

C.A.L.L.



COMMUNES AT LARGE LETTER



ICDUTZ — FEDERATION  
International Communes Desk

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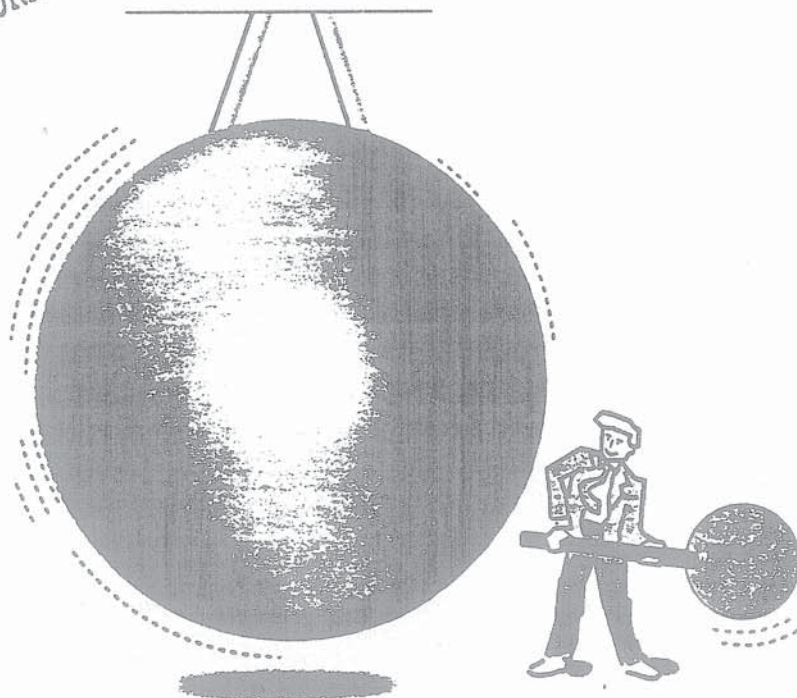
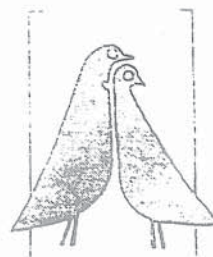
No. 8



יד טבנקין  
YAD TABENKIN

C A L L

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)

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# GREENING THE DESERT



Imagine a string of villages, settled over the last twenty five years by young people from all over the world, inspired by the ideals of building a new society. A cooperative society, not using money, trusting each other, each village having unique characteristics, owning all things in common, bringing up their children in a new educational system, practicing democracy at a grass roots, village level. In short, building a new type of culture.

Doesn't that sound inspiring? Can such a thing exist? Is this just a dream? A utopia, no place?

On the plane down it dawned on me that I was on my way to a world where dreams were indeed being built, and my task there for the next few days became all the more important. The twenty seater plane was less than half full, but we were all members of different kibbutz communities, on our way down to the southern part of the Arava valley, some distance north of Eilat. Here the mountainous deserts of Jordan to the east and Egypt on the west squeeze Israel into a narrow corridor giving access to the Gulf of Akaba and the Red Sea.

Unfortunately the noise of the engines was too loud for talk, and as it was an evening flight there was not so much to see except for pretty lights down below. I read, dozed and thought about the next few days. I had been invited down to visit seven kibbutz communities to talk to them about the Green Kibbutz Group, a new organization of sustainable communities in the process of being formed.

On Kibbutz Samar my purpose was to talk to Brian about their Sunergy Project, an ambitious idea of harvesting all their electrical needs directly from the sun, using photovoltaics, and hooking into the national grid as a battery. In other words, when their use of electricity exceeded the amount provided by the sun, the grid would supply the shortfall, but when it was less, the surplus from their PV panels would be fed into the grid, and the electricity company would pay them for it.

The members of Samar have initiated a number of environmentally friendly projects over the last few years. Part of their date groves are organically managed, they are evolving a style of building that is of interest to environmentalists, their new library building is an earth sheltered construction, and additions to their houses are constructed with free form ferroconcrete.

Samar is a very radical community. One of the stories that circulates around the Kibbutz Movement about them is the story of their common purse. They used to have cash freely available in a basket in the dining room, whoever needed any could go and help themselves. This wasn't actually denied, but I saw no evidence of this basket when we had lunch together there. However, they do set their own budgets, both of money and of labor days, and the different members differing needs are respected and catered for. They are not strong on committee work, preferring to give themselves an anarchic freedom to do the things that seem best to each one. And they keep themselves solvent, generating a profit each year to invest in projects of various kinds. On the way down to the dairy farm Brian showed me some solar powered glow lights, enough to mark the path on moonless nights.



Kibbutz Lotan hosted a one day workshop on Permaculture a year ago, and the garden that was built as a part of that course is still producing vegetables for the dining room, and is remarkably free of weeds and pests. In addition, there are a number of other projects which are being considered, including the establishment of a bird sanctuary and a research project on solar cooling. New ways of creating an income are also being sought. Out of the discussion we had with Philip, in charge of the cooling research, Alon, the environmental coordinator and Naftali, the kibbutz financial manager emerged the idea of inviting groups of visitors and showing them the workings of a Green Kibbutz.

- But what can we show them to illustrate this? We don't have enough projects up and running yet.

- Show them some of the things you take for granted. Some of the things that are environmentally friendly by virtue of being communal. Let's take the car pooling system for a start. That's something we kibbutz members take for granted, yet it is a very environmentally approach to the motor car, and a good step away from the private car syndrome currently sweeping the country and threatening to strangle completely the mobility of people in cities such as Tel Aviv and Jerusalem.





It is clear that many of the features of kibbutz society are not seen in an environmental focus. Sharing resources such as cars, washing, and eating makes for much less impact upon our natural ecology. Just the reduction in the amount of food packaging achieved by bulk buying is quite significant. Kibbutz certainly has not solved all the ecological problems of our society, but it is a long step forward from the consumer oriented nuclear family situation prevalent in most western societies.

January in the Arava is not really cold, but when we reached Neot Smadar in time for breakfast there was an icy wind blowing. Neot Smadar is in the mountains above the Arava, and we were glad to get into the shelter of their dining room. The spread of food greeting us was a feast for the eye as well as for the stomach. Freshly picked vegetables from their own gardens, herbs of many different kinds by the water boiler, milk, yogurt and cheese from their own herd of organically fed goats. The kibbutz is in many ways already far down the road to being a Green Kibbutz, but were having serious doubts about joining the rest of us, as they have doubts about joining any organization, preferring to go their own road in their own way.

As we walked round with Anat, the kibbutz secretary, and Nava, who was responsible for agriculture we saw vineyards, olive trees, vegetables, a large thriving goat herd and serious compost heaps which kept the luscious growth going in this desert environment. A kibbutz which could have much to teach other communities about healthy eating and healthy growing, Neot Smadar would certainly be an asset to the Green Kibbutz Group.

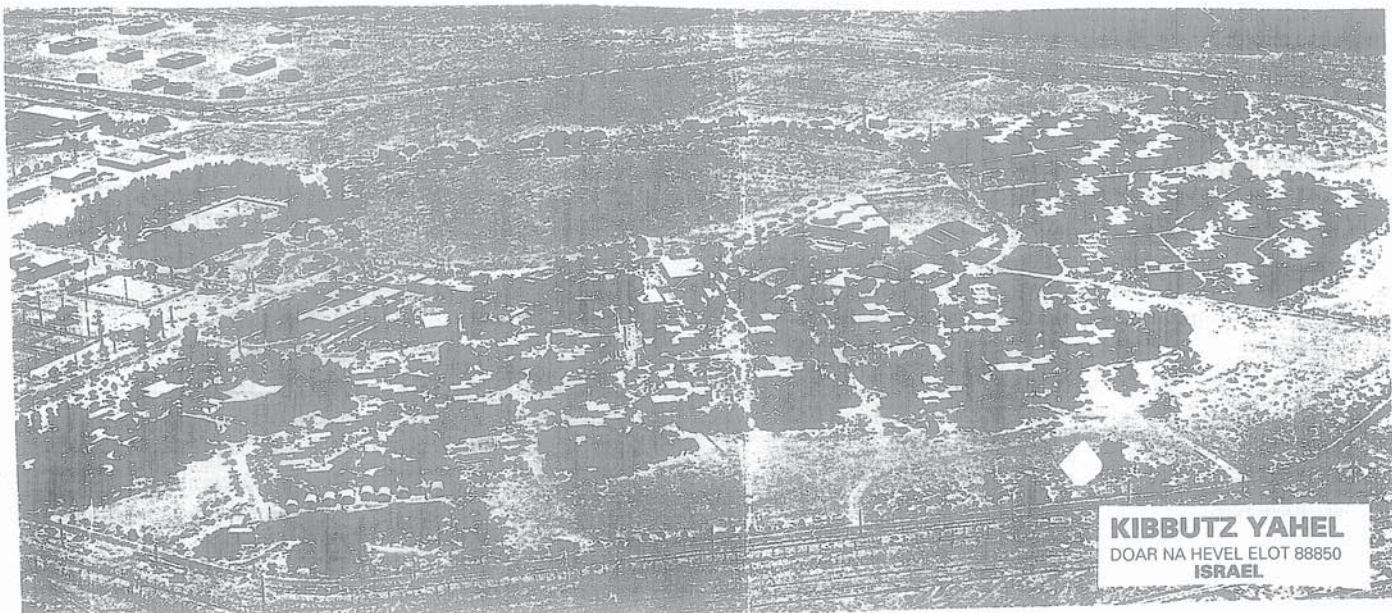
Pressure to take more note of environmental concerns comes from many different directions. At Kibbutz Yahel there is an active seminar center, and Amnon, in charge of marketing, explained how they had decided

to stop using plastic cups after an overwhelming amount of negative comments on the evaluation forms they issued to each group who they hosted.

This whole municipality is composed exclusively of kibbutz communities and this topic came up in discussion with Dina, the secretary of Kibbutz Grofit, and Ada, the environmental coordinator. A suggestion had been made to construct a new settlement in the valley, one which would not be a kibbutz. This has been met with a certain amount of resistance, the concern being that such a village would have different needs and priorities, and might be hard to integrate into an area with already set patterns and structures.



I spent the last evening at a meeting with the environmental committee of Kibbutz Ketura, and though I had toured with David, the secretary of the kibbutz, and we had talked about many of the projects which were currently underway, it was good to get the perspective of the group as a whole. Probably the most exciting project at Ketura is the setting up of a university department devoted to Desert Ecology, inviting students from abroad, and aimed at working together with Arabs from neighboring countries. This would have a stimulating effect on developing desert ecology as a discipline, and cooperation between countries which until recently have been at war with each other. There can be no better way to cement this freshly won peace than working together to improve the environment, especially one as problematic as the desert.





I had been privileged to visit a group of communities who were looking to the future with an earnest wish to create a culture and a lifestyle that would be sustainable and kind to the natural ecology in which they found themselves. This desire to give something worthwhile to the future was so in keeping with traditional kibbutz ideology that here indeed lay the future of our movement. We were founded upon a desire to build something for future generations, and much of this has been dissipated in the fast paced modern life we find ourselves in, compounded of intrusive western dreams of consumerism and competition. The task of the Green Kibbutz Group became quite clear to me, to find this concern in every kibbutz in the country, and nurture it, helping it along to make the kibbutz movement once again a leading social experiment. Where modern consumerism and capitalism armed with the latest technology are creating a wasteland unfit for human habitation, we have a task to create a new society, one which will use the technology available to us, in a spirit of cooperation, to create communities which will be sustainable and live lightly on the land.

Not a single spot of green appears in the desert region without year-long irrigation.



Is this Utopia, no place? Is it just a dream, or is it, in the words of Albert Bates from The Farm in Tennessee, USA, one of the founders of the Global Eco Village Network, Eutopia, a good place?

