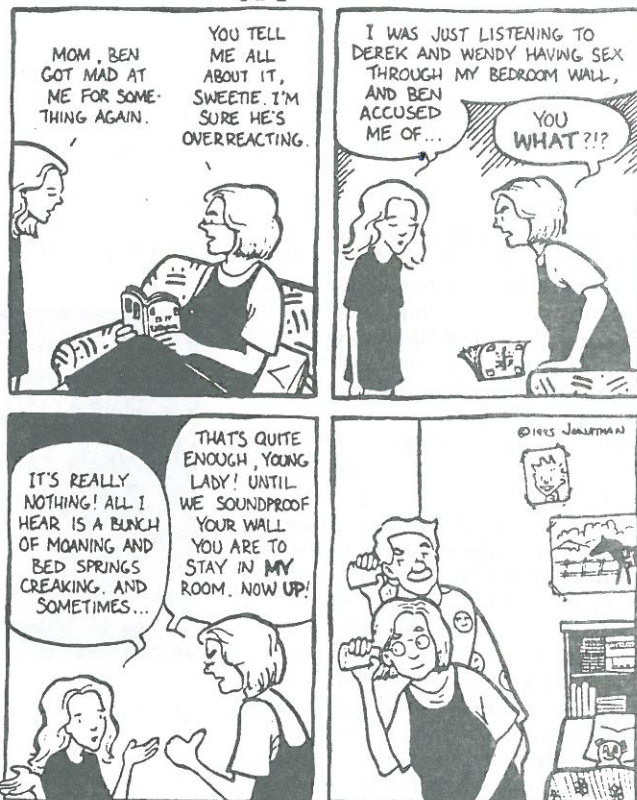
Together our community makes a solid base from which to ray out with our different skills and qualities. We work with local special-needs people and the long-term unemployed, with disadvantaged youngsters through an organisation called Youth Action, weaving and gardening in nearby Larchfield Camphill Community, and helping at an old-age home a few houses down the road. We also offer a holiday space for villagers, which has been well received.

Strong links have been formed, and we are greatly uplifted and helped by the support of local people. Support is so strong (and usually mutual) with some families that we all view our commitment to each other as an extended community - a strong, small base with two-way support that enables us to work therapeutically with needy groups in the extended community of our town. Festivals, an anthroposophical study group, Bible Evenings and social events are joyfully celebrated together and compliment our network of daily working life.

A part-time workshop is run by our community, which comprises 2-3 unemployed, 2-5 people with special needs and myself. We design and landscape gardens: reclaiming derelict land is our special interest! All our work is organic and has met with consistently positive response.

Mary Mountain . Acorn House
88 Thornfield Road, Linthorpe
Middlesbrough, CL. T55 5BY U.K.

LIVING IN SIN-CERITY



JONATHAN ROTH

Communities Number 87

EMISSARIES are an association of people in many countries who share the premise that the spirit that creates life is also a source of direction. There are over a dozen "Stewardship Communities" all around the globe, e.g.

Hundred Mile Lodge
Box 9, 100 Mile House
BC V0K ZEO, CANADA

A LITTLE INITIATIVE

Three days a week, Esti Hermon teaches drawing in the school at Kibbutz Afikim, a 63-year-old kibbutz in the upper Jordan Valley. The other three days, Hermon designs and paints stunning silk wall-hangings, pictures, pillows and clothing in the art studio she shares with fellow kibbutz member Edna Roth. The money she makes from selling her silk creations, like her salary from the kibbutz school, goes into the community pot.

"I love drawing, and I'd wanted to do something artistic for myself for a long time," Hermon says, as she carefully outlines a tree in dark-green fabric paint. Hermon designs her creations on white Chinese silk, stretched tightly on wooden frames. Her whimsical motifs are drawn from African and North and South American Indian art, often woven into themes from Israel's landscape and biblical tales: the Kinneret, Noah's ark, Jacob's dream.

She and Roth learned how to paint on silk two years ago at a three-day course for teachers run by the Kibbutz Seminar in Ramat Aviv. They came back to Afikim, asked for materials, a studio and one day a week off work to prove that their art could make money. The business was so successful that each woman is now able to take three days a week from her regular kibbutz job in order to work in the studio.

