

BULLETIN

#54

May

2014

From Chris Coates

As the new President/Chair of ICOSA I thought it would be good to introduce myself and give a bit of background of how I came to have ended up spending more of my life living communally than not.

I first remember discussing communal living with friends in the early summer of 1975 aged 17. We were round someone's house one afternoon after A Level exams had finished and conversation drifted to speculation on each of our future plans. I don't recall who said - "wouldn't it be nice if we could all get a big house and share it" - but we all agreed that it would. In reality we had no idea how to go about it, what it would entail, nor as far as I know did any of us know of any communal household at the time. Looking back what surprises me is not that a group of school leavers should dream of communal living - were we really suggesting setting up a commune or were we thinking shared student house? - I don't know - it was just a collective fantasy. What really surprises me now is that I don't think any of us thought this was an odd or strange idea. Somehow in the mid 1970's communal living seemed like a real option.

We all went our separate ways after school - I ended up in London looking for something to do after a summer school at the National Youth Theatre,



others
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them (though on my travels I have bumped into two other pupils from the same school, different years, who had joined communes.) After the Youth Theatre I got a part-time 'job' - we were only really paid expenses - working for Stirabout, a theatre company that toured prisons. I had been living in the basement of friends of friends on the banks of the Thames in exchange for doing some cleaning, but the cost of travelling across London for rehearsals was rapidly depleting the money I had saved from a factory job earlier in the summer. Jan who also worked for Stirabout was living in a 'licensed squat' next to Camden overground railway station. The house was owned by the council and was waiting to be renovated - which it desperately needed, largely because the whole building shook every time a train pulled into the station - in the meantime it was leased along with other properties in the same situation to Student Community Housing (SCH) which let them on peppercorn rents. This was the semi-official short-life end of the squatting movement which was growing across London at that time in response to unaffordable rents and huge numbers of empty properties. SCH acted as a sort of benign surrogate landlord. I remember that I sneaked in, jumping the 'waiting list', because I knew people in the house.

Short-life licensed squats turned over pretty quickly and we were re-housed (or should it be re-squatted.) by SCH in another council property. We had by then become a sort of informal communal house - we had a kitty for bread, milk, tea and coffee, an expectation that the cleaning was shared if not actually a rota for doing it and the occasional communal meal when we were all in. We also started getting involved with the North London squatters movement, which was remarkably well organised at the time, there was a repairs team you could call on who would sort out basic services and instruct you on how to do your own repairs, lend you ladders etc. This led us to go on to do some 'real squatting in a large house on Hampstead Heath that had previously been home to a London outpost of the Children of God sect.



Living on Hampstead summer of the corner of Heath in the 76 now seems somewhat idyllic - we turned over formal flowerbeds to growing organic veg, (not very successfully as there was a drought that summer.) had picnics on the lawns of Kenwood House, held parties full of hippies and escaping battered wives, hosted various meetings, therapy weekends, a Peace News Potlach..... a stream of people came and went, but we managed to keep the core of a communal household together. We had fairly regular communal meals, shared childcare, shared our beds, all went on a brown rice diet to pay the telephone bill, had communal readings of *The Hobbit*, listened to the Sex Pistols burst forth on the radio, flicked through the collection of Jesus-loves-you propaganda pamphlets the Children of God had left behind in the basement, taught ourselves basic DIY skills to stop the roof leaking and unblock the drains. The Hampstead squat lasted nearly 2 years and gave me a taste for living with other people that has never left me. the insecurity of not knowing when we were going to be evicted finally unsettled us and when we found ourselves acting as surrogate estate agents showing potential buyers around we decide the time had come to go. We said good-bye with one final party and went our separate ways.

