

C.A.L.L.



ICD — FEDERATION
International Communes Desk

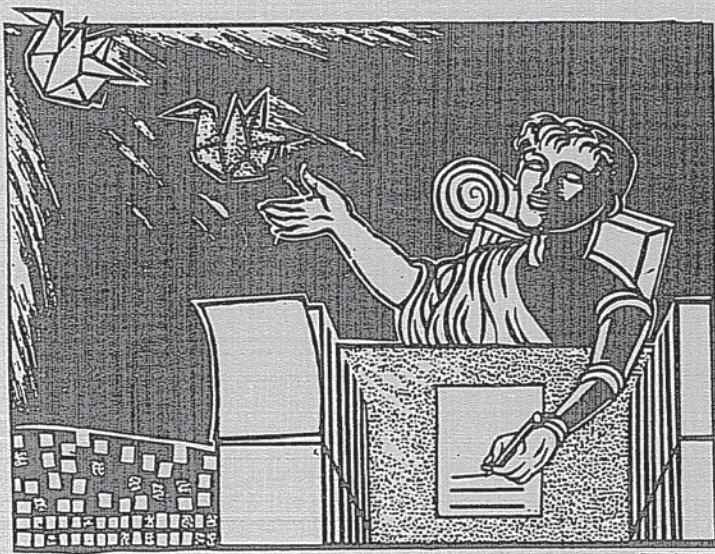
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Winter 1996/7



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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MAKING SINAI BLOOM

- 3 -

An idealistic group of young Egyptians heads out to the Sinai desert for an experiment in collective living.

By Sue Fishkoff

The van pulls up to the front door of the communal building, and a dozen young, barefoot, sun-bronzed workers pile out, talking and laughing as they head inside. Minutes later, they sit together around a steaming plate of spaghetti, wolfing down the food as they listen to a visiting professor exhorting them to "go out and make the desert bloom."

On this land, they pledged to work cooperatively to build a community aimed at sustainable development. Its economy will be based on collective ownership of the means of production, although homes will be individually owned and small private, income-generating projects will be permitted. Its power will come from renewable energy sources such as biogas plants, solar water heaters and photovoltaic (PV) solar systems.

It's something that's never been seen before outside Israel.

"Some people who heard about this place said it was just like a kibbutz, and I asked, 'What's a kibbutz?'" says Dr. Salah Arafa, engineering professor at the American University in Cairo and a moving force in the creation of both Basaisas. "Then I sat down and studied the kibbutz system and I discovered that although we have some things in common, there is much we do not share."



Young men listen to lectures by professors from Cairo, who encourage them as they forge ahead on their idealistic path.

"We can learn from the kibbutz system, and from the problems they've encountered."

"The idea is the same: a group of people who work and live collectively. But we also have private ownership, and we protect individual decision-making. Inside your home, for example, you can build what you want, so long as the group approves."



The five women and 29 men, aged 22 to 38, come from low-income families in the region of old Basaia. Some of their parents enjoyed the social and economic development brought into old Basaia 20 years ago by a group of idealistic young experts and social workers, including Arafa. Basaia's second generation, unlike other unemployed graduates who leave to find work in other Arab countries, is heading to the Sinai desert to carry the experiment a step further.

The community is called New Basaia, and it's being promoted as a "desert eco-community" on the Sinai coast, about 180 km. northeast of Cairo.

In late 1992, 28 young male university graduates from villages in the Nile Delta governorate of A-Sharqiya formed a group with the aim of heading out to the desert to build a new kind of agricultural community.

They all hailed from the area of "old" Basaia, a 20-year-old social experiment in an underdeveloped Delta village. Educated in law, science, computers and other specialties, they were unable to find work near their homes.

Arafa drives out to New Basaia from his home in Cairo several times a month for the weekly Friday workers' meeting.

He stands on the roof of the site's communal building – so far, the only completed structure – and describes for visitors the planned layout of the future community.

All farmland, domestic animals, farming equipment, energy systems and other major property are owned collectively, and everyone puts the same amount of money into the communal pot for those purposes, about NIS 2,000 per year. This system was created to help the core members, like Seoudi, who arrived virtually penniless and who are working at the site to pay off their annual debt.

Next, they planted acacias and sazwari trees to mark the main roads and act as windbreakers. Then they planted 200 dunams of olive trees and 60 dunams of wheat, which they are harvesting this year for the second time. They sell the wheat in the nearby countryside and to purchasers in old Basaia.

Next to the main building, which contains the kitchen, "bathrooms, meeting room and two communal bedrooms, they have already laid foundations for the first four permanent members' homes. The homes are to be close together, he explains, so all household waste can be recycled into the two biogas systems that will generate gas for cooking and fertilizer for the fields.

Far in the distance stretch the 2,600 dunams that will eventually hold 70 single-family homes, and the orchards, field crops and farm animals that will provide most of the members' income.

The founders first broke ground in early 1994, to dig a well. "The water's a little salty," Arafa says with a grimace, noting that the Gulf of Suez is just a kilometer away.

Eventually, homeowners who work outside the community will be allowed to keep their salaries, so living standards will be similar, but not identical.



New Basaia will also include small – an open pit, it's forced into an airtight tank where it ferments, producing energy-generating methane gas and dried, nitrogen-rich fertilizer.

All laborers employed within the community today are paid the same wages. Those laborers who are also future homeowners are "encouraged" to put their wages back into the collective pot, but there is no coercion.

Anyone who chooses to leave the community must either replace himself with a family approved by the group or give his land back to the collective.

"We're trying to create a system that preserves individual freedom, while serving the needs of the group," Arafa explains.

On one recent Friday, 20 young workers - future homeowners and hired laborers - gather in the communal meeting room, where they are being addressed by a group of Cairo professors and entrepreneurs interested in investing in the community.

Some of the adults lecture the youths on how to draw up a group work schedule, how to rotate unpleasant jobs, and how to make sure their shifts are covered when they're off the site - basic practice on any kibbutz.



Children await lunch near the stove (above) which is powered by Basaisa's own biogas system (below).

It was a conscious decision to remain financially independent, he claims. But now that the project is clearly moving ahead and has set its own direction without outside intervention, Arafa has begun seeking funding from international nongovernmental organizations.

The first group Arafa approached was EcoPeace, a two-year-old consortium of Israeli, Palestinian, Egyptian and Jordanian environmental nongovernment organizations. He suggested New Basaisa as a model for the establishment of similar communities powered by solar and other alternative energy throughout the Middle East.

"We trained our young people to be environmentally conscious and collectively conscious from the beginning, because we have limited resources and we need to share," he explains. "Environmental concerns, because they cross borders, are an excellent way to create partnerships between people in the same settlement, in the same region and, finally, in the same world."

The future residents of New Basaisa are aware of the significance of their experiment. "I feel like a real pioneer," declares Mohammed Seoudi. "When NGOs visit us, they say we're providing a good solution to common problems in the region."

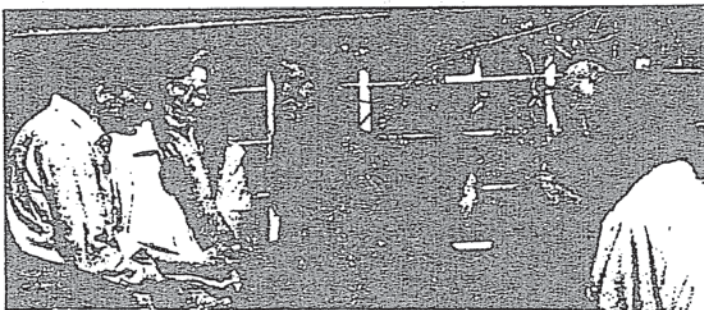
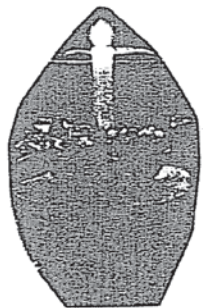
THE JERUSALEM POST MAGAZINE

—The Findhorn Foundation—

The Findhorn Foundation is part of an international spiritual community living, studying and working together in the northeast of Scotland. It was

The Findhorn Foundation

The Park, Findhorn,
Forres IV36 0TZ
Scotland
Tel: 01309 690311



Experience Week is the programme we use to share our way of creating community and living our spirituality with guests from many countries around the world.

During the week you will become part of the community, working in one of our departments: the kitchens, gardens, homecare, maintenance and others. Work is an integral part of our life here, through which many of our spiritual lessons are learned, and for this reason the working sessions are an essential part of the programme.

The rest of the time we welcome you to experience yourself anew through meditation, Sacred Dance, games, and time spent in nature. These group activities aim to broaden your understanding of the Foundation and to create a loving and supportive atmosphere in which each participant can unfold into their full potential. Within this safe space, personal sharing is encouraged to facilitate a deeper integration of the individual experience.

It is a full week, and we ask you to come with a willingness to meet others with love and respect, to share yourself openly and to participate fully.

... for many people a time of **personal transformation**
... a deeper sense of the **sacred** in everyday life
... **life** here is the classroom

**Beginning every week except: 19 October;
2, 30 November; 14, 21, 28 December;
11, 18 January; 1, 8, February; 1, 15, 29 March**

If this is your first time here, we ask you to participate in an Experience Week before taking part in our other workshops and courses.

When you book your Experience Week, please write a letter telling us about yourself, your spiritual background, if any, and why you want to visit. (Most people write between one and two pages.) Please enclose your letter with your deposit and

Application form (p. 33).

Also, please read Necessary Information (p. 32 - 35).

Cost: £235-335 includes meals & accommodation

Applications

Since Experience Week is often fully booked, we advise you to apply well in advance and to wait for the confirmation before you travel. It is important for you to be present for the first session of the week, which begins early Saturday afternoon. Please arrange your travel plans so you can arrive at Cluny Hill College between 10 am and 12 noon on the Saturday that your programme begins.