Hermon says she is much happier since she started her silk-painting business. "It's opened a world of opportunities for me," she says. "My work is so much more interesting now."

Small cottage industries of this kind are no longer unusual on kibbutzim. According to kibbutz movement leaders, there is hardly a kibbutz in the country without one or two small businesses. Most involve crafts or services: pottery, weaving, tourism and high-tech businesses are some of the more prevalent.

Afikim is one of 30 to 40 kibbutzim that have developed such frameworks in the past few years. Instead of treating members' business initiatives as hobbies to be engaged in after the regular workday, more and more kibbutzim are recognizing the financial potential of these small cottage industries. They make money and — perhaps more importantly — they keep members happy.

Afikim is one of dozens of kibbutzim to create a new economic branch out of its many small businesses.

By Sue Fishkoff

"Our most important economic factor is our human potential," Hofesh says. "We want to give our people the ability to fulfill their desires and abilities to the widest extent possible, with the understanding that we will only invest in initiatives that prove to be profitable."

"We have found that the members working in these small businesses contribute to the total kibbutz economy to an extent disproportionately greater than their numbers, because they're working at what they love," he says.

Any kibbutz member may bring a business idea before Afikim Hadashim's small-business board, whose five members evaluate its economic feasibility. Projects which require little or no investment, and which have minimal impact on the kibbutz's social life, are most likely to be supported.

In 1992, an informal framework arose to coordinate three small kibbutz businesses: a dog kennel and training camp, a one-man tourism operation and a business for packaging honey in ceramic apples. Soon afterwards, the kibbutz sewing shop came into the framework, closely followed by an arts-and-crafts gallery, a dried organic banana chips business and a small factory that makes industrial molds. More recent additions include a live fish store, a clothing shop, a video production studio, several ceramic artists and Hermon's silk-painting.

Today, Afikim Hadashim represents 14 businesses that employ more than 70 of the kibbutz's 800 members. In October 1994, it officially began functioning as a separate economic branch of the kibbutz, operating according to a fixed schedule with projected earnings and losses.

The kibbutz wasn't always this happy with the idea. Kibbutz member Ellen Gold, one of the two women who manage Afikim Hadashim, says that in 1992, when several people proposed creating an orga-



nized framework for the handful of small businesses already existing on the kibbutz, the suggestion met with a tepid reception. "The kibbutz had been going through some lean years," she says. "Out of that economic need came a more 'capitalist' point of view, which was not very well received."

More a labor of love is the kibbutz art gallery, which provides space for eight kibbutz artisans to sell their wares. The artists approached Rockman and asked for workspace; she suggested that they pool their efforts in a group shop. Today, the artists devote one day a week to their craft, which is time deducted from their regular jobs in other kibbutz branches.

"Before the store opened, the artists would get materials free from the kibbutz and would work in their spare time," Gold says. "They'd put the ceramics in their homes and their friends would come to see them. 'Now people from the outside come to buy their goods. And they *do* buy.'"