I spent the summer after leaving London earning enough money working in a bakery to buy a motorbike and then spent the autumn touring round calling on various friends. Somewhere along the way I picked up a copy of the *Magic of Findhorn* by Paul Hawken and read it cover to cover sitting in the henge at Arbor Low. Whilst I didn't really know what to make of the talking to plant devas and growing giant vegetables, I was inspired by the descriptions of community living. I think in that moment in the sun in that strange prehistoric landscape I decided that I was going to try and find a commune to live in whilst I had been touring on my motorbike. Lorna, from the Hampstead squat, had done the summer tour of communes around Britain and she told me I should visit People in Common in Burnley Lancashire - because "You will like them." I had meant to do a tour of a few communes (and for years later I always told other people looking for a community that was what they should do.) But I never got further than



People in
felt at

for a start

been set up by ex-squatters. I was seduced by the place, by the people (literally and metaphorically), by the surrounding countryside and by a resonance both politically with what the group were doing and with childhood memories of my grandparents working class terraced streets.

Common. I
home almost
immediately;
the group had

My time at People in Common is a story for another day - I spent twenty years there and eventually moved on after realising I was frustrated by the small scale of what we had developed and wanted to explore the idea of bigger communities, or to see what living in the old-outside-normal-world was like. After a decades break from communal life - (it was sort of OK living a 'nuclear' life, but it has its drawbacks and it's not all as good as it's made out to be) I am now part of Forgebank Cohousing - 41 high spec eco houses on the banks of the river Lune just outside of Lancaster, which I helped to set up - too early to say if this is what I have been looking for all these years, on a journey that started back on that day in 1975 when half a dozen teenagers dreamed of sharing a house together.

For more info on my life in communes and my research into the history of communal living in Britain see my Blog at: <http://blog.utopia-britannica.org.uk/>

Chris Coates
President ICOSA

Important announcement from Chris Coates:

I am delighted to confirm that the next ICOSA Conference will be held at Tamera in Portugal in 2016 (final dates to be announced later). Here is a link to their website:

<http://www.tamera.org>



YAD TABENKIN



Research &
Evaluation
Authority



ICSA2013 Conference

The last of the articles from the ICSA conference at Findhorn are now available at:

<http://www.socialsciencesdirectory.com/index.php/socscidir/issue/current>

Peter Forster, Peter.m.forster@gmail.com



Ruth Kark receives 2012–13 *Yakir Yerushalayim* Prize

On Jerusalem Day Nir Barkat, mayor of Jerusalem, gave the *Yakir Yerushalayim* prize to Prof. Emeritus Ruth Kark. The committee that selected the winners was headed by retired Supreme Court Justice Yaakov Turkel. Below is a summary of its recommendation:

Ruth Kark was born in 1941 and lived in Jerusalem from 1947. A full professor in the Geography Department at Hebrew University, Prof. Kark was the first woman to achieve that status in Israel in the field of geography. Her research, teaching, and activity focused on the settling of Israel; the history of Jerusalem and its neighborhoods in the nineteenth and twentieth centuries; the city's religions; and Jerusalem's Sephardi and Oriental Jews and their role in building the city. She is one of the world's foremost researchers on these subjects. She has published twenty-four books and roughly two hundred articles on Jerusalem and Israel. Prof. Kark



*trained
of students
and love of
Some*

*generations
in research
Jerusalem.
became*

leading scientists, public figures, or educators in the city. Kark took on many voluntary public offices, including the government's Names Committee, the Society for Preservation of Israel Heritage Sites, the Israel Association of Museums, Israel Educational Television, the Open University, and Yad Ben-Zvi. Over the years she has garnered numerous prizes and grants from institutions in Israel and abroad.

Appeared in: On the Map: The Geography Department Newsletter
Issue 6, November 2013
The Hebrew University of Jerusalem

Professor Emeritus Ruth Kark is a veteran member of the ICSA and has participated in many local and international conferences.