CHANGE ? YES - BUT HOW

Ex-American kibbutzniks speak their mind

During the last decade most Kibbutzim have been travelling along a one-way road that leads toward a less collective and more privatized, individualistic mode of life, named the "New Kibbutz". There is no doubt that this trend weakens the social fabric of the Kibbutz as a closely-knit community, and many oppose it - but feel that it is much more powerful than the old ways and principles, which had characterized the Kibbutz for over 70 years (three generations!).

What can be done to stem the tide? To reverse - or at least stop - this ongoing fatal tendency? The debate is going strong all across the Kibbutz movement, pro and con. Here we present some of the thoughts, which CHAVERIM (Kibbutz-members) of American origin, who refuse to "surrender", have voiced in the "Inter-Kibbutz Committee" bulletin.

Y. Darom

I too came to the kibbutz because of ideology and the desire to create, maintain and advance the principles which I cherished through my lifetime. Zionism and Socialism were part of my very being. For many years after my arrival I had the feeling of oneness with my kibbutz yet, I was not naive and realized that it wasn't Utopia. Something



The kibbutznik today is not the one of forty or even twenty years ago. New generations have been raised with different values which are at times in direct opposition to that of their parents. The youngsters are leaving because they are not prepared to accept that which their parents built and this leaves us with a demoralizing demographic structure. At least, this is true for my kibbutz.



happened in the early 80's however, and maybe even before, that drastically altered the face of the kibbutz as we knew it. Many blame it on the financial difficulties that many of us faced while others point to the chavers desire to keep pace with his city cousins. The materialistic society had arrived and with it the trappings of a "me too" society and a desire to be more in control of our lives as individuals. '

"Changes" are not new to the kibbutz. They have been going on ever since the first kibbutz was established and will continue to do so. Over the years, many kibbutzim, instead of fighting the tendencies towards capitalism and private property have found it easier to turn a blind eye.

I therefore support changes because without it the kibbutz would collapse upon itself through apathy, financial chaos and disillusionment. If it can be saved then "changes" have to be implemented. Sometimes amputation is necessary in order to save the patient's life.

Since "changes" cannot be undone, the question is "how do you live with them?" What must be done so that the chaver can be remotivated?

Unfortunately I do not have the answers but like many others, will welcome some sort of gathering that may, in the least, broaden the discussion and collectively seek ways to create a viable kibbutz based on the values which we believe are relevant today.

M. Sheskin
Hulda





In our kibbutz there are many so called "Anglo Saxons" who knew the USA and Canada during the depression years and also during better times. Many of us had private cars, an apartment, a good job and were part of the "rat race", the blessing of capitalism at its best.

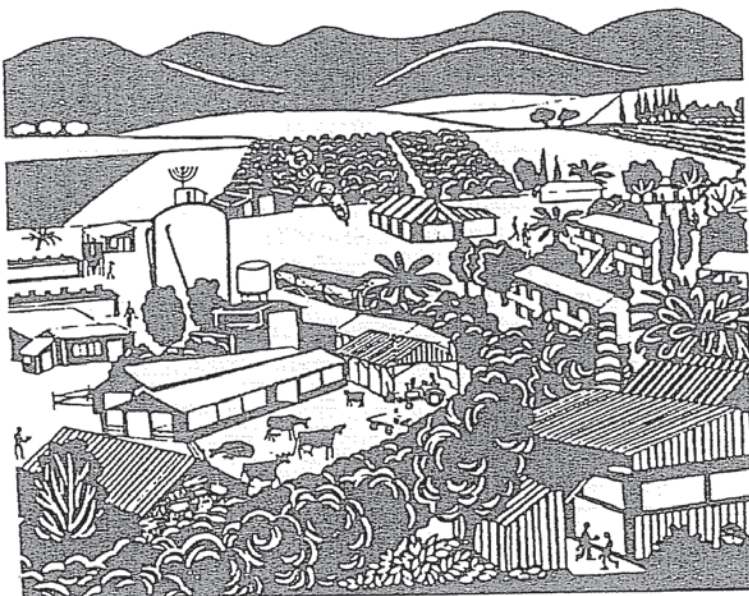
But as Arnold says, we too choose a different way to get away from it. We believed, and still do, in social justice, equality, had dreams of a "better human being" and sharing what we have with people who feel the way we do. In the meantime, we did turn a sand lot, used by the British as a firing range, into a kibbutz, with children; grandchildren; lawns, swimming pool, agriculture, industry and what have you.

We should have a **national** get together, but we feel a gathering like that should have a definite goal. Resolutions, petitions, more empty words to express our feelings about the direction the kibbutz Movement seems to be taking will help very little.

With all the love for the place, our age, childhood friends, friends in the youth Movement and comrades in arms, the time may have come to consider some kind of "transfer". The point being that people who still are not willing to "swallow the drink" that's being prepared for them, can live and work together, without constantly being bombarded with suggestions to return to the "stone age" of human civilization, where everyone looks out only for himself and his own interest. The new "dream" seems to be, to be a wage earner, preferably different wage levels for members of the same community.

Shalom

SARA AND EDDI COHN
KIBBUTZ HATZOR



In our talks we must also remember that these changes are not due only as the result of crisis on the kibbutzim caused primarily by external factors. Much of the pressure for change comes from the young, Israeli kibbutz leadership. The leadership of the kibbutz movements has passed into the hands of these Israeli born members, not all of them we born on kibbutz and not all of them came to live on a kibbutz because of ideological reasons.

So here is what I wish to propose:

We should open our discussion to all kibbutz members, in the hope of having enough supporters to influence the kibbutz leadership.

As we organize, we should be careful to be very clear as to exactly what we oppose and to exactly what we advocate. We must do this in a way that will allow the majority of us to support the proposals while carefully clarifying which changes are beneficial to collective living and which are not.

ZEV ELLIOTT - BEIT ALPHA



What puzzled me most was the fact that our most intense ideologists, political activists and educational theoreticians have accepted this change with seeming ease.

I could pursue this line of thought along many avenues however I think I have made my point. What is missing here, if you have not despaired, is a model of kibbutz life and economy which will preserve its excellent solutions to many of the ills of the market economy and yet survive in a highly competitive, hostile environment. We Westerners (I hate the Anglo-Saxon label) have much to offer from our own democratic experience, open-mindedness and willingness to exercise zero-based evaluation of sacred cows.

Michal Frishberg (Ein Dor)

1. Communes Doing Well in Germany

- 7 -

As we are dealing in this issue of **CALL** with the very active communal scene in Germany, I wish to acquaint you with an important new book "DAS KOMMUNEBUCH" (The Commune's Book) which was published (in German) during my recent stay at the Bielefeld University.

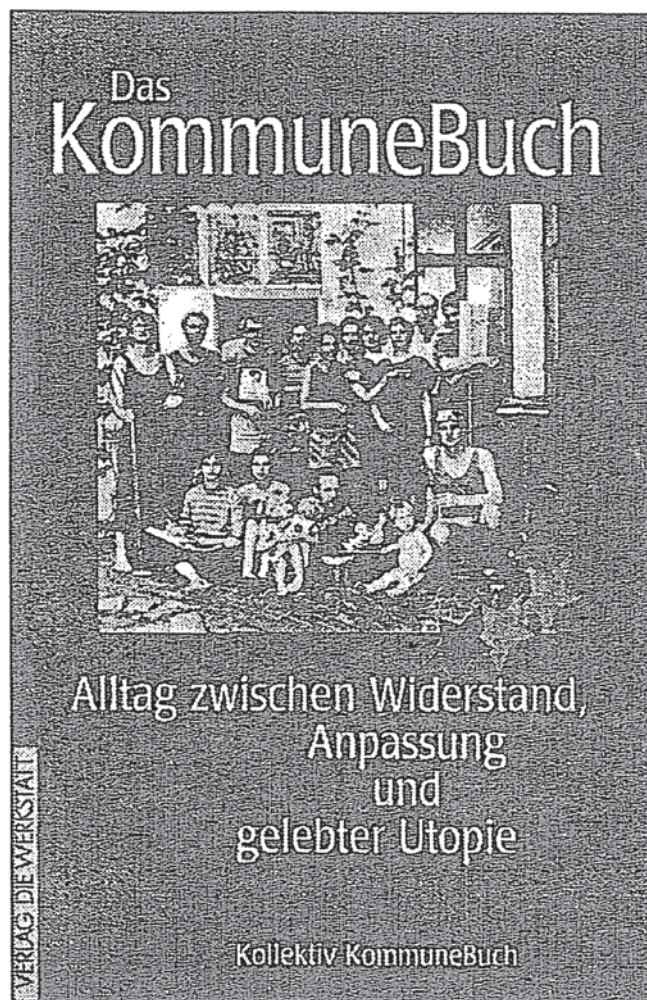
I translate part of the blurb:

Once the communes were thought to be a "Burgher's scare" - but no longer! Today about 130 alternative projects live quietly both in cities and on the land all over Germany, West and East. In fact, in the former "communist" part they develop now real fast (after having been forbidden there for 40 years!).

The early German communes were founded in the sixties as a spin-off from the radical students' movement of those days (Rudi Dutschke, "Red" Danny and others). These people "emigrated" then mostly to the countryside "to get away from it all".

The basic principles of those early days haven't changed that much: most of them practice income-sharing, biological agriculture, a collective household, struggle for real equality for women, an ecological lifestyle and production. They are characterized by non-dogmatic leanings towards the left, mostly anarchist and non-violent political activity. There is a conscious opening to the general society, tending towards possible influence, especially in spheres of environmental protection and help for the third world.