Collective Housing in the Netherland

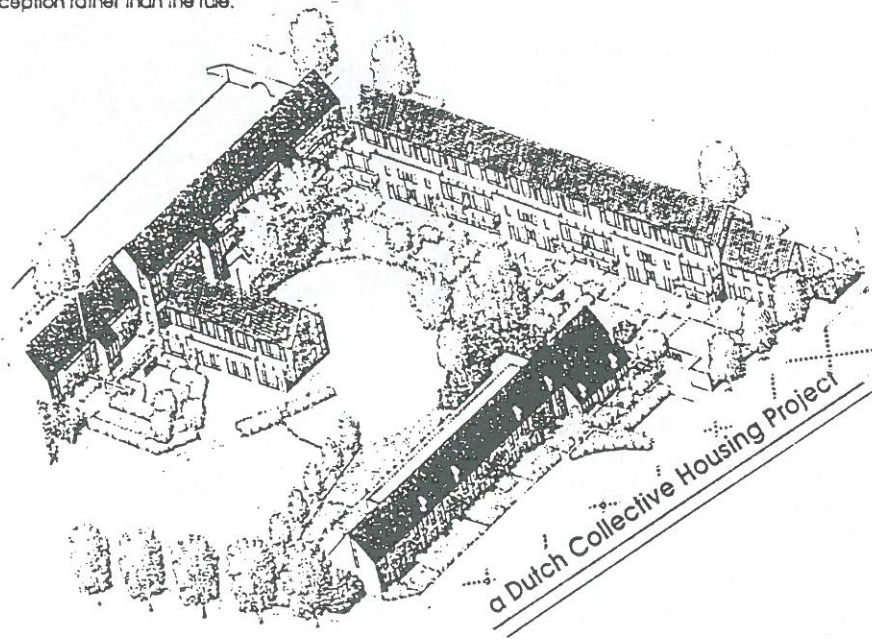
The most popular form of collective housing in the Netherlands is the 'woongroep' or communal household. It is especially popular among students and youngsters, for whom it offers a sub-cultural lifestyle. In the Netherlands about 47,000 people are currently living in 10,000 communal households. Typically a communal household is a group of about six adults, aged from 25 to 35, who live together in one house and eat together several times a week. The household chores are shared equally (ie. everybody takes turns to cook, clean and look after children if there are any). Children are present in 10% of communal households: parents bear the responsibility for their children, co-residents play an important role in looking after and interacting with the children.

The accommodation is typically an old rented house, in which the kitchen and sanitary facilities are shared, as are sometimes the living room, guest room, hobby area and garden. Each resident has their own 'bed-sitter' (about 18m²). Custom-built houses for communal households are the exception rather than the rule.

CENTRAAL WONEN: COLLECTIVE HOUSING WITH SPECIFIC AIMS

The first experimental Centraal Wonen project started in 1977, based on the aims described immediately above. The most commonly mentioned motivation for membership of this kind of project is the social contact with fellow residents.

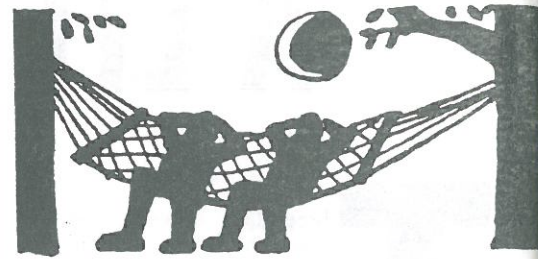
Currently at least four thousand people live in the 59 realised projects. The size of these projects varies greatly: 25% are small (less than 20 houses/flats); 33% are medium-sized (20-39 houses/flats); and 42% projects have 40 or more houses/flats. In small projects, one level of collectivity is usual: the group. In 33% of medium-sized projects and 80% of the larger projects there are also sub-groups, called 'clusters' (Table 1). The cluster is an intentionally created sub-group, a social unit of 4-7 households with shared spatial facilities, such as a common dining room-cum-kitchen, a utility room and a garden.



There are other collective housing projects not associated with any national organisation that have the following aims: integration of living and working, environmentally-friendly construction, tenant self-management, care of disabled people, maintenance and restoration of old buildings of architectural merit. There are many such experimental projects: most are unique and there is little contact between them.

Most collective housing in the Netherlands is in the social housing category, which is defined as rental housing for low-income groups, funded by the national government and subject to the normal regulations.

Centraal Wonen is dominated by young people (only 5% are over 45 years old) with low incomes. Almost half (47%) of the households are single (28%), 28% are one-parent families, 16% are two-parent families and 7% are couples. Children are present in all the Centraal Wonen projects and account for 20-46% of the group. All the projects have many activities, such as parties and regular social events; in the larger projects, clubs and working groups for management tasks are often organised. The main regular cluster activity is an evening meal, and its frequency and organisation is an indication of the intensity and intimacy of the residents' relationships. Parents are responsible for their children. A sensitive issue in many clusters is the question of who is responsible for the children's needs and behaviour during cluster meals.