New/Renewed Memberships

Dr. Helen Jarvis,
Affiliation: Newcastle University, School of Geography, Politics & Sociology
Research Topic: Intentional Communities & CoHousing
Email: Helen.jarvis@ncl.ac.uk

Memories from ICSA 2013, Findhorn, Scotland





Final Plenary Session
With thanks to Dr. Bill Metcalf

Announcement

Center for Communal Studies, University of Southern Indiana

Undergraduate & Graduate Prizes, 2014

Center for Communal Studies \$250 Undergraduate Prize 2014: *Janelle Zimmerman*, Reading Area Community College, "The Amish and Mennonites: A Unique Culture with a Unique School System"

Center for Communal Studies \$500 Graduate Prize 2014: *Torang Asadi*, Duke University, "Perfect Embodiments': The Corporeal, Communal, and Collective Bodies of the Twelve Tribes Community"

Establishing and Incorporating Renewable Energy Technologies in Camphill Communities



A Personal

By Martin

Journey

Sturm

Joining a small rural Camphill Community at the age of 22 in the west of Northern Ireland in 1988 felt for me like taking a leap back in a time machine.

After growing up on a well-mechanised farm at Camphill Community Brachenreuthe in the south of Germany and completing training as a biodynamic farmer on a modern community farm near Frankfurt (Dottenfelderhof), I found farming in the community in Northern Ireland a huge adjustment.

Neglected overgrown fields without infrastructure, the lack of any but the most basic farming tools, little money, and lots of rain were some of the farming challenges. On the other hand, a growing lifesharing intentional community was providing much-needed care, support, and day opportunities for adults with learning disabilities. In 1989 a complete changeover of responsibilities took place when the remaining pioneering family left. This meant taking on a substantial amount of additional responsibilities.

Building houses, workshops, and farm buildings formed a big part of daily life for my first 15 years in this community. Since I arrived we've also explored many ecologically-friendly technologies.

In 1989 the farm installed a barn hay drier using a dehumidifier heat pump and solar gain of the roof structure for drying. The hay drier has proven itself in an unpredictable climate. Drying costs are lower than the production of baled silage. And milk from hay-fed cows is healthful and can often be tolerated by people who may have milk-related allergies, making it particularly suitable for the needs of our community.

Clearing the land with its hedges and coppicing woodlands produced stacks of wood every year, most of which was formerly burned as waste. In 1996 I asked my peers in our community for permission to research the possibility of installing a wood chip gasification boiler for one or more buildings. I initially envisioned using only the waste wood of the estate.

I travelled from Scandinavia through Germany and Austria visiting wood boiler manufacturers, studied different technologies, and had discussions with the company owners seeking their personal support towards a possible installation in Northern Ireland. After significant technological learning, all relevant pieces for the choice of boiler fell together when Fröling, an Austrian based company, made an excellent offer and more importantly promised full technical support. We also agreed that I could install the boiler myself.

When I returned home with the good news, I presented a proposal to my community together with a detailed feasibility study showing considerable savings potential and environmental benefits. I was surprised to learn that the real challenge lay not in the realms of technology or funding, but in individual people's worries, feelings, and fear of change.



It took many conversations, of patience

meetings and and a fair degree and determination. during 1998 I

Finally, was allowed to proceed with the installation of a 320 kW Fröling Lambdamat wood chip boiler to initially supply four large buildings (expanded to include six buildings now) with heat and hot water through a district heating network using steel pre-insulated pipes.

We erected a purpose-built wood storage barn and purchased a Starchl screened wood chipper, together with wood chip handling equipment. We housed the boiler in a new multi-purpose farm building. In our negotiations with professionals over the installation of the district heating network, quotations returned exceeding the available budget three times. This situation necessitated quick learning. We purchased pipes from Denmark, hired a digger, and engaged a coded welder. With a team of coworkers we installed the district heating network ourselves below budget and on time.

At Easter 1999 the house where I live became one of the first buildings connected to the wood chip heating system; we took out the old LPG gas boilers and put a balancing vessel in its place. I will never forget how great the first hot bath felt, supplied with heat from our own virgin waste wood rather than from manufactured LPG gas.

In 2001, the Omagh Environmental Energy Consortium formed—a partnership of South West Colleges (Further and Higher Education colleges for the southwestern region of Northern Ireland), the local District Council, and two Farmers Unions.