The eleven author-members are purposely short on theory. They prefer to tell us about day-by-day realities of life in community: the problems of collective working and sharing, the difficulties of



non-hierarchical decision-making, the very real conflicts between the sexes, the practice of a new kind of collective child-rearing, and the far-from-easy procedures of proper ecological housing and cooking. An additional problem for the many secular communities: the search for an alternative, non-religious spiritual basis.



During recent years more and more of these new projects have been set up in an urban environment, presenting the truly humane

alternative to the ills of the big city by building intentional communities of human solidarity.

The book (albeit in German) aims to reach all those who are aware of the dismal failing of the consumer "throwaway" society of the Western welfare nation-state and wish to acquaint themselves with alternative ways. Whoever is interested in obtaining the "Kommunebuch", or better still - bring it out in English, is invited to contact me.

Shlomo Shalmon, I.C.D. secretary
Kibbutz Gesher 15157 - Israel

Published by Die Werkschaft, Goettingen,
304 pp. , Price DM 28.80, sFr 29.80,

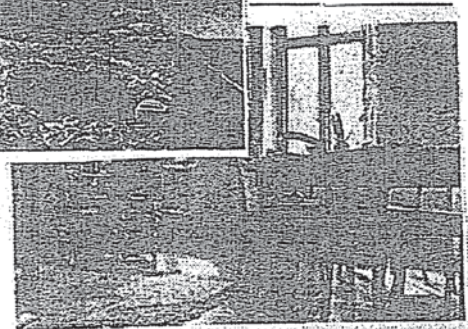
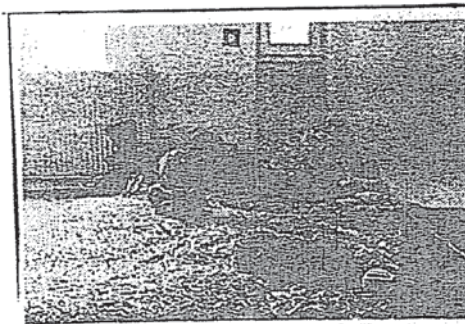


2. 13 years in the Zorrows community

When we signed, in August 1983, the contract for our house in North Berlin (which was about to be demolished) our life was rather improvised and even chaotic. We had found each other in our search for a form of self-management, far away from the nuclear family and single life, dreaming of a community and its political praxis and responsibility. At that time we were a group of couples and single people, eager to exchange the constant pressures of daily life for a way of life of continuity and reliability in a collective.

We never called ourselves a "Commune" and preferred the term "Living-community". What we wanted was not so much a joint economy, but mainly living together in one house (which we had to change a lot in order to fit our needs. Small groups or individual members are active in different political fields such as the Peace Movement, anti-racism and anti-fascism.

Today we count 22 adults and 5-7 children. - Many decisions about our common life developed through practical experience. We did not approach our new community with a ready-made concept, and had to struggle again and again for practical solutions. One aspect was clear to us from the start:



Finances

The principle of consensus - and the right of veto, for the group at large and for the smaller groupings alike.

Responsibility for the household

For 13 years we organized our life in the large group - without definite plans for building and housework - on a voluntary basis, but I have my doubts if this is always the right solution. The readiness to take on responsibility was and is not equally shared.

A special distinction developed in the course of time: those who hold a steady, well-paid job, are rarely at home and participate much less in household chores. The jobless, as well as parents who have to look after their children, stay at home and do much more than their equal share.

We had a lot of ideas about joint, shared ventures, but nothing came out of it and as yet we do not have a collective economy. Everyone looks after their own income. That's why we don't keep a common kitty, but draw rent from each member, as well as a sum for food, cars, joint journeys, political activities and some other items. This model has been in practice for eight years now...

*

All these years we have been living together, not married, knowing each other very well, sometimes going through heavy quarrels, but realize that we gave much to one another. We seem to be happy with our rich communal life.

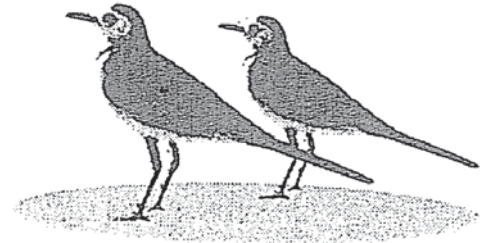
ZORROW , Pankow e.V.
Gruentaler Str. 38, 13357 Berlin

(from KOMMUNJA)

3.

OekoLeA

Ecological Life and Work Community



The Ecological Life and Work community (OekoLeA) was founded in 1990, after Fritz Vilmar had invited people to the Oekodorf offices to participate in a meeting on "Risking Commune!". Later that year the OekoLeA association was founded and registered as nonprofit-making (community beneficiary). Our object is to set up a project in the periphery of Berlin, where people will live and work in a framework of self-determined ecological and social responsibility.

We are in the process of developing a Communal Household Economy and plan to establish an Education and Leisuretime Center as well as a biological garden.

The association has about 60 members of mixed ages (20-70 years). We have the most diversified interests - artistic, handi-

crafts, intellectual, politics etc. The group consists of East and West Germans and one Israeli, one Irishman, one Californian and 20 children.

Our "Community Codex" (Gemeinschaftsordnung) serves as a basis for our living together. It is based upon:



- * Ecological cultivation, life and economy;
- * Extensive community ownership (buildings, houses, car-pools etc.), common fund and budget (Gemeinsame Kasse), each of us turning over 40-60% of their income);
- * Collective life with children;
- * Variety of housing forms: collective dwellings, community & family houses, single lodgings;
- * Decisions extensively based on consensus, one vote per person;
- * Anti-hierarchic and non-patriarchal behaviour.

Our goals are:

- # Developing of Living and Working together in solidarity and self-determination;

- # Model-Project: we committed ourselves - also in public (parish, county, government) to develop our community as part of a Model-Project that offers the opportunity for ecological-social-studies for all;
- # Interpersonal relations free from power and force;
- # Cooperation in children rearing
- # Mutual help;
- # Integration of the needy;
- # Collective ownership of all plots, buildings and projects, but secured private sphere and personal life-style;
- # Cultural, social and political activities.

ÖkoLeA Klosterdorf e.V.
Hohensteiner Weg 3
15345 Klosterdorf



4.

Don't Underestimate Strength of Money !

Many - if not most - community projects, were conceived claiming that they would reduce the sovereignty of money over human relations. Although we all know that "money rules the world", we are perfectly aware of where the capitalist-patriarchal world economy has led us.

In our future project this should be different, but what should be different and how? No project, fortunately, is identical with another; everyone has its own emphasis and crucial point, but none can avoid clarifying the question how the money problem shall be handled.

One clarification is of course not enough, because over the years we gather experience and desires; priorities change, disappointments and frustrations pile up, and we get wiser...or not.

It is of no importance what kind of economy the group decides to practice. Even in the most extremely individualistic way, where commune members are

sovereign over their income and expenditure, as in Steyerberg, or at a most collective one, where members keep a common budget, like in Niederkaufungen, or any other way of mixed systems - there will always arise open questions, conflict-areas and contradictions.

Therefore groups with an overwhelming individual economy must ask themselves if huge gaps did not open up between their initial attitude to the subject of money and their everyday practice. To phrase it differently: whether or not - through money differences - new social grievances have appeared, even in a milder form, i.e. sex-specific work division, prestige and influence, shoving aside the weaker?



This question is bound to arise, even if the community considers its behaviour as just (surely an antiquated term, but isn't it still the aim of our projects to promote and produce justice?). And if not, what prevents groups from looking for a juster solution?

Frequently groups start with a heavily accented individualistic economy, being afraid that otherwise they might overstep themselves in the initial phase, hoping that growing trust between the members will make it possible to proceed to different economic models. But in reality, there are no examples where this effect was achieved. Any individualistically-minded project stabilizes "fear of losses" and there is no sign of softening the rigid frame.

But it is certainly possible to live in a "project-economy", where some members receive hourly wages of 5 DM for working in ecologic agriculture, while others - according to the same principles and ideas - "earn" ten times as much through seminar-activities.

The strength of common and private socialization to recognize the might of money is stronger than we assume. If we ignore this fact, as if it does not apply to us too, we shall have quite a few surprises coming.

Sven Borstelman

eurotopia

**Kommune
Niederkaufungen**

5. COMMON POT in Niederkaufungen

All goods and services which are not supplied by the Commune to everyone on an equal basis (such as medical insurance, dwellings, food, cars, phone bills and working clothes), are declared to be a matter of preference and individual taste. Each member may take money he needs from the commune's kitty, a drawer called "the Common Pot": containing a couple of hundred DM, replenished daily.

Members and candidates may take out any sum up to 100 DM, write down their name, the amount taken and the purpose of spending it, in a copybook. Children who can write their name and count money may also use the "Common Pot".

Sums exceeding 100 DM can also be used for private spending, but the amount and purpose have to be announced beforehand in the "plenum", and are, of course, subject to the "rule of consensus". In praxis, however, very few of these larger expenses are questioned: all of them were permitted after some sort of discussion.

It works! The largest monthly irregularity (deficit between input and expense) was 7% in a certain week some time ago.

Extract from the book:

Kommune Niederkaufungen

by Shlomo Shalmon

(Hebrew, 176 pp) published 1996 by
Kibbutz Study Center Yad Tabenkin



6. LINDENHOF - and its Many Funds

The Lindenhof was purchased in 1979 by a group of people whose intention was to live amiably together on the land, being self-sufficient and set up some handicraft workshops as well as social institutions (children toddlers groups) in some of the farm buildings.

There are now four children (5-12) and 13 adults (7 women, 6 men) in perpetual motion all over the place.

Our complicate
collective funds system

Whoever said that "most of them are not communes", seems to have forgotten us. To be quite accurate, nor are we: we don't have ONE but several collective tills.