Holidays at Twin Oaks

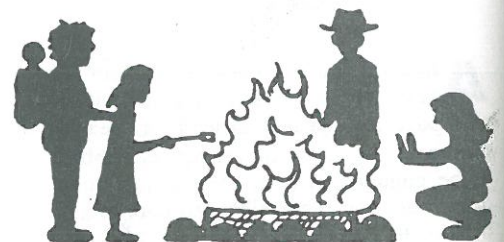
*A time to celebrate our values
and develop our culture*

by Cristy

Holidays at Twin Oaks have always been a time of fun and excitement, a time to kick back and relax and enjoy socializing with others. Often, too, each celebration has a theme that allows the events to be linked together even if by a tenuous thread.

We have a long-standing history of having holidays that break from mainstream celebrations, yet we also enjoy recognizing ones that are very mainstream (Halloween and New Year's, for example). This year we're trying to make our holidays even more Twin Oakian, more of a personal expression of our culture and our community values:

- 1) holding our resources in common
- 2) assuming responsibility for the needs of our members
- 3) practicing non-violence
- 4) participatory decision-making
- 5) working to establish the equality of all people
- 6) ecological awareness and conservation
- 7) communication and support



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International Fellowship of Reconciliation
Hof van Sonoy 17
1811 LD Alkmaar
The Netherlands
(072) 123014

Diggers and Dreamers is available from bookshops and costs £8.50.
It is also available by mail order from: D&D, Redfield, Winslow,
Buckinghamshire MK18 3LZ for £10 (including p&p), cheques
should be made payable to "Diggers and Dreamers"
(For overseas payment please send 11 Pound Sterling)

Electronic Information Access

For those so inclined and technologically able, there are increasing electronic choices for contacting others about all manner of community-related topics. We suggest the following points of entry onto the information highway:

- FIC e-mail: 5012004@mcimail.com
- UseNet: alt.community.intentional —or try— alt.co-ops
- Web page: <http://www.well.com/www/cmty>

NOTE: It is sometimes more economical for us to send out printed materials rather than responding by e-mail, so please include your "hard copy" address and phone number so we have more options about how to reach you. Thanks.

Fellowship for Intentional Community (FIC)
615 First St
Langley, WA 98260
The most widespread community network in North America.



EcoVillage Calendar

Up-to-date information is always available from the EcoVillage office, 607-255-8276

Anabel Taylor Hall
Cornell University
Ithaca, N.Y. 14853

THE ODD AD

FROM THE HEART

is the latest video about the people and work of the Findhorn Foundation, the world renowned intentional community of people living, working and learning together in the north-east of Scotland. Through the voices and images of its people, the story of building community is told: working with people, education, ecological building and environmental work, global networking and infusing everyday life with spiritual values. *Straight from the Heart* is an honest reflection of life at the Findhorn Community today. We hope this video will touch your heart in the same way that the Community has inspired many thousands of people from all over the world.

Straight from the Heart is produced and directed by Sam O'Brien and Jack B. Dawson.

Short Term Guest Programme

If you cannot enroll in a week-long programme it is possible to participate in the daily life of the community, only by joining us as a Short Term Guest for between one and six days.

For further information please write to:
The Visitors Centre, Findhorn Foundation, The Park, Findhorn, Forres IV36 0TZ, Scotland.
Tel: (01309)690311.

ATTENTION!

All Cerro Gordo Investors, Town Forum Members and Interested Parties, Past and Present:

We publish an alternative, independent newsletter, *The Open Forum*, for people involved with or interested in the Cerro Gordo ecovillage project. Our newsletter provides news, in-depth analysis and open discussion of issues related to the Cerro Gordo community, and is not associated with The Town Forum, Inc.

The Open Forum newsletter is free and is published six times a year. To receive a copy, write to:

The Open Forum
c/o Stephen and Christina Kahn
1410 SE 46th Avenue, Portland, OR 97215

E-MAIL: East Wind has recently gone online on the internet. The text of this and future issues of *Windfall* will be available at eastwind@crl.com subject *Windfall*. Drop me a line if you have inquiries about East Wind or letters to the editor for future issues.

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