Structural funding for the development of the local area became available and Camphill Community Clanabogan was used as a Renewable Energy Demonstration Project. As a result, we erected a 20 kW Jacobs windmill, supplying electricity for the community. Solar hot water panels fitted to one of our large buildings began supplying domestic hot water. A new 2 kW photovoltaic array fed electricity into the community. A ground source heat pump supplied the heat in an experimental root zone heating system in a large polytunnel in the garden. We also installed a further domestic wood chip boiler for a single dwelling.

The partnership with the college brought thousands of visitors to the community. Renewable Energy training courses and conferences were organised and partially held on site. The Northern Ireland government included the project in their white paper for the development of renewable energy technologies in Northern Ireland. The project won several awards including an all-UK Beacon Award.

Many other renewable energy installations were assisted throughout the country, in particular wood chip, pellet, and wood log boiler installations. Several Camphill Communities in Ireland and further afield received advice and sometimes hands-on help with installations.

In 2009 a successful funding application to the Low Carbon Communities Challenge awarded £450,000 and led to the planning and installation of a large district heating system for Camphill Community Glencraigh near Belfast. A single URBAS medium temperature medium pressure



biomass
into a
boiler house
1000 kW, now
22 units

network of district heating pipes with a total length of 3.2 km and a total project cost of £650,000.

boiler, installed
purpose-built
with an output of
supplied heat to
through a

The URBAS boiler is technology used in large wood district heating and power plants. This type of technology makes it possible to utilise very low grade wood biomass with up to 65 percent moisture content. A big advantage is that any waste wood from tree surgeons or sawmills can be used without the need for drying or screening of the wood chip. Cheap virgin wood waste material can be sourced and turned into valuable energy.

In its first year of operation the project has displaced 280,000 litres of oil and produced savings of around £100,000.

The Glenraig district heating project won the all-UK Renewable Energy Association Award 2011 for Best Community Project.

In my experience, engaging with communities about their own renewable energy possibilities is a journey which engages not only facts and figures but also many varied human factors and community dynamics. It is an excellent field for personal development and learning.

Martin Sturm was born in 1965. His parents were then founder members of Camphill Dorfgemeinschaft Lehenhof. In 1967 the family moved to Camphill Brachenreuthe. After completing his training as a biodynamic farmer Martin moved in 1988 from Germany to Camphill Community Clanabogan in Northern Ireland, taking on the establishing and managing of what is now a 150 acre biodynamic social care farm. Besides many areas of hands-on practical involvement and in-depth experience in renewable energy systems with particular emphasis on biomass, Martin is part of the senior management team and registered provider of Camphill Community Clanabogan.

This article first appeared in *Communities: Life in Cooperative Culture*, #161, Winter 2013; www.ic.org/communities-magazine-home

Community Living Worldwide *By Bill Metcalf*

Energising Community Spirit:

Australian Intentional Communities Conference, 2013



**Australia's
hundred
communities
dispersed**

**several
intentional
are so
across this vast**

continent that many do not even know of each other. There have been several gatherings to try to rectify this, the most recent being a conference at Bundagen community, central New South Wales coast, in 2011. In December 2013, we are meeting at Moora Moora community near Melbourne. The organisers are Mark Snell and Peter Cock, supported by numerous community members.

Moora Moora (www.mooramoora.org.au) was established in 1972, and today has about 50 adults, plus children, living in six "clusters" or hamlets across 245 hectares (605 acres) of beautiful, rolling mountain plateau, with magnificent views, and only 90 minutes from Melbourne. It is one of Australia's best-known intentional communities, often featured by the media as an example of "successful" community. And, while Moora Moora is quite different from what its founders (only two of whom remain there after 40 years) intended, it is, by any assessment, a great place.

About 80 members, from about 30 intentional communities from every state, gather on a lovely December summer's long weekend. Our mornings are devoted to parallel strands of lectures, panels, and directed discussions, with the afternoons more oriented to workshops and open discussions. There are numerous opportunities for people to ask questions, argue, raise issues, and discuss topics, and for sub-groups to form and meet. Further information and conference proceedings can be found at www.aicc2013.info.