Anyone joining our community has to pay in 3000 DM. This sum will be returned, inflation-linked in case she or he leaves. Nobody is questioned about their personal property, but we are always glad when someone says: Here is some money (under certain conditions).

The most important till is the Common Lindenhof Enterprise-Fund (Betriebskasse), which includes income and expenses of all our agriculture, gardening, bakery, cheese production, marketing, and office. The "enterprise" pays a standard salary of 1500 DM to everyone working on the above-mentioned compound. Additional payments include: monthly rent annuities, vacation money, working clothes allowances, subsidies for travelling (cars and railway) as well as a monthly allowance for each child.



Everyone living here in our joint household community, including the children, have to pay 1700 DM into another pocket called the "Household Fund" in order to cover food expenses, as we like to eat more than the sausages and cheeses of our own production. Each person is charged another 400 DM to cover maintenance costs.

There is also a "Car-fund". This was set up when people who joined Lindenhof demanded to keep (or purchase) a car of their own, as an expression of their personal freedom, in spite of its non-ecological character.

This is in short the complex system of the various funds we created as a Collective of Self-Administration, where people can live and work together at the same place. Re-reading my explanation, I feel how a society can complicate things as each individual has the need to express him(her)self in manifold ways.



CHRISTINE , Lindenhof,
Presseweg 5, 38170 Eilum, GERMANY

7. Villa Cavaletti - an Inspiration

During the last three years, a close relationship has grown between the Integrierte Gemeinde, a German Catholic community, and the Kibbutzim in Israel - through many talks and mutual visits of groups and individuals. (Some of it has been touched upon in the last issues of CALL.) Lately the Gemeinde have build a new branch in Rome - the Villa Cavaletti - and that's where two Kibbutz members visited recently. Here are parts of their letter, trying to sum up their impressions:

To our dear Friends in Rome,

We have decided to write you as soon as we arrived back in Israel. Our time in Cavaletti has left us open-mouthed as we have seen your achievements there and the unimaginable work you have managed to accomplish. We have been received very warmly and felt like coming home. We are very proud of being your friends.

Everywhere we went, we could feel the amount of thought, inspiration, love and wisdom that were invested in creating the new spirit of the villa. We were surprised and happy to see on our first evening that most of the members of the Rome community came to the villa, and that reminded us of the old days in the Kibbutz when everyone would gather to hear impressions from members who had been away or when guests arrived.

We had a chance of speaking personally to many of you, and this was a great joy, a big boost to our hopes and spirits. It also helped us to clarify and sharpen issues we all try to cope with and resolve in our lives. It also emphasized the importance of the quality of relationship we have with each other.

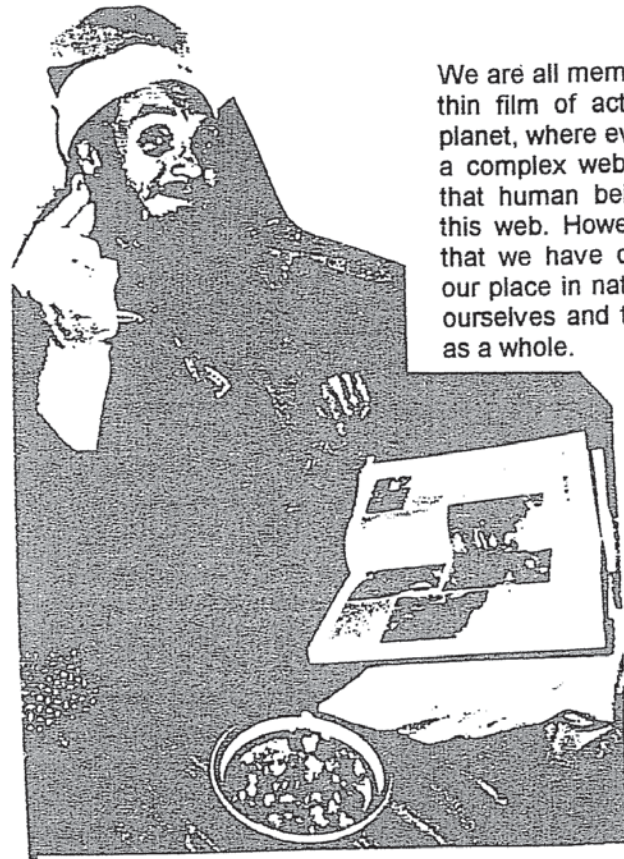
One of these issues raised, was the direction that changes take within communities that are based on ideology (or for that matter - theology). The conclusions from our research (in Israel) and from our talks with members of the Gemeinde was, that a stable economy is important, but unless it is cradled within a more stable ideology or belief, the changes can take any direction, sometimes such as we do not anticipate or wish for. Now we are worried about the changes in the Kibbutzim and are not sure at all what direction they will take.

Another issue that was raised in this meeting was, the way we can transfer our beliefs and outlook to the younger generation or to other people so that there will be a continuation to a way of life which we believe is worthy. The kibbutz society is already facing this challenge for the third and fourth generation, not always very successfully. Sometimes the problems are so acute that we are not sure how we will solve them. We believe you have similar problems but less dominant than ours.

Dr. Yair and Dr. Michal Palgi
Kibbutz Nir-David, 19150. Israel



Environmental Design, Ecovillages and Earthships



YAN BANG - the author :
Greenest of all Kibbutzniks

It was these concerns that led to the opening of the Green Room at the beginning of 1994 with the aim of raising environmental awareness and coordinating projects within the kibbutz movement. Over the next two years the Green Room ran a series of workshops on a wide variety of subjects concentrating on environmental aspects, set up a newsletter and built up a network of grass roots activists. In the middle of 1995 it became clear that financial constraints within the United Kibbutz Movement would affect the Green Room and the setting up of a Green Kibbutz Group was discussed.

The Green Kibbutz Group received its official recognition as an autonomous not-for-profit foundation from the Ministry of the Interior in January 1996, and has been busy recruiting members since then. These members are kibbutz communities, currently eight, and more with the membership debate already on their agenda. The contact with grass roots activists has been very stimulating, showing us that there are many people out there in kibbutz communities who have a strong desire to change the way their community is relating to the environment.

We are all members of the life community, a thin film of activity on the surface of this planet, where everything is interconnected in a complex web of living matter. It is clear that human beings are an integral part of this web. However, it seems that we think that we have disconnected ourselves from our place in nature. This poses a danger to ourselves and to the stability of the system as a whole.

The total impact of pollution, energy use and chemicalised farming has created measurable changes in the global temperature, has disrupted the protective ozone layer and created scarcities of clean air, potable water and nutritious food of enormous dimensions. We are confronted by significant global warming, and the possible chaos effect of unplanned tampering with large systems.

The Global Ecovillage Network (GEN)

The Global Ecovillage Network was set up in 1994 to establish and develop ecovillages which could offer a shift from high consumption lifestyles to more satisfying high quality, but low environmental impact lifestyle and social structures. It also offers networking to enable ecovillages to rapidly increase their knowledge through the sharing of information, work exchanges, training and outreach.

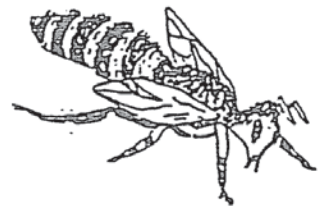
The connection between the Kibbutz Greens and the emerging Global Ecovillage Network began with a visit by Albert Bates, one of the founders of GEN, to Israel in June 1995, where he participated in a conference on Kibbutz and Communities.

The similarities between the ninety year old Kibbutz Movement, comprising some 260 established communities with business enterprises and mechanised farms, and the fledgling eco-communities movement make comparisons and exchange of visions unavoidable. Both ecovillages and kibbutz share goals of self-contained "full featuredness", "human face", financial self sufficiency, movement-building, and appropriate scale. This exchange is a two way proposition, with communal experience, business sensibility, ecological sensitivity,

After Allan Bates's visit GEN extended the invitation to the author, as representative of the Kibbutz Greens, to take part in a Permaculture (PC) Fundamentals Course at The Farm Ecovillage Training Center in Tennessee, and thereafter to attend the Ecovillages and Sustainable Communities Conference at Findhorn, Scotland.

As a result the Green Kibbutz Group was accepted as part of GEN, and attached to the Eco Village European Network. It was given a generous grant to enable the group to be in contact via email and with the Internet.

The Global Ecovillage Network was set up by people with a background in environmental concern, but people who wished to positively reinforce initiatives which they saw as part of the solution to the global crisis. This implied identifying such initiatives, finding out what their needs are and giving small, but crucial, grants which would be made to go a long way. This is exactly what took place between the Green Kibbutz Group, the Permaculture Group and the Global Ecovillage Network. Much of the thinking behind these projects is directly grounded in Permaculture concepts.



Earthships

Earthships are one of the more interesting concepts that have come out of experimenting with traditional designs and modern technologies in New Mexico. They employ opportunistic resources such as tyres and aluminium cans and are often sunk into the ground or "earth integrated" making use of thermal mass to heat the building in winter and cool it in summer. Exterior walls are rounded, sculpted interior surfaces are plastered and painted to look like adobe or rammed earth houses. Incorporating aspects of the earthship concept would be possible with a wide range of construction techniques. Earthships have integral power and plumbing systems and are designed to be completely self-sufficient, catching rainwater from the roof, generating electricity through photovoltaic panels and treating indoor waste within the building.

They are fireproof, seismically earthquake resistant, thermally massive, made of appropriate materials, inexpensive and indigenous.

A small earthship is being built on Kibbutz Gezer and courses are being held for those

wanting to know more about this concept in building. It is hoped that those graduating from the foundation course will form a core group of earthship builders, who will be able to satisfy the anticipated growing market for this kind of building in Israel. In addition, the

building contains so many useful and innovative techniques, that for those who do not want to have a totally ecological house still can learn some techniques which they may be able to install in conventional housing.