Jan Bang, Kibbutz Gezer



## The Findhorn Foundation

*Every year we welcome thousands of people to the Findhorn Foundation. The Visitors Centre is open for those with only a short time to get to know us. If you would like to stay here for a week or more, we ask you, as a first step, to participate in an Experience Week, as we find this to be a necessary and invaluable introduction to spending time in our community.*

*Experience Week can be a time of personal transformation, and many people find it helpful to stay longer to integrate and deepen their experience. The week-long Exploring Community Life programme provides this integration and allows fuller involvement in our daily working life.*

*For those who want an in-depth experience of community life, there is the LIFE programme. We also offer a variety of Workshops, Special Events and Conferences, Trainings and Travel programmes, all of which reflect different aspects of our work and life.*

*The Findhorn Foundation, a charitable trust, is part of an international spiritual community of about 350 people living, studying and working together in the northeast of Scotland. It was founded in 1962 by Peter and Eileen Caddy and Dorothy Maclean in a caravan park a mile from the village of Findhorn.*

*First known for our work with plants and communication with the nature realms, we have since become a centre for spiritual and holistic education as well. Our programmes are based on the same view of life and attunement to Spirit which made our early work with nature possible.*

*While we have no formal doctrine or creed, we believe that humanity is involved in an evolutionary expansion of consciousness*

*which is creating new patterns of civilisation and a planetary culture infused with spiritual values.*

*We welcome all people irrespective of race, colour, ethnic or national origin, religion, age, sex, marital status or sexuality.*



Findhorn Foundation  
The Park, Forres, IV36 OTZ, Scotland.  
Tel: (01309) 690311





Congratulations to COMMUNES NETWORK on their re-appearance, for which we - and many others - have waited a long time.

CALL editors

## What is the 'cement' of community living? *Thoughts from Graham Carey*

Given that Communes Network is only just starting to reappear after a few years in the wilderness, we've taken this opportunity to use our editorial page to let people know, or to remind people of what CN is about and what networking of this kind can offer to people involved in the communes movement.

COMMUNES NETWORK is a loose collection of people who are involved or interested in living collectively, (some of us work together too). This magazine is our open channel for communicating with each other: to exchange information, news, opinions and our experience of collective living. There is a regular People needing Places needing People section which contains letters both from individuals seeking a community and communities looking for new members.

Annual subscription to CN is £10, which should be good value when it comes out quarterly again. The regularity of CN's publication is dependent upon the rate at which material for inclusion is received.

Although I'm an outsider (or communes voyeur) I am legitimately concerned about the long term internal health of communes and collectives because, as I see it, they are the only conscious bodies trying to create the essential new family structures necessary for political and spiritual liberation beyond the emotional dereliction of very many nuclear families.

But, post-war in the UK, there does not appear to be any great growth of experimentation or stability in communes, a failure which is signally mirrored in mainstream art and culture which has produced very little work of social or spiritual significance.

There is a clear need for all committed human groups to build inter- and supra-personal bonds through the exploration of their actual or latent spirit- qualities. individuals find it hard to do this (it's difficult for everyone) because we live inside a faithless and agnostic culture and we on



the left of the political divide unconsciously inherit the atheistic and dialectical-materialist values of British communism.

there has to be.....a suprapersonal commitment beyond individualism and the discrete or immediate needs of the lone person or couple

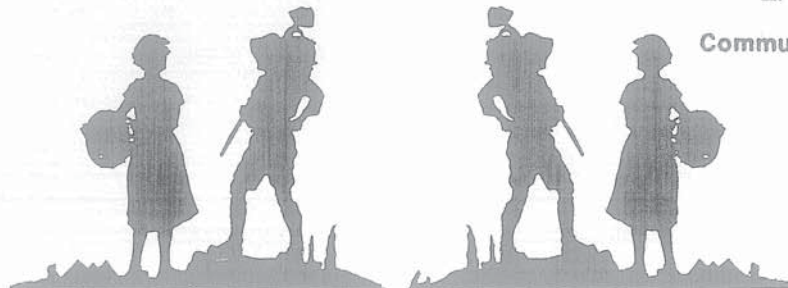
The aspect of communism which lingers on in Labour and Liberal politics has a great deal to answer for in the way it cuts people off from certain universal and profound feelings: inexpressible joy, fear of death, gratitude for life, praise, etc. Art once helped us with these feelings and helped to connect us with the sacred - but rarely does so now.

There is probably a truth buried in the dictum 'people who pray together stay together.' Certainly there has to be, I am sure, a suprapersonal commitment beyond individualism and the discrete or immediate needs of the lone person or couple.

'Liturgy' is the committed setting aside of time on a regular basis for communal silences, spontaneous or prepared statements (or sermons), readings from sacred or important texts, celebration, grieving, preparation for death, thanksgiving, humbling and ritualising our connectedness through various eucharistic forms; for marking the seasons of birth and renewal. There is something to be said for using old existing religious forms and prayers as they probably contain essential truths even if we do not fully comprehend them (eg the idea of the trinity). I would say that all or almost all of the above are part of every person's agenda and yet outside of churches rarely feature in our lives. This, if anything, is the cement.

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Communes Network/Spring 199





# Laurieston Hall Housing Co-op

Laurieston Hall, Castle Douglas,  
S.W.Scotland, DG7 2NB

has now 23 adults and 8 children. About half of us live in the main house, mostly in small groups sharing one of the three communal kitchens, and half live in cottages or caravans. Most of us have part-time paid work. Each adult pays rent to the housing co-op, and for the most part each adult or family is domestically and economically independent.

But for all of us, coming here is about making changes in our lives. There is little that we do, or attitudes we hold, which do not affect, in some way, everybody else's life here. And most of us would say that, most of the time, we enjoy a high degree of co-operation and caring.

Much of what we eat is home-produced: there is a large fruit and vegetable garden, a small shop for bought-in food, and a restaurant service. We also have 2 cows, bees, and sometimes pigs and sheep (three quarters of us eat meat).

"Workshare" is the name we give to regular or ongoing work, on which we reckon to spend an average of 2-3 days a week, striking a balance between what needs doing and what we like doing...

# PERSPECTIVES

You know how everything speeds up as you get older, how the days, weeks and years fly by and seem to merge into an indistinguishable whole? Well, that's how it feels just now as a warm autumn tries to emerge from a hot summer ahead of a (probably) mild winter, leading into next spring, a mere 6 months away, 25 woodtrips, 25 coop meetings, about a 100 trips to the village school, 150 cups of tea in the morning.

Somehow I get the shivers at the thought of another spring starting, the Laurieston New Year: propagation, rotovation, house cleaning, first group, bloody daffodils everywhere. So what's that about, I ask myself? Two things I think: repetition and perspective. It's my seeing the yearly rhythms as a tie and rather boring, instead of nourishing and securing. It's to do with being middle-aged in a community which is dominated by middle-aged people and perhaps is itself middle-aged. Perhaps the whole place is one large and varied mid-life crisis! You know the sort of thing: solid foundations, lots of wisdom, but a niggling doubt as to whether "this is it?" An uncertainty as to whether to sit on one's laurels and keep what we have going strong, or to go wild and throw everything up in the air, only it's impossible to make any decision of importance, even to think or talk about it creates a mild form of internal panic.

So this wonderful revolutionary experiment called Laurieston Hall has inevitably donned the clothes of the institutions we sought to overthrow and cloaks us in a passive all-embracing warmth: as long as you stay here, as long as you like the work, as long as you don't fall out too deeply with anyone, as long as Housing Benefit continues, security is yours.

And yet, and yet ..... I have these feelings of mortality, of evaporation, of life on the knife edge. Switch into a more doom-laden mode - that's the one that foresees spring with horror - and I can find a plethora of minor irritations around the place which confirm or fuel my fears.

My big 'insight of the year' is of the generalisation that we 40 to 50 year old white Britons have had perhaps the most privileged lives ever in the history of these lands, or in fact ever will have, with a qualitative decline already well under way.

Born after the war we grew up in peace without the threat of conscription and with no direct military threat on our lives. (Yes, the nuclear threat, certainly was a vast presence, but very different from being one step away from having a gun stuck in your ribs, jet planes dropping napalm, etc.) Housing and health grew rapidly better, schooling became less elitist, leading to the possibility of genuinely free higher education for those unable to afford the fees. We grew into teenagers and young adults in a time of expanding ideas when our ideas were listened to as of worth by people of all ages when what we had to say or do seemed important beyond our own small world. We could walk in and out of jobs, making money, squatting houses, being angry, revolutionary and 'free'. Sex was pre-HIV, post Pill and abortion rights. The music we listened to was brilliant. In 1972,

Oh, I know that with perspective again I could write another side to all those perhaps glib generalisations - the few people for whom those opportunities were really there; the agonies caused by our so-called sexual freedom; the difficulty of living lives that matched up to our imaginations. But it was the positive that dominated, the room we found to try things, the energy and time and support we had not to create some bloody small business, some enterprise, but to touch all the limits of our lives and push beyond them into dreams and fantasies. So what if some of them vanished, some solidified into everyday lives - propagation, rotovation etc? Because a good many of them remained pliable and life-enhancing material, tangible and yet elusive, the very stuff of creativity.

So now, this rainbow bubble which has carried some of us through to the 90's without bursting, merely slowly drifts down, deflates as the society that bore us fractures and ferments. We float back to earth, a little embarrassed to see that an egalitarian society based on socialist principles abounding with chaos and joy has not emerged in our wake, has not naturally coalesced in our slipstream.

Patrick





When first asked whether I would like to write my impressions of the New Year's Festival, I hesitated for a moment as this was my first experience of such an assembly and I did not feel quite able to judge what was unique and what part of the annual routine. Therefore, my main impression was the appreciation of the event as such (do go, if you have not yet been!) namely the possibility of such a Forum of all British Camphill Communities which allows one to perceive the character of the three different regions.

Every day I was newly amazed by the multi-faceted conglomeration of Camphillers: young and old, experienced and new, grey-bearded and henna-dyed, wise and youthfully inspired, silk-shawled and mini-skirted.

Of course, we experience the same - albeit on a smaller scale - in our home communities and yet at such an assembly we can meet without preconceived ideas of each other's role in daily life. For me that

became a very real experience during the three sessions of our conversation group: we gradually reached a level of conversation where each one felt free to contribute and to respond.

I also enjoyed the fact that the invitation had been extended to parents and friends of the Camphill Movement, although I gathered that there were fewer than in previous years.

In our conversation group, Baruch Urieli explained the form and possibilities of a Camphill Community Retreat. The question then arose - again from someone associated with Camphill more on the periphery - whether such retreats could not be extended to the wider anthroposophical movement. There will have been many more such seeds scattered amongst the manifold activities of this assembly which may only come to fruition much later in the future.

*Regine Bruhn,  
Blair Drummond, Scotland*

## CAMPBILL

### The End of Work

In Camphill we are constantly concerned to make real and lasting our attempt to form a social and economic brotherhood, whereby the potency of the Fundamental Social Law elucidated by Rudolf Steiner can be effective. The initial premise is that the individual makes no defined or inflexible demands on the community but rather lives with the knowledge and trust that his or her needs will be recognised or, if they are conscientiously put forward by him or herself, that they will be acknowledged. In the spiritual, social and economic spheres, what the individual can contribute is seen in the context of the whole and no financial value is attached to it. We know that we must remain vigilant however to prevent a slow slide into comfortable systems through which certain benefits or monies are assumed to be our right, and many groups have been working hard on this question.

Looking beyond the boundaries of Camphill one can perceive increasing signs of a phenomenon which was always likely to happen eventually, but which seems to be gathering pace: what can be described as the end of work. "Organised work is an artefact invented two hundred years ago to suit the needs of the industrial revolution, and it may soon be killed off by the job-devouring appetite of the digital revolution." (*The Guardian* 19.1.96) In the world before the nineteenth century people did not *have* jobs, they *did* jobs. Work was something which needed to be done at a certain time and in a certain place. In our time, unemployment is rising and will go on rising, because human work is being systematically eliminated from the production process. The result, which is already showing itself and will only get worse, is a growing feeling of insecurity, fear, stress, anxiety and alienation, quite apart from the growing rift between the two extremes, an increasing 'underclass' living

in poverty and a super-rich elite.