My favourite session is when four members of Moora Moora and Tuntable Falls communities, both thriving for over 40 years, discuss their rules and regulations, successes and failures, and their wish-list of how, given hindsight, they might otherwise have done things. When these two intentional communities began they were as different as chalk and cheese with Tuntable Falls being a classic hippie, anarchistic, drop-out commune, while Moora Moora was a self-declared bourgeois community. Nevertheless, 40 years later, their problems and solutions are much the same.

Both are concerned about their ageing populations, both have problems attracting younger members with sufficient understanding, skills, and commitment, both have problems with declining member work contributions, and both have problems holding privatisation and individualism at bay.

Moora Moora and Tuntable Falls have developed different forms of governance that, while far from perfect, manage to allow the wisdom of their communal elders to prevent



naïve
from
place—while
dissent, new

newcomers
destroying the
not stifling
ideas, and

constructive criticism and change. Both impulses—the pushing, questioning, seeking of change by new members, and the

wise restraint of the senior members—are *equally* important. Through clear, yet flexible, guidelines, both communities avoid the well-known “tyranny of structurelessness.”

A sociologist would regard both communities as displaying a “healthy tension” leading if not to optimal then at least to reasonable outcomes, and probably ensuring their survival at least in the mid-term.

My three favourite quotes from the conference are from pioneers and veterans of community living. Robin McPherson, founder of Digger Street, an urban commune, says, “the less we organise, the more it turns out the way we want it.” Phil Bourne, a 32-year-long communal-living veteran from Commonground community, observes, “some conflict may be terminal—but most is solvable.” Ian Dixon, a 40-year-long member of Tuntable Falls community, points out the importance of keeping clear records of decisions: “40 years ago we not only thought that we knew all the answers—but that we would remember them.” One of his fellow communards responds, “yes, and we thought that we would all remember them the same way!”

I present an illustrated talk about the history of intentional communities in Victoria since 1852. As I find in most parts of the world, intentional community members are often glibly unaware of the fascinating history to which they are heirs, and persist in reinventing the wheel. Victoria has a rich history of urban and rural, big and small, spiritual and secular intentional communities, and with just enough “cults” and “gurus” thrown in to add colour and spice, and help us appreciate how good most of them have been over the past 160 years.

As always with conferences, what happens outside the formal sessions can be as important as what happens within. Moora Moora’s cooks provide excellent food, the coffee and snacks are great, we are comfortably billeted with members or sleep in tents, and we have ample opportunities to network. I connect with a wide range of intentional community folk, from the very experienced, whom I usually already know, to the enthusiastic novices. What a feast!



Each
enjoy some
participatory
a bush

evening, we
form of
entertainment,
dance, cabaret,

or fire ceremony. The fire ceremony is a Moora Moora ritual to “welcome” the summer bushfire season, reminding each cluster to ensure their underground fire shelters and fire-fighting equipment are functional. Their land was burned out in 1939, and Moora Moora narrowly missed being destroyed by the catastrophic bushfires of 2009.

Having attended many intentional community conferences during my lengthy academic career, I find that one core issue often dominates. At the previous conference, at Bundagen, the key issue was how to deal with, and perhaps expel, “problem” members. At this Moora Moora conference the key issue is how to ensure everyone contributes to the communal or collective ends rather than being a free-rider (or parasite!). For example, in one session, several new members talk about what intentional community should provide for individual members, such as support, life-meaning, security, etc. The more mature intentional community members present point out that “community” can only exist as far as members put in the effort so, with

apologies to JFK, “ask not what your intentional community can do for you, ask what you can do for your intentional community.”

In relation to this, members from one young intentional community relate how they face a crisis because a minority of residents refuse to contribute even the minimal effort needed to maintain the physical structures, let alone create meaningful community, their mindset apparently being that since they pay their fees, everything should be done for them. Another minority, desperate to make this group work, expend incredible efforts but are becoming worn out and bitter.

A clear observation from my 40-plus years of research is the tendency for intentional communities to move from communalism and sharing to individualism and privatisation. Continuation as a worthwhile intentional community is only possible when almost all members actively contribute in some way. The communal “impulse” or “spirit” is like a spinning flywheel which, no matter what the speed, weight, and quality of bearings, will slow down and stop unless fresh energy is regularly applied.