When the Green Room opened we took as our slogan "Think Globally, Act Locally!" . The contact between the Green Kibbutz Group and the Global Ecovillage Network gives us a planetary dimension. Through the electronic network of email and the internet we are able to be in contact with other projects all over the planet. Through Permaculture courses and the Earthship project we are able to act locally, improving the conditions we find immediately around us. The greatest danger of global thinking is

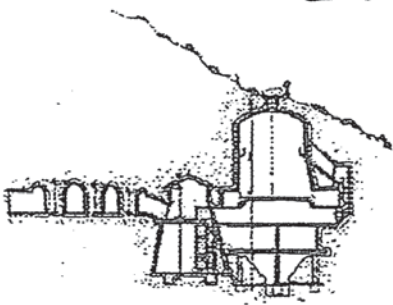
despair, drowning beneath the weight of seemingly insoluble problems. The answer lies in acting locally, being positive in response to things that can be done.

There is not a single caring person who cannot do SOMETHING, however small. It's up to you, why not start today!

Jan Martin Bang, September 1996, Green Kibbutz Group. ecowork@gezernet.co.il



DAMANHUR



Today Damanhur is composed of three communities: Damjl, Etulte and Tentyris. Since 1977 - year of the first settlements in Valchiusella - to date, Damanhur has gone through different historical periods, each characterized by different ways of political and social organization.

During its first years of life, Damanhur was ruled by norms that put the basis of a spiritual community and differentiated it from other "commune" experiences quite diffused in those years. Damanhur's first form of government was radically modified in 1983, year in which the resident population grew significantly, and in a short time the citizens increased from 40 to over 150. Together with the number of residents, the quality and the complexity of the community also grew, and the first elective bodies were established. They gave a new impulse to a way of life based on sharing resources, spaces and the management of the community itself. Today Damanhur is based on a combination of free enterprises and solidarity. There are no centralized economic activities

but, when it is necessary, the Federation helps the individuals in starting their own business.

From 1984 to 1991 Damanhur's growth has been constant. In 1992, the opening to the world of the Temple of Mankind has made Damanhur well-known worldwide and the requests for citizenship have significantly increased. The development of the Spiritual People has brought to Val di Chy researchers from all over the world, that take home with them the desire and the will to actively help in the renaissance of our planet.

The Federation now counts over 400 full time citizens and other 300 who live

nearby and take part in its activities. Damanhur offers different levels of citizenship, according to the level of involvement the person chooses. We range from full-time residency, to people who live all over the world but visit us regularly. Damanhur has several centers in Italy, with 15,000 supporters, and is in touch with spiritual groups worldwide.

DAMANHUR news
by

Esperide, Michela

10080 Baldissero C.se (To)
Italy



Damanhur has still plenty of work to do to make its culture, its members, its achievements grow even more, but the bases are there: 21 years of shared life in which spiritual research has been able to shape material reality, giving birth to a society that is holistic in the deepest sense. Everything we do is permeated with this spirit of research, with this desire to better ourselves, to understand what we really are and to re-gain Mankind's original nobility. In Damanhur we have no dogmas, no absolute answers, nobody gives you certainties, apart from one: that everything changes and transforms itself. You have only yourself to bet on, but this is what makes our research so stimulating, what gives us the taste of being alive. The "distillate" of everybody's growth, desires, efforts produces that wonderful, pure energy that most people perceive when they are here. If you want to add your growth to ours, your dreams to ours will be happy to welcome you in our Spiritual People.

Newsletter of the Federation of Communities of Damanhur

Supplemento a Qui Damanhur Settimanale, n.1, anno X. Stampato in proprio

FEC Celebrates 20th Anniversary

by Alex

Twenty years ago, Kat Kinkade visited kibbutzim in Israel and returned with a model for an alliance of communities. Inspired by the kibbutzim working together to publicize themselves, share skills, and offer economic support in time of crisis, she encouraged communities similar to Twin Oaks to form a similar network in the United States.

The group chose to call itself the Federation of Egalitarian Communities, focusing on communities which share core values of holding land, labor and income in common, and use an inclusive decision-making process. In the early years, five communities joined: East Wind, Twin Oaks, Sandhill, Dandelion, and Aloe (the last two are now defunct).

The Federation focuses on serving member communities by publishing a brochure which tells about all of the communities. Whenever any person writes for information about Twin Oaks, they also receive information about other communities, so that he/she has more options, and other communities are more widely known. The Federation also runs programs which help member communities become and remain economically viable: a loan fund and a program to assist in medical emergencies. Individual members who visit other communities and conferences receive subsidy for their networking travel. Current FEC communities are Acorn, Twin Oaks, Tekiah (southern Virginia), Sandhill, and East Wind.

Who We Are:

Twin Oaks is an intentional community of 92 adults and 15 children located on 465 acres of land in central Virginia. We are a non-sectarian community which espouses the values of cooperation and egalitarianism while striving to eliminate racism, sexism, violence, consumerism, heterosexism, ageism, and competition from our everyday lives. We believe in living lightly on the land, and conserving and reusing as much of our natural resources as possible.

For information about our regular Saturday tours, or to inquire about our 3-week visitor program, please call during regular business hours or write to us at:

Twin Oaks
138 Twin Oaks Road
Louisa, VA 23093
540-894-5126



-Quickies-

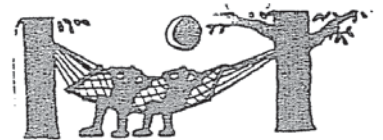
Twin Oaks on TV? A Maryland filmster is making a series of documentaries on intentional communities. She sent a camera for us to do the raw footage with. The focus is on people in their 20's so Nexus has been hounding our younger members for interviews. Some were successfully bent to his will. We may see the results next winter. Or, rather, people with TV may see the results next winter, as part of the PBS show "POV" (Point of View).

-Business News-



We're well into our second consecutive record-breaking year of *hammock production*. Creative lures (Thursday AM doughnuts, erotic (and other) readings, fresh pineapple and other fruit, pistachios, 70's outloud music (Abba!), chocolate chips, an auction, games, financial incentives, etc), plus a frequently fun social atmosphere, plus high Overquota Products for Projects (OPP) and Products For Friends (PFF) rates, plus personal responsibility, plus badgering and guilt all combined to produce 55 family size hammocks a day in the Twin Oaks shop from January through April 30.

A controversial but very effective motivator was *large allowance bonuses* for making the monthly goal. In March each adult member got \$20 (whether or not they made hammocks). In April the prize jumped to \$40 each. Each month the goal seemed unattainable to many of us: we had to make well over 100 hammocks a day for the last few days. But each time we pulled it off.



The Leaves of Twin Oaks

From our Letterbox

Dear Shlomo Shalmon,

I am a Norwegian woman living in a French community (founded some 25 years ago), and this is where I found your **CALL** magazine which interested me very much. I did not know that there were so many communities growing up all over the world. It feels as if a new world has opened up to me, a

world of good news that reached me through your newspaper. Please send me the backnumbers of **CALL**, a subscription for the next two years (and your bill)!

Best greetings to you !

Kari Knag , La Borie Noble
34650 Roquerdonde , FRANCE

Peace, Strength and Joy !

INTENTIONAL COMMUNITIES CONFERENCE

Last month I was able to attend the Fellowship for Intentional Communities at a new place in the Catskills recently purchased by the Ganas Community of Staten Island, NY. Formerly a "dude ranch", I saw it as an ideal site for a community and conference center, and others were equally impressed. A large pond for swimming and lots of space, and much fixing up to do. The cost for 3 days was very low, a sliding scale, and sumptuous veggie meals were provided by our Ganas hosts.

Altogether, there were about 118 of us in attendance. We had so many large and small meetings, that it would be quite impossible to describe it all here, but we were given the opportunity to submit cards indicating those things we feel passionate about. Twenty-one attendees did that, and a good overview would be to list here the passions they reported. I list them in no particular order, but where the same thing was said more than once, I followed it with the number in parenthesis. Passions:

Polyamory (4), radical honesty, group dynamics, facilitation, bisexuality, experiential community-building, artistic creative expression as VITAL to community.

Origins and methods of "Dominant Culture" and how to reverse the [downward] spiral. Jealousy (2) paganism (2), Chaos & order. Gardening (2), learning environment, arts

(3), outreach, networking, media, World Wide Web, comic books about community, Ocean and space colonization, anarchism, video, travel and learning exchange betw. communities, networking (4), growing food, chocolate chip cookies.

Building, architecture, Communiversities (2), Permaculture, alternative energy, feminism, intra-community, interpersonal communication and support, emotional growth, ideological eclecticism, class diversity, community economics, creating a new social order in Messiah, membership, creating authority, delegating responsibility, artistic support, group process, gardening, consensus (3), children and youth, regional and international networking, group facilitation (2), sustainable culture, positive future for earth, aviation, low power FM stations, group marriage.

A great start for a new idea. It's too bad that all 118 did not list their passions. We'd have quite a list and the names and addresses attached would result in many connections. Next time, at The Farm in Tenn that idea may gain momentum. Anyone can come to a Fellowship Conference and for more information write: FIC, Rt 1, Box 155, Rutledge, MO 63563, phone or FAX 816-883-5545.