Camphill Dialogue is a new force with great potential. It is no longer to be seen as a dialogue *between* resident Camphill and non-resident Camphill, but a dialogue *within* the wholeness of Camphill, which includes both resident and non-resident, a dialogue between individuals who have the impulse of Camphill to some degree close to their hearts. Camphill Dialogue could have a voice which can add a new dimension to the problem of the end of work. Through meetings between Camphill co-workers, parents, board members and all other kinds of non-resident friends, conversations can open up questions of life and work, of inner and outer development, of family and personal relationships, which can help in a small way as a leaven in the increasing debate, to help to re-introduce a note of humanity and understanding which can bring about healing.

*Peter Bateson,  
Sheiling School, Thornbury, England.*

Camphill is a worldwide movement, creating community environments in which children and adults who have a variety of developmental disabilities are encouraged to develop and realize their potential to its fullest extent. All Camphill communities provide the deeply social world of friendship and caring which grows out of the conviction

that, as human beings, we all have a unique contribution to make to the world. There are seven Camphill communities in North America. Each is a member of the *Camphill Association of North America*, and each receives the benefit of services offered by the *Camphill Foundation*.





# We All Need Community

When Arthur Keene talks about Givat Oz, he calls it "my" kibbutz, and indeed, his regular visits and deep connection to Givat Oz give his kibbutz research a ring of authenticity and genuine identification. At the I.C.S.A. conference this summer, Eli Avrahami, Eli Tzur and Ruth Lacey asked Keene to relate some of his personal perceptions and speculations about the changing kibbutz. Some excerpts:

*There's a saying among kibbutz members that if the kibbutz hadn't been founded already, no one would establish it today.*

I think — and I'm speaking now as both an archaeologist and an anthropologist — I look at the whole picture of human history. I don't believe in human nature. I believe in culture, and I think we do a lot of creating of our own meanings. But if there is a "human nature," one of its components is our need to live together, and one of the things that life in capitalist society does is tears us apart, fragments us, it separates us from one another. So whether it's in a commune or not — and there are things I find very attractive about communal life — I think that we all need community.

*How do you perceive the importance of a common "vision" to the success of communal life?*

Over 25 years ago, Kanter wrote this book on community and commitment — the sociology of different communes and collectives. And what she focuses on is the glue that holds society together. What generates your commitment, so that you can live together, and that at the drop of a hat you're not willing to split — where does this glue that ties you together as a community come from? It's what I see being dissolved by the culture of consumerism, and the culture of individualism and selfishness.

I don't think you can create glue out of the common desire to create a better material life alone. It can pull people together for a while, but in the end it's not very satisfying, in the end there has to be something else.

What I hear from the members is that there's a passionate desire for more freedom, and it's interesting comparing it to what my students say about kibbutz — I teach about kibbutz at the University of Massachusetts — the closeness of the community, living with people you know — because they live alienated, isolated lives. They find the guarantee of social security very attractive. They like the idea of community control over education. They see the kibbutz as probably the best model of a society that can organize itself along principles of sustainability.

My students have a lot of interest in living a cleaner, more ecological, sustainable life — and even though they're not willing to give up all their consumerist ideas, they think, ideologically, that this would be a good idea, and they see the kibbutz as an opportunity to live simply, yet comfortably. So they're attracted by all these real and potential things, and then I ask — well, what would you be willing to give up to have those kinds of guarantees? Would you be willing to make a five-year commitment? "What?" they say, "and give up any of my freedoms? No!" Because in the American mind, any kind of concession or compromise is unthinkable.

I think it's important for you to understand what it is that I find inspirational about the kibbutz. When I come back, I see a society that even though it's flirting with capitalism, and even though people say expressly that they want what we've got... that even with the class problems that are emerging, the means of production are still owned communally, and I've never seen an individual strike another individual. This is simply not part of the culture. It's a society where child abuse, spouse abuse, parent abuse are aberrations.

# We Believe...

- 1) We believe in the freedom of speech
- 2) We believe in the freedom of press
- 3) We believe in the freedom of religion
- 4) We believe in the right of assembly
- 5) We believe in the right to keep and bear arms
- 6) We believe in the Bible
- 7) We believe in the Declaration of Independence
- 8) We believe in the Constitution
- 9) We believe in the Bill of Rights
- 10) We believe in the flag



Let's briefly recap the four principles:

- 1) Meetings are for edification and the furtherance of truth, understanding, and knowledge.
- 2) Each member may have something to offer, --there is a diversity of talents and gifts residing in an assembly of people.
- 3) Leadership is recognized. The resident elder functions as moderator over the meeting.
- 4) The meeting is ordered to facilitate an open forum wherein testimony, admonition, teaching, and discussion may ensue.

**PADANARAM SETTLEMENT,  
R.R. 1, Box 478  
Williams, Indiana 47470**



# A Meeting of Hearts

## Conference at Urfeld



In October, at the invitation of the *Integrierte Gemeinde*, a Catholic community in Munich, Germany, representatives of the Bruderhof met with Israeli kibbutzniks and members of the I.G. in nearby Urfeld. Though each of the movements differs greatly from the others in its practical working-out of communal life, the mutual contacts of many years have continued to deepen. In this sense it is our hope that the "Urfeld Conference" was not only a fruit, but a stepping-stone into a shared future.

On the day we visited Dachau, something happened which placed our time together into a totally new context, in a way I cannot describe but only witness to. There, on the very grounds where the Holocaust raged, we listened to Franz, our Polish Catholic guide, an inmate of Dachau for five years; we saw films and exhibits and anguished over the inconceivable.

In those hours we were no longer Jews and Tanzanians, Christians, Gentiles, and Germans, believers and unbelievers, but simply human beings. We were one in the sudden and shocking understanding of what it means to lose our humanity because we have lost the bond with our neighbor.

**T**he memorial to the Jewish victims of the Holocaust, in the Dachau Concentration Camp, is a dark, bare, underground cave. To descend the walled-in ramp is to descend into darkness, and that is how it is meant to impress those who approach the jagged iron lattice of its gate.

Twenty-three men and women from Israel, fifteen from the *Integrierte Gemeinde* (I.G.), six from the Bruderhof, and our guide, Franz Brückl, were gathered in front of this gate on October 26, 1995, after touring the grounds and museum of Dachau. We listened, tears running, as Amnon, one of the Israelis in our group, recited the *Kaddish*, the Hebrew prayer for the dead.

It was the third day of a meeting convened by the I.G. to bring together members of a German Catholic community, an American Bruderhof, and three groups of kibbutzniks, one religious, the other two secular. The occasion? A sense, on the part of the I.G., that the time had come to undertake a first step toward the realization of a long-held dream: that Jews and Christians should meet and enter into dialogue about the origins and essence of the spiritual impulses that drive them to seek a brotherly and sisterly way of life.

As the I.G. and the Bruderhof see it, our roots are biblical and point to the existence and history of a body of people covenanted among themselves and with their creator—"God's

people," the Israel of the Old Testament as well as the church of our time. Both entities are part of God's one plan for humankind, and in that sense they are not two people belonging to him, but only one. It is one people with one history—the history of Moses and the prophets, of Jesus, and of the Holy Spirit.

As members of the I.G. see it, the first schism in the church was not between Rome and Constantinople, but between Jews and Christians. To heal this separation is, in Traudl Wallbrecher's vision, the task a repentant church must take on today for the sake of its own survival and for the sake of God's cause—the coming to earth of his kingdom.

Further, we realize that we will have to show the fruits of love, peace, and brotherliness that result from our faith, for without these its proclamation will be empty. It is these same fruits that our Jewish friends seek in their form of community, and for which many of them have suffered and fought with dedication.

On the first day of our conference, Ludwig Weimer (of the I.G.) demonstrated how one can read in the history of both the Jews and the Christians.

Whether we wanted it or not, we were in the midst of a theological debate. But our evening meal, served in the atmosphere of love and hospitality that surrounded us every day, brought back into focus the joy and closeness we experienced throughout our time together.

**People from all  
religions have their  
holy places, but for me  
the only holy place in  
this world is a place  
where all hatred  
becomes new love.**

**Shulti Regev  
Kibbutz Kfar Hahoresh**

In the meetings that followed, there were no more arguments. There was no more need to justify the better truth of a different conviction. Our differences were superseded by the joy of having experienced a common share in that which makes us men and women in God's image. We were thankful for the tangible spirit of peace among us, and we felt it in each successive meeting and mealtime, and especially in the singing, music, and dancing of our last evening together.

The farewell gathering on our final day in Germany was planned as a short leave-taking, but it turned into a two-hour meeting of hearts during which one person after another (even some who had hardly said a word the whole preceding week) laid bare their innermost feelings in an atmosphere of sharing and understanding. In one short weekend our group had shared the joy and blessing of community: the experience of Pentecost. For what else was Pentecost but oneness in the Spirit?

It is neither necessary nor possible to predict what will happen next. What is necessary is that we who were able to experience the wonder of those days—the wonder of recognizing the true value of the human spirit—continue to seek it wherever we are. Not only those of us who had the privilege of meeting together in Urfeld, but all who love, hope, and believe in this dark time. God will see to the rest.

Stan and Hela Ehrlich

The Plough







# BEECH GROVE Bruderhof

- 11 -

Wednesday, May 08, 1996



Nonington  
Kent  
CT15 4HH  
U.K.

Tel: 01304 842980  
Fax: 01304 841923

Dear Yoel

Warm greetings to you and all our friends . I just received the CALL from last year as a greeting and I want to thank you for sending it. It reminded me that there is a connection between us , that should not be forgotten.

I have been quite busily, trying to cope with all the letters that have come, also getting to know the new community here in Beech Grove.

Irene and I with two of our children where asked to come to Beech Grove . We came with great joy because it is a privilege to help build up a new community. Beech Grove is a very nice place. We are in Kent, the garden of England and it truly is a garden. The weather has been top notch and is rather cold , with no rain for long spells.

we are 80 people here, old and young , families and singles. Every now and then we get help from our other communities . Young people come to help clear the brush, repair the houses , clean up and sort all the things that have come over from the Michaelshof, which as you know we have left , not feeling wanted there. Now we are here in Beech Grove and the working together with Darvell, a scant hour and a half away, while the Michaelshof was 12 hours away, is really something else to see. We had no laundry and so every week a van came to fetch our dirty laundry. And the next day the clean things came back. We also send brothers , also sisters over to Darvell to help make Community Playthings and Rifton Equipment. we are really being supported by all the 7 other Bruderhof communities and that makes all the difference.

I wanted to thank Sue Fishkoff for her article Raise the Flag. We need more who say no to the downward trend , more who are willing to give up their own comfort and their selfish motives in life. Communal living is a way of justice, where we can and do support other human beings , like it would not be possible living in private property. But it is good if those who want something else leave and do what they want. I want to encourage all who seek brotherliness and service to others.

I greet you with much love your Klaus and Irene and all at the Beech Grove Bruderhof. One more question. Do you have e-mail ? My e-mail address is 101645,262@compuserve.com Having e-mail facilitates communication like nothing else will.

Yours sincerely

*Klaus + Irene Meier*

Klaus Meier



## Reaching Out....

Givat Haviva is the educational institute of Kibbutz Arzi, the second largest kibbutz movement. Its main goal is to stimulate understanding between Jews and Arabs.

For thirty years Givat Haviva has worked at understanding between Jews and Arabs. Mutual visits, educational seminars, joint projects, intensive research.

The most promising effort involves direct confrontation between peer groups, where classes of equal levels meet for three-day seminars under the supervision of Jewish and Arab teachers. Initially there is always mutual suspicion.

Slowly they discover common interests, fears, loves, hopes. When the programs are over there's no love feast, but there is a profound increase in knowledge and some shift in understanding.

An optimistic effort that may yet be rewarded.