Aquarian Research Foundation

5620 Morton St.
Philadelphia, Pa. 19144 U.S.A.



The Plight of the Planet

*I love myself; therefore, I work at a job I truly enjoy doing,
one that uses my creative talents and abilities,
working with and for people I love and who love me,
and earning a good income.*

*I love myself; therefore, I behave and think in a loving way
to all people for I know that that which I give out
returns to me multiplied.*

*I only attract loving people in my world,
for they are a mirror of what I am.*

*I love myself; therefore, I forgive and totally release the past
and all past experiences and I am free.*

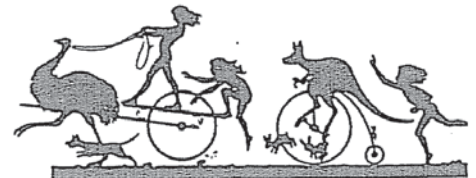
*I love myself; therefore, I live totally in the now,
experiencing each moment as good and knowing that my future
is bright and joyous and secure,*

*for I am a beloved child of the Universe
and the Universe lovingly takes care of me
now and forever more. All is well in my world.*

The world is a spinning sphere of life. It provides all the essential elements for sustaining our existence. It is the place where our children grow up and the place to which we will return when we die.

My kids don't have any idea how bad the environment is in some places. Acid rain, nuclear pollution, loss of species, loss of tribal lifestyles are all justified by human seeking and searching for money and power.

At night, after I've read my kids a fairy tale or a book about counting flowers and birds, I lay in my bed thinking about what I as an individual, can do to help the plight of the planet.



When I wake up I'm often not fully rested and go off to work again, doing what I've always done but saying I am going to change my ways.

Time seems to pass so fast these days. Information super highways, satellites and CD Roms. I've got so much information at my disposal I don't know what to do with it and it is starting to get a bit scary. I guess my kids will have to take up the baton

I don't know how I can get enough time to play with my kids anymore

I wish I had enough money and power to fix it all up

Down To Earth Newsletter
Box 341
SPRING HILL QLD 4004
AUSTRALIA

THE WITNESS OF THE BROTHERS

A History of the Bruderhof
Yaacov Oved

This extraordinary history of the Bruderhof shows how its unwavering commitment to religion, family, and community have enabled it to maintain its unchanging way of life from its beginnings seventy-four years ago to the present day. Although Oved describes social tensions in the movement, which he claims are a consequence of the needs of the larger community and obligations to the church, he considers the Bruderhof to be a shining example of communal stability. Sociologists, theologians, anthropologists, and psychologists alike will find the Bruderhof experience to be a source of deep analysis – for it takes up conditioning of communal survival no less than risks in marginal movements.

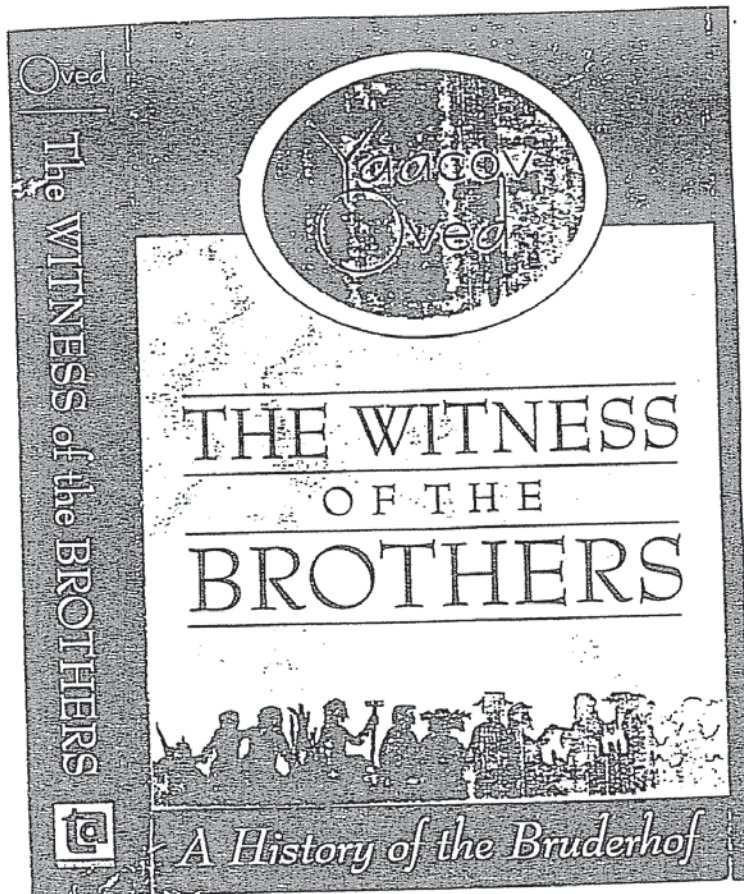


"Scholars studying historic...communitarian movements dare not bypass this well-informed book. Historians of religious movements and social scientists will also profit from its fascinating pages. The inception, development, rise and ebb, and current activity of the Bruderhof movement present a saga of religious commitment that finds no ready modern parallel. It is an engaging story!" – Dr. Donald F. Durnbaugh, editor, *Communal Societies*

"*The Witness of the Brothers* is a landmark study.... Oved produces insights that offer the reader vivid images of the turbulent history and communal way of life of the Society of Brothers. His exhaustive research... extensive interviews with members, careful documentation, and a highly readable narrative make this book a significant contribution to the history of religion and communitarianism." – Donald E. Pitzer, professor and chair, Department of History, director, Center for Communal Studies, University of Southern Indiana

About the Author

Yaacov Oved is professor of history at Tel Aviv University, Israel, and head of the Program on Communal History at Yad Tabenkin. He is the executive chairman of the International Organization of Communal Studies and a member of Kibbutz Palmachim. He has written many studies on communal life, including *Working Class Anarchism in Argentina*. He has also co-edited *Communal Life: An International Perspective*, and authored *Two Hundred Years of American Communes*, both available from Transaction.



"[*The Witness of the Brothers*] has been eagerly awaited. Its writing is the product not only of painstaking research, drawn from the Bruderhof's own archives and from other sources, but also from a long and close association with some of the movement's central figures. Fellow scholars knew that the task would be challenging. In part, this is because the story of the Bruderhof spans continents as well as decades.... But in part the writing of this history is challenging because of a need to walk an ideological tightrope, being drawn close to the inner spirit of the movement and enjoying access to protected sources, yet at the same time maintaining the essential impartiality of a scholar.

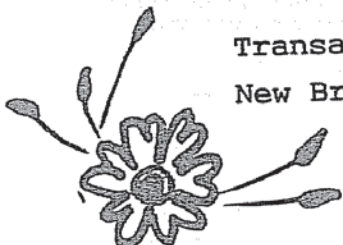
It is hard to imagine anyone walking this tightrope more skillfully than Yaacov Oved. True to form, he has produced an impeccable narrative, based on a rich source of material, and telling a story that is nothing short of a modern adventure. He is full of admiration for the persistence of the movement in the face of adversity, and its success in holding fast to communitarian values. At the same time, he is not afraid to reveal crises and contradictions, illustrating not a sense of failure but the enduring dynamic of the Bruderhof."

Professor Dennis Hardy, past vice-president of the International Communal Studies Association, pro vice-chancellor, Middlesex University, U.K.

"Yaacov Oved, one of the world's leading authorities on communal movements, has produced the first comprehensive history of the Bruderhof, a Christian pacifist community that continues to thrive three-quarters of a century after its founding. Marked by a thoroughness of research, clarity of expression, and soundness of judgment, *The Witness of the Brothers* is alive with intelligence, sparkles with originality, and fills a conspicuous gap in the history of modern communes." – Paul Avrich, Distinguished Professor of History, The City University of New York

Transaction Publishers ,
New Brunswick , U.S.A. 1996 (340 pp.)

The Hebrew version : "עדות אחים"
הוצאת יד טבנקין והקיבוץ המאוחד



Recently the Wall Street Journal took an interest in community.
Look how they describe life on the Bruderhof !

Tiny Church's 'Christian Communism' Makes Money

By TIMOTHY AEPPEL

Staff Reporter of THE WALL STREET JOURNAL

It's easy to see why Sharon Stone, Eddie Murphy and the rock group Van Halen all charter Rifton Enterprises' jet. The 11-passenger Gulfstream—recently sold by Kmart Corp.—boasts leather seats, seven televisions and electric window shades.

What is surprising is who is behind Rifton: a tiny church known as the Bruderhof, in which women keep their heads covered and members live in communes organized according to a philosophy called "Christian communism."

In addition to the jet, Bruderhof enterprises include factories that make preschool equipment, tools for the handicapped and other items, and a kennel that raises pedigreed English golden retrievers.

Founded in Germany in 1920, the Bruderhof is an offshoot of Anabaptists and distantly related to the Amish. Its rituals include adult baptism, but it was the Bruderhof's pacifist beliefs that led to its expulsion from Germany by the Nazis before World War II. Today, the group is dispersed among six settlements in the U.S. Northeast, including a mother colony two hours from Manhattan in Rifton, N.Y., and two in England. There are about 2,100 U.S. members and 500 in England.

The Bruderhof frowns on rock music and virtually bans television, and most of its members refuse to vote.

They do trust modern technology. They recently set up their own home page on the Internet and have integrated computers into all aspects of their businesses.

Life in a Bruderhof community, however, is most unlike that of mainstream America. Members live in spartan dormitories, and even top managers in the Bruderhof's businesses draw no salaries. Everything from clothing to boxes of cereal is distributed according to need. People who join give their possessions to the community and are assigned tasks—either in the businesses or in the community.

The Bruderhof's enterprises had combined revenue of over \$20 million last year, with profit of about \$9 million. However, since income must also cover living costs of the members, the bottom line was closer to \$2 million in 1995. "What I like about our businesses is the thought behind them—they're an extension of our community and our values," explains Kim Boller, operations manager for Rifton Equipment, a venture that produces equipment for the handicapped.

Mr. Boller, 34 years old, grew up in the Bruderhof but left to become a flight-simulation engineer for USAir. He returned after only a year; he realized, he says, that his life outside was built around paying mortgages and buying new cars. "The emphasis was on money," he says.