Sa'adia Gelb  
Kibbutz Kfar Blum





## ABOUT THE COMMUNITIES CONFERENCE

by Valerie

By all accounts, the 1995 Twin Oaks Communities Conference on Labor Day weekend was an unqualified success. This year we had over 225 participants and more than 30 communities were represented. These communities were from a diverse range of lifestyles—from Christian to yoga/spiritual, from political activist to quiet farm, and from both rural and urban settings. We even had several communities that had originally been formed at the Twin Oaks Communities Conferences that took place in the 1970's.

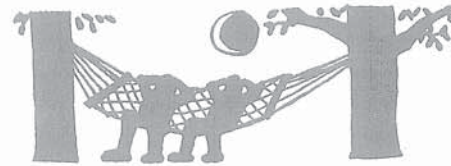
Participants attended a variety of workshops dealing with community-related issues, including agriculture and environmentalism, group process and decision-making, interpersonal communication, and networking.

We're already looking forward to next year's conference, and we'd love to see you there. If you're interested in receiving our flyer for the 1996 conference, please write or call and we'll be glad to put you on our mailing list.

# Twin Oaks

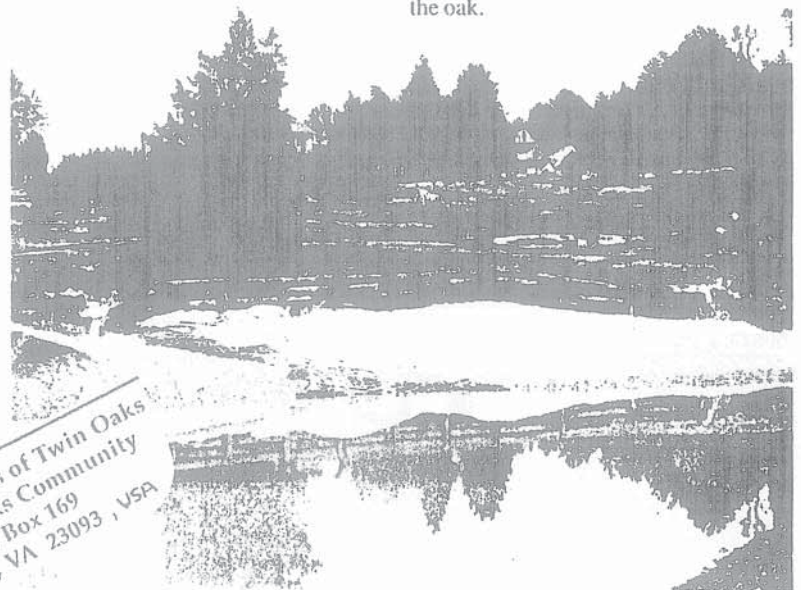
### Comings and Goings....

We're back at capacity: 85 adults and 15 kids. The new res enables Twin Oaks to grow by seven more adults but that won't happen for a few more months.



### The Pond is a reality! But it's

had its ups and downs. Just as plans looked all settled, more conflict and bad feelings led to another delay. Should we save two large, old trees (an oak and a yellow poplar) close to the edge of the finished pond? Who decides whether to ax them or not? What had the decision actually been, anyway? After some back and forth (a bit more heated than this retelling), we left it to the Bulldozer Oversight Group (BOG - really!) who consulted with the excavator and decided to wait and see how the excavation went. Ultimately we cut the poplar and spared the oak.



The Leaves of Twin Oaks  
Twin Oaks Community  
Route 4, Box 169  
Louisia, VA 23093, USA

*Ed spreads sand on the beach, while the newly excavated pond slowly fills.*

## The Federation of Egalitarian Communities

Acorn • East Wind  
Sandhill • Tekiah  
Twin Oaks

The Federation has been busy these last months, and there's more activities coming up. On Labor Day weekend, we hosted our annual Communities Conference at Twin Oaks (see the article on pg.12).

In mid-October, five people will travel to the Communal Studies Association annual meeting to give presentations on various aspects of living in a Federation community. Speakers will present on topics including raising children communally, aging happily in community, celebrating communal holidays, and egalitarianism in FEC communities.

The Federation slide show has been making the rounds at various events that our members attend. The slideshow is a great way to introduce the ideals and realities of living in one of our communities.

The FEC is now 5 communities large. This past year, *Veiled Cliffs* became a member-in-dialogue, instead of a full member community.

Another FEC member-in-dialogue is gearing up for a new project. *Ganas Community*, in New York City, is planning a new enterprise in the Catskills mountains. They plan to run a retreat centre, where they will sponsor workshops on healthy living, in the physical, spiritual and interpersonal realms.

All our communities, both full members and associates, are interested in your participation in their lives. Please contact Twin Oaks for more information on visiting FEC communities.





**East Wind Community**  
**Tecumseh, MO 65760**  
 Founded in 1973



## Windfall

East Wind Community  
 Tecumseh, MO 65760 USA

**Photo** by Farmer

Communal living is not a relic of the sixties; but rather a movement which has quietly grown over the years. There are now hundreds of "intentional communities" spread throughout North America.

East Wind, located in the beautiful Ozark hills of southern Missouri, is one such community-owned, operated and governed by its members. All income and expenses are shared in common. Despite starting with virtually nothing in 1973, we have grown in population, infrastructure, and business to the point where we can be clearly recognized as a successful community.

East Wind is an active member of the Federation of Egalitarian Communities, a network of groups devoted to equality, ecological awareness, cooperation, and nonviolence. We challenge mainstream gender roles, cultural stereotypes, and socio-economic class distinctions. Presently we number about 50 adults and 5 children.

We desire to grow and welcome visitors. Write or call for more information or to arrange a visit (please don't just drop in).

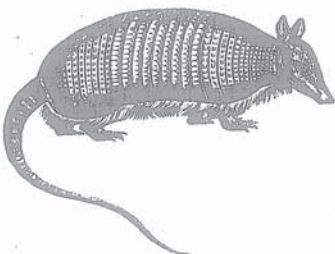
Phone: (417) 679-4682

Fax: (417) 679-4684

E-mail: [visit@eastwind.org](mailto:visit@eastwind.org)

Visit our web page at:

<http://www.well.com/user/eastwind>



The foundation of the East Wind example is *association*—as opposed to the very essence of European civilization, which is domination. This association is the well-being of society; an equality between human minds and bodies for the purpose of equality between the human endeavor and the interaction of species. What emerges from such foundation principle is what should emerge: no structure of authority, government or establishment may deter, or deny, such progression.

For those accustomed to the regimentation of corporate America, it may sound too good to be true. Well, it's surely not always paradisaical and we have our dysfunctional episodes, but over the twenty-two years of East Wind's existence, we've certainly proven that there can be life beyond hierarchy.

SO FAR AS I CAN TELL, living at East Wind requires that one live with a dilemma. On the one hand our system is designed to give the individual the greatest possible amount of freedom. With that freedom comes responsibility, but how responsibility is defined is where ambiguity lies. We all have to follow bylaws, legislation and policy and these cover many aspects of our lives. In the area of social, the laws aren't solidly defined. To do so inevitably will curtail someone's freedom. So we are left to muddle through that ourselves. We lack a common cultural structure that would normally tie people together, as in a tribal society. This means there is no agreed upon system telling individuals what is socially acceptable behavior. I think this provides ongoing conflicts.



EAST WIND IS FAST TO embrace emotions and feelings, being open and communicating, and generally letting it all out. Being angry is supposed to be okay. When we're angry, yelling, screaming and hitting are what first jump to mind. But hitting is a definite no-no at East Wind—non-violence being one of our basic principles. We supposedly agree there. But what's the difference between hitting someone physically and punching someone directly in the ego with deliberately targeted insults?

Or maybe that freedom is overrated. I think living in community means putting other values ahead of freedom. Like love and sharing, and accepting responsibility for ourselves towards the whole. Each person has an equal right to exist and believe whatever they want. I think that we should have the right to express ourselves as we need to, but try to live by the age old adage, "Do unto others as you shall have them do unto you." Do you really want to be hit or screamed at?—Cara



## GANAS IS EXPANDING INTO THE COUNTRY

— AND WE NEED NEW PEOPLE WHO WANT TO HELP —

WE'RE BUYING 75 beautiful acres of woods, fields, streams, a pond, a pool and a 65 room (& bath) country hotel in the New York State Catskill Mountains

THE PLAN IS TO BUILD A LEARNING CENTER IN THE COUNTRY TO ADD TO GANAS, our 15 year old New York City based intentional community, of about 75 adults.

GANAS' GOALS (in the city and in the country) are inter-personal communication that is conceptually and emotionally truthful; better cooperative problem solving; more loving relationships; and as much personal autonomy as each of us can handle. All of which boils down to happier, more meaningful lives in a reasonably sane society.

WE ARE EXPANDING TO THE CATSKILLS BECAUSE WE WANT THE CHANCE TO LEARN NEW THINGS and we want to teach what we've learned. We want exposure to a far bigger range of people, ideas and experiences than city life alone can offer. It seems a great idea to create new options for the physical, cultural and emotional growth experiences we need to help us make our lives happier and more productive. Opportunity for more varied work choices is also important to us. But mostly we just want easy access to both country and city living and good possibilities for enjoying the best of both worlds.

### WE WILL CREATE THREE KINDS OF WORKSHOP PROGRAMS IN THE CATSKILLS CENTER:

1. **PHYSICAL FITNESS AND HEALTH EDUCATION ACTIVITIES** that include instructed exercise
2. **THEATER, MUSIC, ART WORKSHOPS** and other opportunities for cultural development
3. **EMOTIONAL GROWTH PROGRAMS** that include body awareness workshops, meditation, feedback massage, yoga, psychodrama and other learn-by-doing experiences.

GANAS' NYC FACILITIES CONSIST OF eight large residences and four commercial buildings. We renovated them all to suit our pleasure and our needs — and they do. Our houses are attractive, comfortable and well maintained. The gardens are beautiful.

IF YOU WANT TO LIVE IN CLOSE COMMUNITY WITH INTERESTING AND INTERESTED PEOPLE (in the city, in the country, or both); if you care about effective communication and believe in reasonable problem solving based on good will & truth (& want to learn how to do it better); if you think that useful recycling is a pretty good way to earn a living; and if you really enjoy working productively (or want to learn how to); if such things feel true and right for you now . . . . .

YOU ARE INVITED TO VISIT and PERHAPS TO BECOME PART OF THESE EXCITING BEGINNINGS possibly you will want to develop your own programs and help shape our new directions.

FOR MORE INFORMATION, or to arrange for a visit, CALL (718) 720-5378 OR WRITE TO GANAS 135 Corson Ave. Staten Island, NY 10301-2933

USA

Communities, Journal of Cooperative Living



**I**N VISITING HUNDREDS OF INTENTIONAL communities, I've discovered that they all share one thing in common: each is based on a vision of living a better life, typically including such goals as greater service, growth, fulfillment, sustainability ... whatever. Each group defines for itself just what that means, and no two visions are identical.

It is also true that most members of intentional communities have some additional personal growth to do before they'll be capable of fully living up to their own highest ideals. Although I frequently run across com-

munities with lofty vision statements, what I find most exciting is groups whose philosophy and daily life is designed to foster growth in that direction.

However, neither personal growth nor collective growth can occur without feedback—it must somehow be integrated into our personal and/or collective awareness before old patterns of perceiving, thinking, and acting can be replaced with the new, improved models.

## Feedback

by Geoph Kozeny

COMMUNITIES

Of major importance is the level of trust felt by the person(s) receiving the feedback in those who are offering it. Feedback is easy to dismiss, accurate or otherwise, if the receiver believes or suspects the motives of the sender—and it's a given that people giving feedback are also in need of personal growth, and so may taint their comments with insecurity, anger, jealousy, competition, judgment, punishment, vindictiveness, etc.



# A Place of Their Own

*Against all odds, a group of Russians is making a success of its kibbutz on a Galilee hilltop*

YOSSI KLEIN HALEVI

**I**N 1991, A GROUP OF 14 RUSSIAN immigrant families, committed to what they called "natural healing," moved into an abandoned kibbutz, Pelekh, on an isolated Galilee hilltop, intending to create their own version of communal life.

Irena Tarasiuk, a 29-year-old mechanical engineer from Volgograd, formerly Stalingrad, who'd recently arrived in Haifa, read about the group in the local Russian press and, together with her husband and young son and middle-aged parents, decided to join them.

It turned into a nightmare.

"They were fanatics," says Tarasiuk. "They weren't interested in working, only in doing strange exercises from early morning until night. And they kept trying to convert me. If I got sick they'd insist I try their all-purpose panacea: drinking my own urine."

A half-year later, the group broke up and abandoned the hilltop. But Tarasiuk's family, and her parents, remained. They had come to found a kibbutz, and they would cling to this place until, somehow, a kibbutz emerged.

Though skeptical, officials at Kibbutz Artzi, one of the two major kibbutz federations and Pelekh's sponsor, were moved by the tenacity of the Tarasiuks, and decided to give what remained of the group a chance. Ads were placed in the Russian immigrant press to attract members. The standard procedure for founding a kibbutz is that first a group coalesces, and then an appropriate site is found. In this case, though, Pelekh already existed; all that the kibbutz was missing were kibbutzniks.

The Tarasiuks lived in rundown mobile homes with clogged toilets and leaky roofs. "You didn't have to leave the house to see if it was raining outside," says Irena Tarasiuk. The winter winds on the exposed hilltop could be so fierce that some-

times she feared her fragile home was about to be blown away, her fantasy kibbutz erased. At night, wolves prowled and jackals howled.

The site itself seemed jinxed: Successive groups had tried and failed to settle here. Chiseled into one boulder are black letters forming the words, "The coat-burning ceremony, 1980," from a previous settlement group, like the incomprehensible traces of a vanished civilization.

The Tarasiuks stayed because they are stubborn people: This was the corner of Israel they had staked as home. And they were caught by Pelekh's wild beauty: situated high above Haifa and the Mediterranean Sea, accessible only by a road lined with boulders and pine trees and

for them to contribute in the established kibbutzim.

Kostia Polikarpov, a 28-year-old former player with the CSKA Moscow basketball team, works in Pelekh's cowshed. He is short for a basketball player; his fellow workers tease him that even when he jumps he can't reach the hoop. He wears a T-shirt of the left-wing Meretz party and smokes cigarettes down to the filter. Before coming to Pelekh, he'd lived on another kibbutz. "They were good people there," he says. "But I felt I would always be a stranger in their home. Here I'm making my own home."

In banding together to create their own kibbutz, Pelekh's members found a solution to a key psychological problem facing

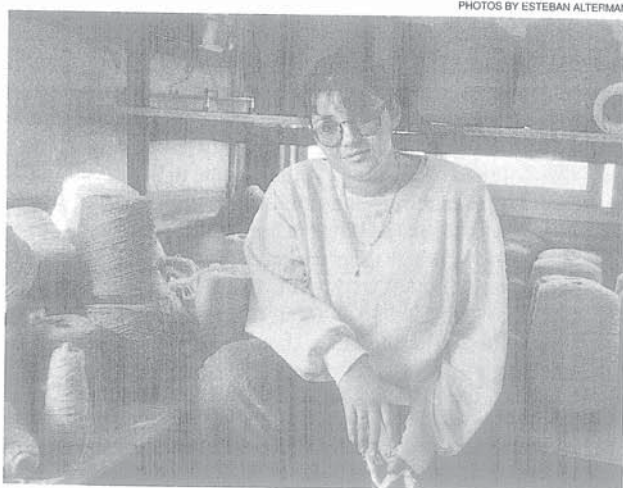
Russian immigrants: Unlike in previous immigrant waves, Israeli society has offered them no national challenges, whose fulfillment could help turn them into Israelis.

Pelekh coalesced into 18 families, 70 people. No one was more surprised by Pelekh's stability than Kibbutz Artzi officials. They responded by building the families real houses, and expanding the cowshed and chicken coop.

Finally, on January 2, in a ceremony attended by government officials and hundreds of well-wishers, Pelekh was officially declared a member kib-

butz by its sponsoring movement, becoming the country's first all-Russian kibbutz since the Zionist pioneers left Russia nearly a century ago.

**T**HOUGH MEMBERS SAY NON-Russians will be welcome to join as the kibbutz develops, for now they prefer cultural insularity. We have enough problems, they imply, without having to worry about cultural clashes. The modest dining room, a prefab building with plastic chairs and bare tables, offers borsht, piroshkis, herring. Posted announcements for a computer class and a social evening at a neighboring kibbutz are in Russian. A satellite dish faces Moscow,



PHOTOS BY ESTEBAN ALTERMAN

**STUBBORN PIONEER:**  
Irena Tarasiuk's family stayed on when the first group of kibbutzniks broke up

which narrows into almost a single lane as it winds closer to the top, as though workmen were reluctant to deface this pristine place with too much asphalt.

Slowly, other Russian families began venturing up the hill. Most of them had spent time on other kibbutzim, part of a kibbutz movement program known as *Bayit Rishon Bamoledet* (First Home in the Homeland), which offers immigrants housing and employment for a temporary period. Those who came to Pelekh were drawn to a kibbutz life style but shared a common frustration: the sense that there was little left







**CAREER  
SHIFT:  
Ex-basketball  
star Polikarpov  
(center) and his  
comrades at  
the cowshed**

to receive Russian TV. When members speak of other kibbutzim, they inadvertently call them "Israeli kibbutzim." The humor here is unmistakably Russian: Kibbutzniks refer to the

small, grassy area in front of the prefab building that houses the administrative offices as "Red Square." And Pelekh is uniquely Russian in its concentration of university graduates — over 90 percent of its members, a percentage probably unmatched by any other kibbutz.

In its almost stark simplicity — patches of lawn, some flowers and cactus plants — Pelekh recalls an earlier time, before kibbutzim became burdened with the problems of material success. And yet, there are no big pronouncements here. Ask members about kibbutz ideology and they become embarrassed, apologizing for their immigrant speech. Their Hebrew is a practical language, without ideological words. For them, communal life isn't an ideology but a strategy: By pooling their resources, they can help each other through the transition from immigrant to Israeli. "What is our message?" Irena Tarasiuk, now Pelekh's secretary, repeats the question with a surprised tone. "To build a home for our children."

They know they've created an institution of a type that many Israelis regard as ana-

chronistic; indeed, Pelekh is the first Kibbutz Artzi venture to be founded in the last decade. They can recite with weary familiarity the kibbutz movement's internal crises: the flight of young people to the city, the members who maintain secret bank accounts, the bitter debate about whether to introduce different pay scales for different kinds of work. But, like new converts determined to master the intricacies of their adopted faith, they believe that this isn't the time for experimentation, for testing the limits of kibbutz theory.

"Maybe we'll eventually become more capitalist like Israeli kibbutzim," says Anya Beleines, 58, a former neurologist and Pelekh's economist. "But we'll have to wait until we have some capital before doing those kinds of tricks." In fact, they've already introduced one capitalist innovation: Kibbutzniks may own private cars, to accommodate the majority of members who work outside the kibbutz.

**P**ELEKH'S VERY EXISTENCE contradicts the conventional wisdom that Russian immigrants, disillusioned with Soviet communism, are inherently prejudiced against socialism in any form. There is nothing in common between the Soviet Union and a kibbutz, they say at Pelekh. Indeed, the very novelty of the kibbutz idea for Pelekh's members mocks the ideological pretenses of the former Soviet Union.

And yet there are aspects of what Tarasiuk calls "our Soviet baggage" that have made adjustment to communal life especially difficult for Russian immigrants. "In the Soviet Union people were discouraged from taking initiatives," she says. "We even have a Russian proverb: 'Every initiative has its own punishment.' It took some of us time to realize that if we don't take care of our own lawns, no one is going to do it for us."

A related problem has been some members' reluctance to defer individual wants for an abstract common good. Though there is a pressing need for workers in the dairy, for example, some have refused to work there, preferring to search for outside employment. So far, the other members are trying persuasion rather than coercion. "We're not looking for ideal kibbutzniks," says Tarasiuk, "only for people who won't harm the kibbutz."

And yet, despite that kind of understatement, there is an ideological message coming from this place: that for all its flaws and disappointments, the kibbutz as institution is still capable of unexpected vitality; that the notion of a community based on economic equality can still solve problems in Israeli society.

"We came to the kibbutz by coincidence, without fully understanding what it was about," says Tarasiuk. "But now we're here by choice." □

*With reporting by Daniel Grynberg*



# CONFLICT RESOLUTION in COMMUNITY

- 17 -

1.

## Report on 1995 Community Service Conference:

by Marilan Firestone

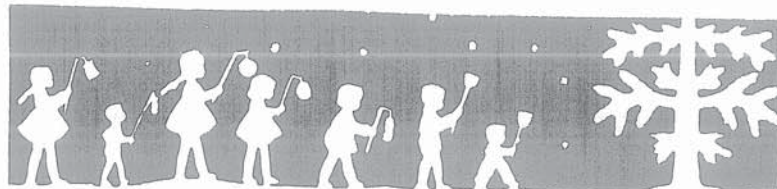
*Community exists when people who are interdependent struggle with the traditions that bind them and the interests that separate them in order to realize a future that is an improvement upon the present.*

Carl Moore

This definition of community given early in the conference illustrates the importance of conflict resolution and even of conflict in a community. This conference was fundamentally different from many sponsored by Community Service in previous years. Experiential learning was the modus operandi for the weekend long conference. Our guest facilitators, Julie Mazo and Marianne MacQueen, chose role playing, personal stories and group discussion over lectures and presentations.

The group consisted of approximately 30 enthusiastic people, mainly Ohioans with a few from Virginia, North Carolina and Tennessee. Athens County in Ohio was very well represented, as was Yellow Springs, of course.

On Friday evening we broke into small groups of 6 or 7 and each person offered an example of a real group conflict in which they had been involved. This process drew each of us personally into the conference. Each group then chose two stories to take back and present to the larger group and to a panel consisting of Michael Lang and Máire Dugan co-chairs of the Antioch McGregor School Conflict Resolution Program, and Julie and Marianne. The panel examined the dynamics in each case and explored possible strategies that a mediator might employ. The conference participants became familiar with concepts and mediation skills that we would encounter again and act out many times throughout the weekend.



The skills and strategies that were illustrated the night before were acted out and expanded upon: finding commonalities as people were given time to state their vision for the town, giving each person a chance to "vent" by allotting time for people on each "side" to speak their case, moving on to tactics that encouraged both sides to really listen to others' point of view, reframing the conflict, acknowledging the power of personal stories and identifying the underlying needs of individuals.

Saturday morning we performed an engaging, clever and most of all, fun exercise. We, the participants, became a make-believe town meeting. We were from the small town of Olympia with 4000 people and a growing tourist industry.

The Saturday afternoon session gave conference participants an opportunity to test drive their mediating skills. We again broke into small groups. The groups held mock meetings and gave as many participants as possible a chance to act as facilitator (mediator). Many of the people expressed that they "got a lot out of this part of the conference".

This was all very hard work and the payoff came quickly. Julie reminded us before we left that while our focus was on facilitating conflicted groups, we took with us generic skills that can be used in our personal lives.

We were happy to see old friends and to make new ones. We were sorry some of you were unable to attend.

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

Community Service, Inc.  
P.O. Box 243  
Yellow Springs, OH 45387





## 2. Value Conflicts in Kibbutz Society

*Antagonism or Integration?*

Many educators tend to search for possible relevance of the Kibbutz experience in Israel to the solution of educational problems elsewhere. Bettelheim (1969) believed, too naively, that Kibbutz structures could be applied to underprivileged children in Harlem. Jack Quarter's approach (1993) is more useful. He claims that "the Kibbutz can serve for both: testing theories that have been developed in the West - and creating theories that can be tested in the West".