The bulk of the group's sales is through catalogs, sent to customers ranging from the New York City Board of Education to a designer and builder of day-care centers in Japan. "Their prices are high, but the quality is excellent—



and their service is like nothing else in this field," says Mark Bibro, head of a nonprofit cooperative that buys equipment for an alliance of 100 day-care centers around Pittsburgh.

The group's businesses together employ about 285 people, including 35 outsiders hired on contract—for example, the flight attendant aboard the charter jet.

Not that there aren't disagreements among members. The decision to lease the jet for example, met with "a lot of reservations by older people" in the community, says Chris Arnold, the church elder's 21-year-old son and the group's appointed pilot. But they eventually came to see the advantages, he adds. When not being used for charters, the Bruderhof uses the plane to shuttle between its settlements and to take members on church-related trips.

Members are close-knit, traveling together to rallies against the death penalty and even taking vacations in one large group. But critics say there is a darker side to all this togetherness. A group of former members say the Bruderhof makes it hard for members to leave.

"They're a very intense, committed communal group," says Donald F. Durnbaugh, a historian and one of the nation's leading authorities on Anabaptist groups.

Why Community?

This June marks an important milestone for the Bruderhof: our 75th year together as a community. As we approach this anniversary, we find ourselves reflecting on what it is that has held us together over the decades. We are certain that it is not our efforts—in fact, it seems as though we ourselves have continually hindered the Spirit from working freely among us.

Yet through it all—times of joy and sorrow, decline and growth, confusion, upheaval and renewal—the Spirit has continually guided and redirected us to seek the vision that originally inspired our first members.



JUBILEE PARTNERS



WITH OUR OWN EYES is full of stories of what has happened since a group of folks set out from Koinonia, started Jubilee Partners, and tried to live that way. The results have been amazing beyond anything we ever expected when we set out.

The endeavor has taken us to war zones all over the world, involved us in midnight chases of trains loaded with nuclear weapons, set us against the racism of the Ku Klux Klan, led us to press conferences and protest marches, and forced some of us to choose between going to jail or disobeying the teachings of Jesus Christ as we understand them.

All the while there has been the flow of hundreds of refugees through Jubilee, people often coming from horrible experiences and yet inspiring us by their own faith and their courage. WITH OUR OWN EYES tells some of their dramatic stories to illustrate why our work of love with these people is a source of so much hope for all of us at Jubilee.

In her Introduction to WITH OUR OWN EYES, Joyce Hollyday then says:

"The Jubilee story is an extraordinary one and inspires down to the bones. It is a testimony to what ordinary people can do when they are willing to live by faith, whatever the cost. That faith is based on resurrection hope, on the belief that Jesus has indeed triumphed over evil and death - even though the evidence often seems to show otherwise."

REPRESENTA-
TIVES OF
ESTABLISHED
COMMUNITIES,
INTERESTED
FRIENDS,
WELCOME

COME SHARE
THOUGHTS AND
IDEAS

The ICU

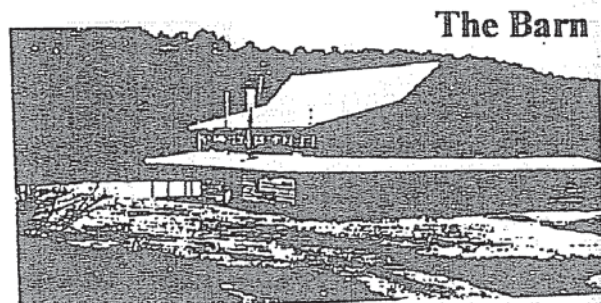
The International Communal Utopia or ICU is a term that has been used for a number of years here in Padanaram Settlement. It stands for a network of communities. Many villages through logic and reason will be formed by small groups of people who will live together cooperatively, own their own businesses, and have their own schools. Inflation, poverty, insecurity, population growth, crime, and corrupt political systems are catalysts forcing change.

The new covenant or platform is called "Kingdomism". It proposes an introduction of a new political and religious philosophy applicable to the present times. It will establish peace and righteousness, a solid goal, vision and destiny. At present, there are numerous small groups arising from the grass roots advocating an evolving, peaceful endeavor. It will not come about by a violent political revolution to upset the status quo or the powers that be. Small settlements, the backbone of revolution, will quietly pursue their course—evolve slowly but strongly as it has been under the present economic process. The political face of today will change by vote or conscious choice as this peaceful process continues.

Networking

For many years, I have received hundreds of letters and phone inquiries from people seeking communities. They are full of questions as to: the spirituality, school system, economic base, work areas...and on to food, social life, etc. People truly want a change and commitment to a different, alternative way of life. I encourage them to visit and spend time in as many communities as possible before making a change. All facets of a community must be considered. It is a serious commitment and not a frivolous decision.

Rachel Summerton



MILLENNIAL CHRONICLES,
Padanaram Press, R.R. 1, Box 478,
Williams, In. 47470 812-388-5571 or 5599

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

The Communal Scene from all over and under

Compiled by Y o e l D o r k a m

This time around I have a horrible, shameful confession to share with my CALL readers: I recently found out that I'm hopelessly... prejudiced! Leafing quite objectively (so I thought) through your varied, slick, fascinating newsletters, it suddenly dawned upon me that I was peculiarly attracted to one special, fairly messy but sparkling publication from down under: North-East Australia's "Down to Earth" - a lively, witty, unorthodox newsletter with green shades and lots of useful information (although sometimes you need a magnifying glass to decipher the small print!).

I fought valiantly to maintain a proper, detached, even-handed digesting attitude, but finally let myself succumb to my natural inclinations. The result is that this Kaleidoscope is purely, solely "Down to Earth" material (Though some of the quotations may have been borrowed from other sources).

*

Let's begin with "A letta from the Editta". The writer is DIK, who appears to have turned 60 and obviously strives to emulate the Biblical Patriarchs (we all do, don't we?).

A LETTA FROM THE EDITTA : ❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖❖
Returning to the City for the happy job of preparing this Newsletter, from a busy, relaxed, exciting, meditative, creative weekend in hills, rainforests & beaches, exploring the earth, enjoying solitude, meeting people, massaging, talking, making music, eating, sleeping, dreaming, really BEing.



After an experiential play-learn-shop weekend like that, I'm really ready to leap right into my NEXT 60 years of wonder filled LIFE. Yes, today i celebrate having loved the first 60 years. During meditations a while back I came to realise my choice & ability to spend a 175 year live-span in this body, this time on Earth. It requires only 3 basic ingredients:
1) is a REASON to stick around a long time. Well, there's a lot to do in helping humanity save itself from itself, besides all the creative possibilities available. 2) is to enjoy a state of total health wherein the long-existing body & mind are maintained in perfect working order & feelings of comfort. 3) is in LEARNING to explore the depths of opportunity in understanding the facts of the physical universe & experimenting with all things other.





KALEIDOSCOPE

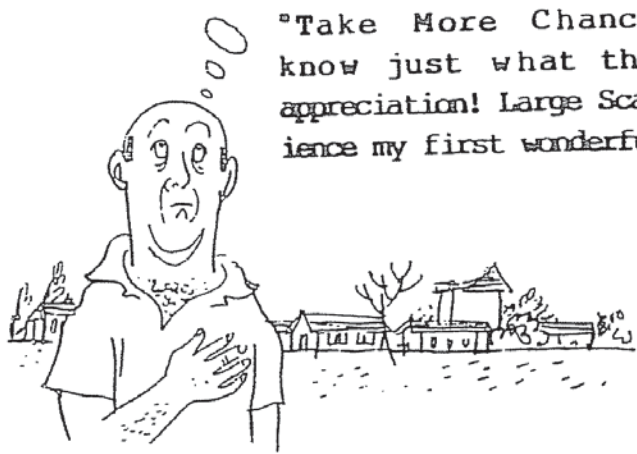
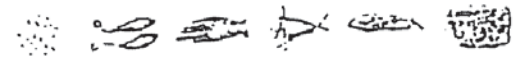
Besides, that little, quiet voice within, said it. Three 60's comes to 180 so I guess that's 1/3 of my life-time totally experienced. To think what the NEXT 1/3 may be like, even if it's only 1/2 as good as the first 1/3 → ?
-WOW- I REALLY want to do it!

Will I have a "mid-life-crisis" at 90 ? Wont need to. Tried one at 45. Didnt work then!

ENTERING INTO MY NEXT 60 years, I have resolved to: "Take More Chances & Make More Choices" and as yet can't know just what that means? Need to live it to find out! NEXT? Full-on appreciation! Large Scale THANK YOU's to everyone who helped me totally experience my first wonderful 60 years -WOW- and Im sure the BEST is yet to happen!

With ALL Love from,

Dick



GOOD VIBES EXCITES PLANTS

Eccentric gardeners who sing to their plants may not be altogether mad, says Joel Sternheimer, a French physicist and musician. He writes melodies that help plants grow and has even applied for a patent to cover his method.

The tunes are not random melodies: he chooses each note to correspond to an amino acid in a protein, the full tune corresponding to an entire protein.

He claims to translate the quantum vibes at molecular level into audible music, using simple physics. His patent includes melodies for proteins involved in respiration and another for inhibiting the making of plant pigment.

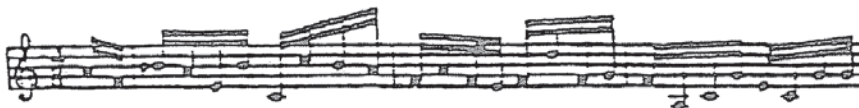
Experiments proved that tomatoes grew 2 1/2 times the size of the controls - and some were sweeter! The tunes are very short and need only to be played once but he warns scoffers about tinkering with them for they can affect people as well as the plants. He says that one of his musicians had difficulty breathing after playing one particular tune too often!