One important aspect of Kibbutz education, which may be universally relevant, is the approach to the manifold contradictions inherent in major educational issues. Many of these are considered in the old-fashioned dysfunctional dichotomous "either-or" manner. Here are some examples:

\* When we teach about Kibbutz, which shall we take as our educational model: the "ideal" Kibbutz or the "real" one? "The ideal Kibbutz" is modelled on the fullest possible realization of its basic tenets, such as "equality of human worth", "Personal commitment to the community", "from each according to his/her ability - to each according to his/her needs", "active participation in political struggles for social justice, peace and co-existence with the Arab peoples"... "The real Kibbutz", on the other hand, is a community of flesh-and-blood people, who are driven not only by lofty ideals, but also by their human weaknesses and confusions, ambitions and passions, selfishness and desire for material benefits.

Focusing on the "ideal" Kibbutz cannot but cause a certain degree of incredibility on the part of the students. The reality they experience is so different. Teaching the "real" Kibbutz, on the other hand, can hardly inspire young people and mobilise their energy and enthusiasm. To what degree can Utopia and reality be integrated into a more meaningful educational whole?



\* Should we stress "excellence" or equality" in our schools? In the past, the stress on equality created a complex system of support and advancement for the weaker pupils, but did not cater for the specially gifted ones. Are these two values really incompatible?

\* Is values education a matter of granting each person the fullest personal right and opportunity to choose his or her own value system - or of guiding them towards a system reflecting the values of the community? Can the two be combined in such a way that education will succeed in avoiding the pitfalls of indoctrination as well as of value neutrality?

\* Should we stress belonging to the closely-knit communities of the Kibbutz or encourage encounter with surrounding society? Will the specific values system of the Kibbutz





be enriched or contaminated by "opening the gates"? Can the two approaches be integrated so that they do not contradict but complement each other?

Many of these and other issues can be viewed dialectically, so that both alternatives are really two sides of the same coin. Here I want to stress the advantages of replacing dichotomous "either...or" thinking by integrative "both...and" approaches.

There are so many situations in which vast amounts of energy are invested in "winning wars" between two antagonistic points of view. These are often based on value conflicts - sometimes between two different individuals or groups and sometimes in the mind of a single person.

If such a conflict can be reframed, perceiving it not as two irreconcilable opposites but as a polar field, encompassing and integrating both of them, much energy could be rechannelled into constructive and creative problem solving.

The degree to which Kibbutz society will learn to deal with its many existential problems - family and community, freedom and commitment, contribution to group and self-actualization - in an integrative "both...and" manner, may well be decisive to its chances of survival and renaissance...

Dov Darom (Kibbutz Yassur)  
Oranim - School of Education of the  
Kibbutz Movement, Haifa University,  
Tivon 36006 Israel

4. It all started with an antenna that Kodiak placed on the Fairs Shed roof to improve radio reception from D.C. Cristy Land Planner felt it needed land planning process and tried to talk with Kodiak about it. When that failed, Cristy went to the Planners who asked Kodiak to move the antenna. Escalation led to raised voices, angry notes, perceived and then real threats, much misunderstanding, and weeks of terrible community tension.

With expulsion a real possibility (very unusual at Twin Oaks), the stakes were high. Eventually a Shannon Farm mediator was brought in to help us talk with each other. A member survey showed that a contract between Kodiak and the community was a possible solution. We hired professional mediators who worked with an 8 person Contract Team to draft an agreement. Now we're discussing the result and possible next steps.

### 3. People in Power

Julie is a resident of Shannon Farm, Virginia, an intentional community. Her experience in conflict resolution spans three decades and she has served as mediator in hundreds of cases in academia, state bureaucracies, and national and local service organizations. Marianne MacQueen is an experienced mediator as well. She has served for several years as the coordinator of the Village Mediation Program for the Village of Yellow Springs and has a Master of Arts degree in Conflict Resolution from The McGregor School of Antioch College. Both women provide training to others in the skills of mediation and are dedicated advocates of collaborative approaches to solving differences.

Just before the end of this "Town Meeting" we briefly explored a common conflictual issue. It was the perception of one of the "characters" that for all of the airing of viewpoints and acknowledging of each others needs, the "people in power" were going to forward their own agenda anyway. One conference participant saw things differently and wondered just what was meant by "power" and if by even holding this viewpoint one gives away one's power. It did not seem appropriate or useful to debate this matter, only to pause and reflect on the depth of the issues of trust in our communities.

### 5. New Bylaws

Political Stuff.... The last Leaves reported on a controversial proposed Bylaws amendment making verbal or other mental abuse a potentially expellable offense. The Planners and Community eventually passed it. Legal Manager Aidan did a lot of research, thinking and writing on this issue, and most folks seem pleased with the change but at the same time hope we never to need it.





The Communal Scene from all over and under

Compiled by Yoel Dorkam

Browsing through your various captivating publications, I suddenly came to realize that the BEST IDEAS are seldom contained in lengthy, longwinded pieces or learned dissertations. Rather, they mostly protrude from modest, little-noticed marginal comments. Sometimes they can be found as conclusions to extensive articles. So I decided, what the hell - let's just pick and choose the best tidbits!

First:

a rare pearl  
which I discovered on the  
back-cover of  
"Down-to-Earth"  
(Australia)  
of Sept. 95 :

## All I ever really needed to know

MOST OF WHAT I really need to know about how to live and what to do, and how to be, I learned in kindergarten. Wisdom was not at the top of the graduate school mountain, but there in the sandbox at nursery school.

These are the things I learned: Share everything. Play fair. Don't hit people. Put things back where you found them. Clean up your own mess. Don't take things that aren't yours. Say you're sorry when you hurt somebody. Wash your hands before you eat. Flush. Warm cookies and cold milk are good for you. Live a balanced life. Learn some and think some and draw some and paint and sing and dance and play and work every day some.

Take a nap every afternoon. When you go out into the world, watch for traffic, hold hands and stick together. Be aware of wonder. Remember the little seed in the plastic cup. The roots go down and the plant goes up and nobody really knows how or why, but we are all like that.

Goldfish and hamsters and white mice and even the little seed in the plastic cup - they all die. So do we.

And then remember the book about Dick and Jane and the first word you learned, the biggest word of all: LOOK. Everything you need to know is in there somewhere. The Golden Rule and love and basic sanitation. Ecology and politics and sane living.

Think of what a better world it would be if we all - the whole world - had cookies and milk about 3 o'clock every afternoon and then lay down with our blankets for a nap. Or if we had a basic policy in our nation and other nations to always put things back where we found them and cleaned up our own messes. And it is still true, no matter how old you are, when you go out into the world, it is best to hold hands and stick together.

BY ROBERT FULGHUM



From Padanaram's (U.S.A.)

"Millenial Chronicles"

of Winter 95, we

borrow the

following excerpt :

We could have such a joyful, positive future, but right now, for the next few years things may become extremely difficult, especially for millions of poor. We need brave people willing to take risks and work together to make a difference. As Margaret Mead said, "Small, united groups of people can change the world - in fact only small, united groups of people can change the world". Let us become those people. By working together now as united groups we can help build that positive future quickly.





Eberhard  
Arnold,  
founder  
of the  
Bruderhof,  
formulated  
his ideas  
this way :



We must live in community because the struggle of life against death demands united ranks of souls and bodies that can be mobilized wherever death threatens life.



**Community of goods** Community of goods presupposes the willingness of each individual member to turn over unconditionally to the common household whatever he acquires in the way of income or property, large or small. Yet even the community does not regard itself as the corporate owner of its inventory and enterprises. Rather, it acts as a trustee of the assets it holds for the common good of all, and for this reason it keeps its door open to all. By the same token it requires for its decision-making undisturbed unanimity in the Spirit.

In "Eurotopia" of Autumn 95 we find some new projects, including this one, entitled "LIFEHOUSES" (in the original German and translated into English) :

## Lebenshäuser

In sogenannten "Lebenshäusern" und ähnlichen Modellen des Zusammenlebens sehen mehrere Initiativen in verschiedenen Regionen Deutschlands die Antwort auf die wachsende Individualisierung der Gesellschaft, die auch mit Vereinzelung einhergeht. Ausgehend von der Idee der Großfamilie sollen in Lebenshäusern Junge und Alte, Gesunde und Kranke unabhängig von verwandtschaftlichen Beziehungen ihren Platz finden und zusammenleben. Bei dem ersten Haus dieser Art im württembergischen Trossingen leben zwei Familien mit je drei Kindern und einer alleinstehenden Frau zusammen. Darüber hinaus stehen in diesem Haus sieben weitere Zimmer zur Verfügung, die befristet vermietet werden. - Inzwischen wurden weitere Lebenshäuser gegründet, mehrere sind in Vorbereitung. Andere Initiativen versuchen, den Gedanken größerer familiärer Einheiten nicht unter einem Dach, sondern über Nachbarschaftsverbände zu verwirklichen. (Quelle: ÖkoVision-Weltkreis InformationsDienst 1/95)

Kontakt: Lebenshaus, Wolfgang Steuer, Kirchstr. 21, 78647 Trossingen, Tel: 07425-1445

In so-called "Lifehouses" and similar models of living together, several initiatives from different regions in Germany see the answer to the growing individualization of society, coupled with lonesome singularization: Starting off from the idea of the extended family - young and old, healthy and sick, independently of kinship, should find their place and live together in Lifehouses.

At the first house of that kind, at Trossingen in Wuerttemberg, two families with 3 children each and a single woman are living together. There are 7 more rooms, which are rented out for a limited period.

Meanwhile several more Lifehouses have been founded, and others are in preparation. Various initiatives are trying to realize the idea of bigger family units, not under the same roof, but rather through neighbourhood associations.

From "Aquanamitas" of Spring 95

we extract this original idea by

Julie Mazo, with some music thrown in for free :



AND THE MEEK SHALL INHERIT THE EARTH

And then they will attempt to fix its pollution, depleted forrests and similar destruction, save some almost extinct species, seal up ozone holes, rehabilitate natural balance and generally tidy up the planet. No wonder not many people want to be meek, with a job like that ahead!



On a slightly more serious note, we take a citation from Margaret Mead (plus comment) out of "Aquarian Alternatives" of Jan. 95, boiling it all down to **ONLY ONE REAL PROBLEM !**

But the great anthropologist, Margaret Meade said: "Never doubt that a small group of **THOUGHTFUL** committed citizens can change the world. Indeed, it's the only thing that ever has".

I believe we have only one real problem on our planet. We don't know how to relate well to others. If all people knew how to relate well to fellow humans, we could quickly solve every other problem. But because we compete against each other, we have little power and are easily controlled by governments and the media that Mumia writes about above.

In this society, even the wealthy are insecure. They fear losing their wealth. They fear disease and death and they are lonely, not knowing if people love them for themselves or their power.

In today's culture, education is failing. Children are too tense to learn. Educators rarely understand that and pressure kids to learn. Tension rises and learning decreases further. For the two billion youth in poor countries, there will be few schools. However, new technology can now put 72 minutes of video on a single compact disk. We could build low cost video devices that could teach a common language to all the world and, in that language, teach any other subjects. Such devices using a flat screen with solar power could educate people without any schools at all.

However, few individual families could afford them, but larger groups, living together in community could easily share a couple units and the whole community could learn cooperatively.



Another piece of good advice on how to change the world, comes to us from the same source :

**Aquarian** Research Foundation  
5620 Morton St.  
Philadelphia, Pa. 19144

TO CHANGE YOURSELF AND THE WORLD:

*Always, and in everything, visualize - then expect - the very best. But be prepared to take what you get. The best might come afterwards.*

Lots of fascinating ideas can be found in Australia's "Down-to-Earth" magazine. Here comes a little Quiz you might want to try out on some of your co-communalists :

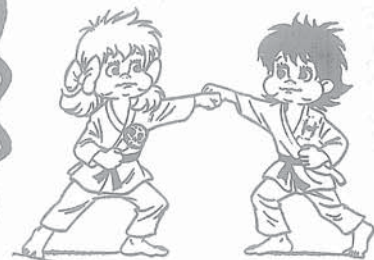
#### Thinky Thinky Rave.....

For those who like a bit of introspection just for the fun of it, grab yourself a partner and have a go at the following 12 requests.

1. What would you like most to be? To know? To do?
2. Why wouldn't you change places with any other human being?
3. What do you look forward to?
4. What do you fear most for the future?
5. What has been the most unhappiest moment of your life? The Happiest?

6. What do you consider your weakest characteristic? Strongest?
7. What do you like most about yourself? Dislike most?
8. Make a list of your (a) likes; (b) dislikes.
9. What is your attitude to Art today?
10. What is your world view? 11. Why do you go on living?
12. If you died tonight what would you feel most cut off from?

(We would be pleased to print any anonymous answers that were interesting enough! - Nimbin News Collective).





The Bruderhof's  
"Plough" (USA)  
has to offer us  
some very prac-  
tical advice,  
taken from  
their rich (and  
successful)  
educational  
experience :

### Guidelines for Adults

If a child in our community behaves in my presence in a way that I perceive as inappropriate or dangerous and I lovingly intervene, our community family is strengthened. I, therefore, strive to demonstrate personal responsibility for the children in my community by:

- my own positive example,
- upholding the following children's guidelines with justice and integrity,
- but without violence or verbal abuse, and by
- empowering others to do the same.

In addition, I agree to supportively inform parents (and other individuals when appropriate) when I have been involved in or have witnessed a disturbing (or inspiring) incident with a child of theirs.

### Guidelines for Children

Children are held accountable to:

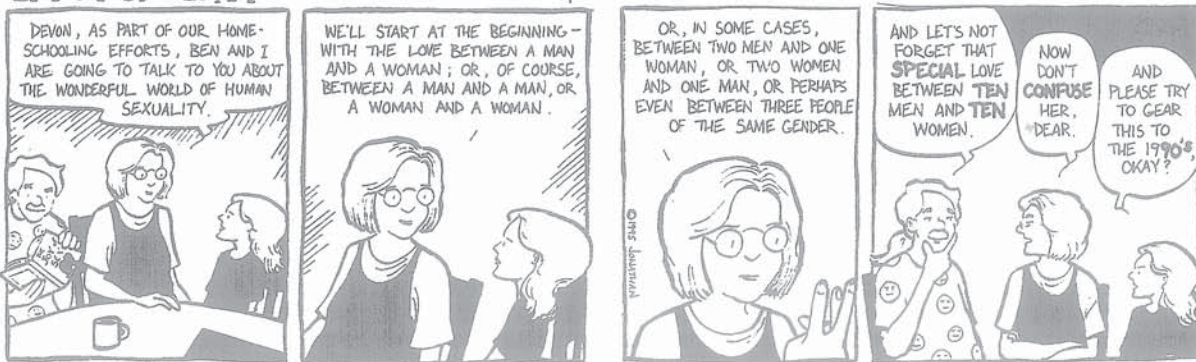
- respect others' property,
- abstain from intentional physical or emotional cruelty to others, and
- be sensitive of their own and others' personal boundaries and safety.



Well, sometimes a little cartoon can be quite able to carry a message, this one is cut out of "Communities" No.87 (made by Jonathan of Twin Oaks) :

### LIVING IN SINCERITY

#1



Now, let's consider a few ideas about communal property: first this one, copied and translated from "Francesco" of April 1994 :

### Communal possession - Personal possession?

"God has ordered that all growth should provide for all communally - that the earth should, in a way, be a collective possession. Only acts of violence by the individual have created special privileges. Let no one call that which is common property his personal possession. Whatever exceeds the immediate needs of the individual, has been violently acquired.

(Ambrosius from Mailand, Father of the Church, died 397 A.C.)





For those who still believe that it's all a matter of nurture, here come some interesting ideas from Community Service Newsletter of March 95, by Daniel Greenberg :

If there is anything that research on the informal education of children in community has consistently borne out, it is that these children are exposed to a LOT of social interaction. In addition to all the interaction with community members the children of communities that are fairly well-known have opportunities to share experiences with visitors from around the globe. Early independence and autonomous behavior are highly valued in most communities and, as a result, communal children generally learn to talk and reason quite early.

Most children in our society have very little exposure to the world adults live in. In community, however, the joys and struggles of adult work and life are not

hidden from children. They may witness a birth one day and help with a funeral another day. Children see adults building houses, building relationships and political structures--things that are all too often mysterious during childhood. Children in community have frequent opportunities to come to terms with the realities of life and learn to share, endure, and live with others.

In conclusion, communities provide environments for their children that are safe, supportive, and social. While formal educational programs are difficult to create, simply living in community provides many educational experiences for children.

Again  
"Down-to-  
-Earth"  
(where do  
they all  
get it  
from?)  
this time  
from Sept.  
95 - some  
sparkling  
little  
gems :



THOUGHTS FOR THE MONTH.

Nature in time will cover the abandoned car with wildflowers.  
But she cannot grow a new brain in the bigot's head.

Never try to teach a pig to sing. It wastes your time, and annoys the pig.

People should have faults. Otherwise they are competing with God.



And more of the same -  
not to be missed !



22 IT'S ALL BLACK & WHITE

Dear White Fella  
Coupla things you orta know.  
When I'm born, I'm Black.  
When I grow up, I'm Black.  
When I get sick, I'm Black.  
When I go out in a sun, I'm Black.  
When I'm cold, I'm Black.  
When I get scared, I'm Black.  
When I die, I'm STILL Black.

But you my White Fella.  
When you born, you Pink.  
Then you grow up, you White.  
When you get sick, you Green.  
When you go out in a sun, you Red.  
When you get cold, you Blue.  
When you get scared, you Yellow.  
And when you die, you Purple.

And you've got the cheek to call me coloured!!





Finally,  
some real  
easy and  
useful  
answers  
to hard  
questions:



# The Friendly Guide to Safe Fax

DR B. COMFORTABLE ANSWERS SOME OF YOUR QUESTIONS



- Q: Do I have to be married to have fax?
- A: Good Lord, no. People who hardly ever fax their wives will spend most of their working lives faxing complete strangers.
- Q: My parents say they never had fax when they were young, and were only allowed to write memos to each other until they were twenty-one. Is this true?
- A: Yes, but why worry about boring old twits like them?
- Q: If I fax something to myself will I go blind?
- A: Certainly not. As far as I can see.
- Q: There is a place on our street now, where you can go and pay to fax. Is this legal?
- A: Yes. Many lonely people have no other outlet for their fax drives and must pay a "professional" when their need for fax becomes too strong.
- Q: What are the consequences of indiscriminate fax?
- A: Very high telephone bills.

Now we'll be  
awaiting your  
(faxed?) comments !



Have FUN ! Shalom - Joel Dorkam

## TOURING COMMUNITIES



### First leg : Europe

Volunteering for one year at Kibbutz Chulata in the Galilee, working mainly in the gardens; six months at Moschav Magen Sha'ul in the Yesreel Valley, picking flowers; and six months at Kibbutz Kfar HaChosh, near Nazareth, working in the bakery - this was my experience of Intentional Community until last year, when my wife, Kibbutz-born-and-bred, and I decided to take a year "off" and visit communities around the world.

### Netherland

We first visited with the "ELIM" Evangelical Community, in the village of Doorn, near Utrecht in the Netherlands. There are two couples, with children, and two single men living in a large house surrounded by a magical garden, full of secret paths and streams, grottoes and patios. They hold weekly prayer services for the wider community and make their living from a technical planning business.

### France

From there we travelled to L'ARCHE community in Paris, where we were invited to share with them their Friday evening meal. Despite language difficulties, we were welcomed very warmly by all the residents of the house. There are two L'ARCHE houses in Paris, with about 8 people living in each and 4-5 volunteer assistants, working on a rota basis. If indeed "The health of a community can be measured by the quality of its





welcome to the unexpected visitor", L'ARCHE would certainly get ten out of ten. They accepted us as part of their larger family, showed us their rooms and art-work, played games with us and taught us their songs; all this through signs, with little talk. Regretfully we had to leave after only a few hours, yet with warm hearts and smiling faces.

## England

-----  
From here to England, where we had arranged to call at the REDFIELD community (in north Buckinghamshire) for one of their visitors days. This Victorian mansion and 17 acres of grounds and outbuildings seem an ideal setting for communal life. It is rurally situated, yet close enough to the nearby village not to be isolated. At the time of our visit, 11 adults and 11 children were living in the

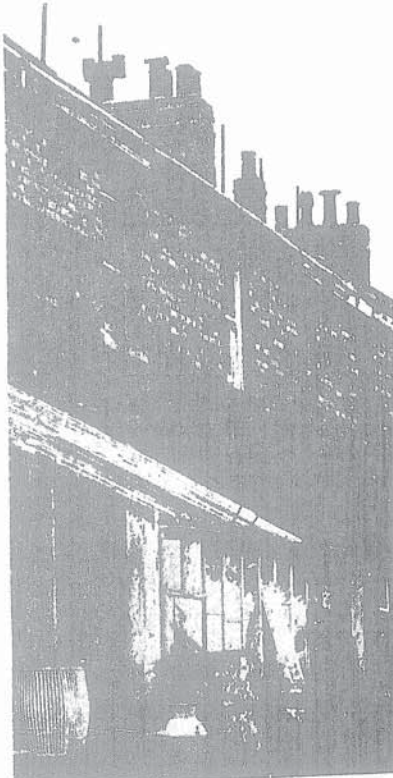
housing co-op, and they were looking for new members.

On a cold and rainy spring day, we were warmed and dried in the bustling kitchen and helped ourselves to a welcome hot meal. Touring the ground, we saw the seminar and conference centre and the developing Prema-culture garden and re-forestation programme.

Most of the Redfield people were very busy, some are worried that the communal work load was getting too heavy. The housing repairs were being neglected and a communal aim was felt to be missing. But the potential of a place like REDFIELD is great, and we hope that the burst of energy and input needed will be discovered, and a thriving community established.

\*\*\*\*\*

Four very warm days we spent at LIFESPAN in the wilderness of the Yorkshire hills, where two rows of terraces of old railway workers' houses are run by the workers' and housing co-operative. At the moment the place undergoes many changes: there are only 3 members, with 5 or 6 long-term guests; the printing business has been dismantled. We sensed a general feeling of despair, but the people there believe in a spirit which will encourage them in their endeavours and were planning next seminar week and a summer of communal garden work.



All Lifespanners receive state benefits, eat together and live their dreams. To the outsider, Lifespan appears very much as a "New Age" commune, lacking somewhat in direction, but it was a happy place with amazing potential. \*

We also paid several visits to DARVELL and BEECH GROVE, the two Bruderhof communities in South England. As customary, we shared their schedule of work and other communal activities. With each visit we had a chance to talk to many wonderful brothers and sisters and felt more and more at home.

In the U.S.A. we spent six good weeks in another Bruderhof community, joining in every part of their life.

Simon and Zohar Chamberlain,

Kibbutz Kishor, Mobile Post Maaleh HaGalil, 24952 ISRAEL



# The Rise and Fall of the People's Chinese Communes

( End of last issue's article )

## The Way of Life in the Commune

Early every morning, as one of the leaders of the "production-small-team" rang a bell hung on a big tree, all the laborers assembled under the tree and received instructions from the leader. Male and female peasants enjoyed working together in the fields, with much talking, laughing, singing and even wrestling for enjoyment. The leader rang the bell three times to rearrange the farm work schedule of each laborer..

A peasant in China did not have a lawful weekend or holidays, even rainy days occupied with political meetings. If peasant wanted a holiday, he had to obtain the permission from the leaders.

Movies and local operas that were often put on by the peasants themselves were the main cultural activities in the rural areas, but the programs had to be revolutionary and political; this was seen as a major means of imbuing peasants with communist and socialist ideology.

## Politics and Ideology

The ideology of the peasant had to conform absolutely with socialist and communist ideology and that dictated by the leadership of the Party. In the commune, there was no exploitation of hired workers, every person was theoretically equal in social rank. The distribution principle of the commune was "from each according to his ability, to each according to his contribution."