Source: New Scientist, No. 1927.

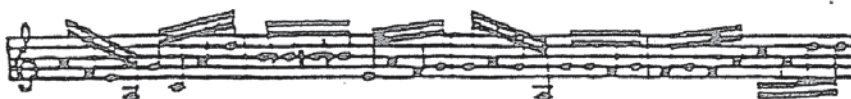
Cytochrome oxidase

Dernière phrase
de la chaîne respiratoire humaine

Début de la sous-unité 1 mitochondriale



M T H Q S H A Y E M Y K P B P W P L T G A L S A L L



M T S G L A M W F M F H S M T L L M L G L L T N T L T H Y Q W W

Now here comes a little piece, rather on the optimistic side, about how to substantially increase the size of your homegrown tomatoes, coupled with the appropriate tunes and a warning to over-enthusiastic musicians!



KALEIDOSCOPE



TAKING OFF, FOR CHANGE !

by Tim Campbell....



Back in '92 when a nudist friend of mine who held a senior post in a major hotel told me he had cycled through town at 2am in the raw I was impressed but concerned. Any repetition might cost him his job. Next time he just walked out naked and enjoyed that even more. He's now working in more nude friendly Europe but by the time he was over the first thrill and more serious about possible repercussions I was ready to try nude walkabout myself.

How do YOU feel about nudism?

I can remember my first, rather exciting encounter, long-ago, with a nudist beach in southern France, when I shyly snapped a few daring pictures (to show the guys back home at the Kibbutz), without looking through the viewfinder (so as not to embarrass the bathers). The net result was - a few headless tits...):

The resulting sense of freedom and accomplishment was worth the risk. We wouldn't keep doing it but we realized it wasn't just a game but something very natural to us. It involved exercise of the most basic of human rights but one unreasonably denied us by the laws in an age of individualism. There could be no going back on our new awareness. I'm not sure but I'd like to think we were responding to something in the air because it was the year that nudism began to get more radical.

Instead of leading the way with Denmark Australia with its naked aboriginal heritage is behind much of Europe in its laws, still charging people for "indecent exposure". You can argue nudity is never appropriate everywhere and as in Germany police could request people to dress when offence is being given. But no one should accept a concept of "indecent exposure" under which Australians could charge even famous historical figures like the philosopher Diogenes who staked a right to live naked. Indecency should apply only to behaviour (like a flasher's) which invades privacy through obvious and deliberate sexual exhibitionism and provocation.

Without a Bill of Rights to include naturist freedoms we could maybe canvass a new interpretation of existing law or a slightly amended version of it, assisting police to take an easier line on public nudity. Not that most of the time most of us want to go just everywhere like Naked Guy - everything from urban violence to the effects of ozone depletion discourages it so that textiles need never fear us taking over. But some claim to public space goes with practice of our lifestyle which needs to be accepted at a broad human rights level. If it isn't, it becomes much harder to claim for nudity anywhere. This is why rights are going backwards in NSW, subject to local whim.

For those amongst us who actually believe in UFO's (there seem to be, remarkably, quite a few) - here comes something you might want to hand over to the next alien you happen to meet walking around your space, as a kind of friendly advice:

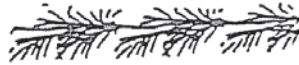
If the earth were only a few feet above a field somewhere, people would come from everywhere to marvel at it. People would walk around it, marvelling at its big pools of water, its little pools and the water flowing between the pools. People would marvel at the bumps on it, and the holes in it, and they would marvel at the very thin layer of gas surrounding it and the water suspended in the gas. The people would marvel at the creatures walking around the surface of the ball, and the creatures in the water. The people would declare it precious because it was the only one, and they would protect it so that it would not be hurt. The ball would be the greatest wonder known and the people would come to behold it, to be healed, to gain knowledge, to know beauty and to wonder how it could be. People would love it, and defend it with their lives, because they would somewhere know that their lives, their own roundness, could be nothing without it. If the earth were only a few feet in diameter....Anon.

When I read "A Practical Cosmic Revelation", I immediately got that familiar "deja vu" feeling and strongly identified with its implications, although the carry-a-pencil-and-paper recommendation, especially at the here-mentioned time and site, doesn't strike me as being altogether practical:



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A Practical Cosmic Revelation



TO EVERYONE, at EVERY LEVEL.

Some people are noted for their fortunate ability to write copious quantities of wise talk - wisdom - at will, & have it published in multiferous forms. In contrast, the average you & I sometimes find ourselves in possession of some mental 'insight' so profound in infinite truth & eternal cosmic consciousness as to excite every part of our BEing, into feverous frenzy. While the main thought form is developing in the mind a second wave comes crashing in, "Why hasn't anyone ever thought of this before?" Then a third wave, "This can save the whole world from itself - everyone will benefit - maybe I'll run workshops on it - write a book - it could become a movie - a TV documentary - I could become famous - humanity will be all the richer because I thought of IT." Perhaps this wonderous insight has occurred at about 3 o'clock when you've just woken up briefly for a pee, and you promise yourself to write it all down when fully awake at sunrise; or maybe you have the insight when you're driving flat-out down the free-way; or when you are out bush-walking & there's no pencil & paper available. How often we are all caught with the thought without resources to record it. Then what happens? Ten times out of eleven (at least) our memories have not retained enough to write when at last the magic pencil appears. Or, at times, what had seemed magnanimously thrilling at one certain time of day or whilst in some altered mental state (excessive consumption of chocolate, coffee or other substances ?) may just revert back to dull & boring later.



Please feel free to write to all us readers (thru these pages) to share your cosmic revelations, magnanimous mental states &/or humble human feelings. Your personal expression can be exactly what some friend, somewhere, has waited a lifetime for. Scribble it down clear enough for us to type from & we will edit (for grammar (& gran'pa) without losing your meaning & essential feelings) if you ask us to. Send your WORDS to Box 341 Spring Hill Qld 4004



KALEIDOSCOPE
Housetruckers all over the world, listen to some very useful recommendations to all concerned :

SECRET

S.S.S.

SOCIETY

for the Preservation of Housetruckin'

- PRESS RELEASE -

This Society has recently been formed to preserve our endangered lifestyle. There's no rules, but we must play by them! As a society we respect people's individuality. We can save our lifestyle by getting our sh.t together as a group. Public image is extremely important - don't destroy it!

We aint getting at anybody, but just want to impress that we need to help ourselves to pull ourselves out of the gutter to a higher standard & bring our image up. No-one wants to know about you otherwise. People will trust you only once. If you want respect, you've gotta earn it. Otherwise you'll be run off the road!

Everyone starts with nothing - you can make a start - get your act together & trade up. Make an effort. It means alot. Take pride in your vehicle. Don't spend money on alcohol, spend it on a bit of paint. You can get paint at garage sales for \$4 - \$5. The only people who make out of the 'alcohol bit' is the breweries. People loose respect for drunks!

If you use all the firewood provided, provide some more yourself, for someone else.

When you have a 'ground' fire, dig the turf out first. Replace when you leave - nobody even knows you've been there.

That's the S.S.S. way!

We've all got lots of talents - don't waste them.

Your comments are welcome to the Society, there's no membership fees. We are all members.

- Public Relations Spokesperson.



Candle

D&S



The News of the Travelling People.

Endangered Lifestyle

Highway 89

Here's Dik again, asking himself (and us) a few most penetrating questions related to selfishness and self-discipline. Very relevant, seems to me, to most Intentional Communities:

AM I SELFISH?

In a way I see (or feel) this set of opportunities as an important Training Ground for me. So I take advantage of mentally devouring every chance to do all the little Self Discipline things available.

I sometimes feel selfish in not giving the people in my immediate environment, sufficient time for getting their act together, to DO these things. Then I thank (think deep appreciation) the Cosmos (?) God (?) Mother Nature.. the Elohim.. Guardian Angels... whomsoever is giving me these opportunities, & with great comfort, peace of mind, & enthusiasm get right into scrubbing the floor, weeding a garden, washing dishes, recycling good things, digging holes, preparing food etc., etc.,





New "Earth-Watchers"



As you have seen in previous copies of CALL, we have had a lively exchange with our readers, and I might say "without fear of contradiction", that we also had our fair share of letters praising CALL and encouraging us to go on with our work. Lately we got less mail, as most of our erstwhile letterwriters have become subscribers or contributors.

Therefore it gives me great pleasure to add Ethiopia to the 32 countries in which we have communitarian friends and readers. It is doubly gratifying that our new friend, Tilahun Takele, is a young boy who has already done important work for "World Watch". We shall do all we can to help him in his endeavors, as well as send CALL to him and his co-workers. Any of our readers interested in coming to Tilahun's assistance is, I'm sure, more than welcome!

Yours cordially
Shlomo Shalmon

- in Ethiopia !

Kibbutzim Federation, ICD
Ramat Efal 62960
ISRAEL

Dear Sir,

First, I wish to express my special gratitude for your invaluable Work. I am a young boy who are heavily struggling to bring environmental justice for this planet. So, I always wish to join your Society to share your wonderful experience. The simple truth is that we are the last generation that can save the Earth. Can you give me your advice how I can get a Sponsorship to fulfill my dream?

I have been Working with many environmental groups worldwide. Now, I return my face to Israel, my Old ancestor. I believe it is now time to face the prospect of a full systems Collapse of Earth's environment. We are now facing a problem of Survival that represents a threat to the planet.

I will be happy if you let me work together to Speed up the healing of this bleeding planet we all share. I hope I will hear your nice reply soon. And I send you the copy of my environmental award certificate from European Union.

yours Sincerely,

Tilahun Takele
P.O. Box 525
BAHIR-DAR
ETHIOPIA

Please send us
your publications
or subscription:
one year - \$15!
two years - \$25!
Thanks! CALL