## Conclusions

There are many complicated and overlapping reasons for the disintegration or failure of the people's commune in China, but the paramount causes may be summarized as follows:

- 1) The poverty of the peasants contributed to the collapse of the commune.
- 2) Unlike the Kibbutz or Moshav, communist and socialist ideology does not stem from the peasant himself, or, but rather from the leaders of the Chinese Communist Party. It was the leaders that led and induced thousands and thousands of peasants to accept the ideology and put it into practice.
- 3) The people's commune, as a life style, undoubtedly has its own raison d'etre for its existence and development, but this justification did not exist in China in that time. What is of paramount importance is that it is dangerous for a state or country to force its people to accept an ideology and to put it into practice. Diversity in ideology is a prerequisite for stability and development in society.
- 4) Ideology is an important factor for existence and development of the commune, but not an exclusively decisive one. Economic development and material wealth is a mainstay of existence of and development of ideologies.



(Also published in Kibbutz Trends)

by: H a n x i a u



## From Our Desk Top

Since last CALL (No.7), a good many letters have reached our desktop telling us how important our networking efforts really are. Amiram, the Kibbutz Artzi secretary, put this very succinctly:

"In this chaotic world, rushing madly into the 21st century, it is more vital than ever that communal life is there, an available alternative to the failing "free" market society. The ICD (International Communes Desk) is to be recommended for its activities which make clear to everyone that communal life style is a already worldwide trend".

Let me pay special compliments to two important tools furthering Community networking: The F.I.C. "Directory" (see "odd ad" in CALL No.7), and the new "Diggers and Dreamers" for 1996/7. Both publications are practical and reliable "guides to co-operative living". "Diggers and Dreamers" carries detailed descriptions of the communities in England, Scotland & Wales and also includes a shorter "Overseas" section. Valuable feature articles include : Towards Intentional Community, The Value of Art in Community, Communes and Lovestyles and many more.

Due to our small budget, we cannot render all our services free of charge any more.

From now on we shall send CALL only to SUBSCRIBERS (\$15 a year = two issues) or to groups who send us their publication on a reciprocal basis.

We hope to hear from you!  
In co-operation, yours

Shlomo Shalmon , ICD Secretary



## Editorial

Life in community goes on and I am delighted with it one day and despairing the next.

I'm warmed and delighted when I watch the young adults, including some who left with disenchanted parents, come back to touch base and own Centrepoin as a home to come and go from. It seems a breathtaking richness to know that all I need to do is to physically stay here, passing the time doing my bit, and they will keep turning up. Just recently, apart from the Teenage Breakfast, we had Matthew Hesketh and Jacob Oakes separately turn up out of the blue after three years. They were both warm, strong young men who found a welcome that lit them and everyone who knew them up for days. Passing on of the verbal history is ensured as children who were babies when they were last here and recent members hear the stories their coming sparks off.

Despair takes its turn when I see our low meeting attendance, especially at the Monday night meeting which has traditionally been for clearing 'stuff' away and getting ever closer to one another. More despair when I hear of a new

member ignoring our membership criteria and withholding a 'parachute' fund. It's easy for me to understand the wish to do that.

When I despair I am afraid the community will not survive. Then I follow another small ritual of imagining that it doesn't survive, the Centrepoin Community Growth Trust folds. Always I imagine that the most realistic consequence would be to find myself with a group of the people left, with no money or property but with the determination to live in increasing intimacy together and with the door open for others. Then, I am absolutely sure, we would put our all in to make it happen. There would be no choice just as there wasn't in the early days here.

I'm very attached now, though, to this beautiful piece of land with its birth trees that each of the children born here can find.

• Barbara Kingsbury, Editor



Centrepoin Community  
P.O.Box 35  
Albany  
Auckland 10  
NEW ZEALAND





Mr. Yoel Darom, Editor CALL,

We are submitting the two recent issues of our newsletter, Camphill Clarion, for possible inclusion in your publication.

We appreciate the value of bringing together and publishing the variety of possibilities for intentional community, and send our best wishes for continuous success in this endeavor.

C. Pietzner, Camphill Association  
of North America, 224 Nantmeal Rd.  
Glenmore, PA 19343, U.S.A.

Dear Yoel, Yoel and Shlomo,  
Thank you for keeping us informed.

T.I.Bennet Williams, Fellowship for  
Intentional Community, P.O.Box 814  
Langley, WA 98260, U.S.A.



Dear Shlomo,

Thanks so much for your reminder for connection. Here is the \$15 subscription...

We are preparing our next newsletter now... We are just celebrating 25 years in this project, and are now closer to our goal. Out of our annual CLOWN TOURS to Russia we have gotten involved in creating orphanages there where kids are safe from abuse... Please stay in touch! In peace -

Patch, Gesundheit Institute,  
6877 Washington Blvd.  
Arlington, VA 22213, U.S.A.

\* \* Congratulations to your 25th Anniversary! The Call editors

Mr. Shlomo Shalmon,

Thanks very much for your letter. You are right - I appreciate your operation's being decentralized, coming from so many different communities, as ours. My intention is to have an exchange with CALL regarding both our publications: the Directory and the Magazine. Cordially,

Diana Christian, Editor  
Note our new address:  
Communities Magazine, 138 Twin Oaks  
Rd. Louisa, VA 23093 U.S.A.

Dear Mr. Shalmon,

Thank you very much for the background information and addresses you have sent me regarding volunteer life on the Kibbutz, especially after having heard different reports as to what Kibbutz life would be like. However I am hard working and nearly always have a smile on my face... (It has just been snowing here - bet you don't get that in Israel!)

Simone Gardner, Stratford-upon-Avon  
England

Dear Shlomo,

Thank you for your letter and copy of CALL. Yes, I would very much like to be put on your mailing list. Many thanks,

Hamish Stewart, Gaia Villages  
Skyumvej 101, DK-7752, Snedsted  
Denmark



Dear Mr. Shalmon and friends,

Thank you very much for sending us a copy of CALL. It is read here with great interest... We include a copy of our publication. With all good wishes, sincerely,

Anne Horan, Glencraig Camphill  
Community, Craigavad, Holywood  
Co. Down, N. Ireland, BT180DB



Dear Friends,

Forgive us for not having responded earlier to your wonderful letter too many months ago. Thank you for sending us your newsletter and information of your work.

You have our permission to use information from our magazine - which we will send you on a regular basis - as long as you give the source. We wish you a peaceful and just 1966.

Richard Deats, Editor Fellowship,  
Box 271, Nyack, N.Y. 10960 U.S.A.



New Book :

=====



All the members of the International Communes Desk and many of the sociologists active at the Yad Tabenkin Research Center met to celebrate a new book by the name of Niederkaufungen, by Shlomo Shalmon (as yet in Hebrew only).

Avid readers of CALL may remember both names: Niederkaufungen is a German secular community near Kassel, which we have mentioned more than once in these pages, and Shlomo is none else but our well-known secretary of I.C.D. The book, which describes in depth the life, organization, achievements and problems of the commune was written after a lengthy visit there by Shlomo and his wife Naomi. It was well received here in Israel, especially by Kibbutz readers. As soon as the translation is ready, we shall let you know.

Yoel Darom



# 6 REASONS NOT TO SUBSCRIBE



From: Long Term Resource Centre  
Pretoriusstraat 18-1  
1092 GG Amsterdam  
The Netherlands

For the first time in three years you can get a newspaper IN ENGLISH from LONGO MAI community, which is dedicated to re-settle long-neglected highlands in France, Suisse and Austria.

Address :  
European Co-operative  
Longo Mai, B.P.42 04300  
Forcalquier 15N, France

Grundprinzipien der  
Kommune Nieder-  
kaufungen:

- Gemeinsam leben und kollektiv arbeiten
- Gemeinsame Ökonomie
- Entscheidungen im Konsens
- Abbau kleinfamiliärer Strukturen
- Abbau geschlechtsspezifischer Machtstrukturen
- Linkes Politikverständnis



Kommune  
Niederkaufungen  
Kirchweg 1  
D-34260 Kaufungen  
Tel: 05605-80070



Groß-Chüden, 15.04.1996

Silke Hagmaier

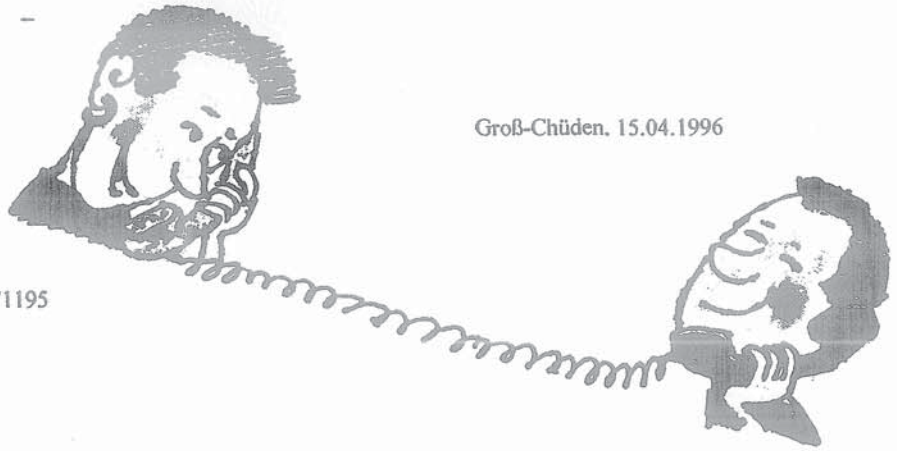
Ökodorf-Projektzentrum

Dorfstr. 4

D-29416 Groß-Chüden

GERMANY

Tel: +49-(0)3901-471227 Fax: +49-(0)3901-471195



*Dear friends,*

I need your help!

My intention is to edit a european-wide communities directory of intentional communities (projects for cooperative living) and ecovillages. Our normal way of living is about to destroy the natural conditions for life on earth. Intentional communities are groups of people experimenting with ways that will eventually lead society out of the ecological, social and economical global crisis. Therefore they have an important role as models of change for the future. I believe that those in mainstream society would benefit from having models for an alternative life-style - models such as communities. Developing further contacts between wider society and the communities with the aim of making their knowledge and ideas more accessible as well as intensifying the contacts between the communities will help this process. The communities directory is a first step on that way. If you agree, you can support my work in the following ways:

- **By sending me addresses from any ecovillages and intentional communities** that you know of (whether or not they be ecological). It would be very helpful if you could give me names of individuals (one member per community) along with the names of the communities because it is usually easier to get a reaction when people are addressed personally rather than as a group (**contact person**).
- **By sending me addresses from any people or institution or network** that know the local communities-scene anywhere in Europe and can provide me with further addresses. My next steps will then be to send detailed questionnaires to the communities and feed the feedback into a data-base. The directory itself will be published this summer.

The directory will be sold throughout all of Europe as a little handbook, listing several hundred communities (addresses and descriptions). This data-base of already about 600 listings that I am working on right now is the basis for the directory. The greater part of the listed communities are German, though. In order to make this a really interesting and complete european-wide directory, I rely upon the help of you and many others throughout Europe!

This data-base will eventually serve as the basis for a European network of intentional communities and ecovillages that is forming now.

**About myself:** I live and work in an ecovillage community with about 50 members. We plan to build a self-sufficient ecovillage for up to 300 people. I have personally been quite engaged in the founding process of the German communities network and I am sincerely interested in a european-wide network of communities and ecovillages. My work for this directory is supported by EVEN\*.

I hope to have given you a clear picture about my plans and I look forward to hearing from you, before April the 30<sup>th</sup>, if possible. Wishing you the best for your work and may the sun shine in your heart,

*Silke Hagmaier*



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Name of individual or contact person \_\_\_\_\_

Phone Day/Evening: \_\_\_\_\_

Group name or affiliation (if appropriate) \_\_\_\_\_

Street  
440

City/Town \_\_\_\_\_

State/Province \_\_\_\_\_

Zip/Postal Code  
(2.1)

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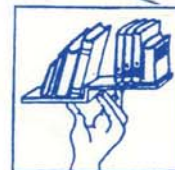
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