As long as most members, most of the time, are putting in energy, then some members can have a free ride for awhile when sick or aged. One conference participant called this “a good will bank” to which members can contribute and make withdrawals. But members who rarely, or never, put in energy are always in debt and act like a brake on



the system, a

friction.” To

friction,” new efforts need to be continuously made. The harsh reality is that few intentional communities can long cope with free-riders.

In the final session, we discuss holding another conference in a couple of years, and there is a clear preference for this to be at Tuntable Falls Community, in the famous Nimbin area of northern New South Wales. The three Tuntable Falls members in attendance agree to take the suggestion back and work it through their “tribal-meeting” system.

I leave the conference on a bus to Melbourne city, utterly exhausted from all the talking, listening, dancing, eating, arguing, networking, etc. But I am enthused to meet young and enthusiastic intentional community aspirants, while observing that the wisdom of Australia’s communal elders, loosely defined as members with at least 20 years communal experience, is being heard and respected within this movement. Most Australian intentional communities, in spite of myriad problems, are sustainable and seem to be doing reasonably well in the 21st century.

Dr. Bill Metcalf, of Griffith University, Australia, is the author of numerous scholarly and popular articles, plus seven books, about intentional communities, the most recent being The Findhorn Book of Community Living. He is Past President of the International Communal Studies Association and has been Communities magazine’s International Correspondent for many years.

This article first appeared in *Communities: Life in Cooperative Culture*, #161, Winter 2013: www.ic.org/communities-magazine-home

Intentional communities initiative aims to put Jews back in touch with the land

By [Talia Lavin](#)



Tova Kinderlehrer and her husband, Micah, are hoping to draw 10 Jewish families to their farm in rural Pennsylvania.

NEW YORK (JTA) — For most of the seven years Tova Kinderlehrer lived with her young family in Pittsburgh, she wished she were somewhere else.

Her son wasn't doing well in school, her husband's construction career had stalled and Kinderlehrer, though part of a "massive" urban community, felt isolated. She dreamed of escape.

In 2011, Kinderlehrer and her husband, Micah, bought a 38-acre property in Conneautville, Pa., they named Farm Shmarm. Along with their three children, they care for 16 hens, five turkeys and four roosters. Eventually they hope to use the land to raise kosher meat.

But the price of life in the country has been the loss of an observant Jewish community. So the Kinderlehrers are hoping to create their own, building the infrastructure they hope will eventually support an intentional community of at least 10 Jewish families.

"Right now it's impossible to be a frum Jew outside the city," Kinderlehrer told JTA. "We never wanted to settle there, but felt like we had no other option."

Intentional communities are residential collectives designed to incorporate a high level of social interconnectedness, often organized around a particular cause or spiritual orientation.

Examples include Israeli kibbutzim, communes, eco-villages and co-housing arrangements, in which residents typically agree to live together and share certain tasks like child care or food preparation.

A number of Jewish versions have sprung up across the country in recent years — including AVODAH, an anti-poverty nonprofit whose participants live in communal apartments in four cities, and the Adamah fellowship in Connecticut, where fellows learn sustainable agriculture and share housing at the Isabella Freedman Jewish Retreat Center.

But those communities generally are temporary and aimed at younger people. For families and individuals looking to live in such a community long term, the options are few and far between.

"There are many young Jewish families, baby boomers and people of all different backgrounds who are really ignited by a vision of more than just small, short-term opportunities, that this is



actually a
life,” Jakir
executive
Pearlstone
“People of all
backgrounds are inspired by that vision.”

whole way of
Manela,
director of the
Center, told JTA.
different Jewish

In an effort to make that vision a reality, Pearlstone has partnered with the Jewish environmental group Hazon and Isabella Freedman to organize the inaugural Jewish Intentional Communities Conference, which was held last week at the Pearlstone retreat center in suburban Baltimore. Organizers hope the conference will encourage the formation of a network of individuals already living in a Jewish intentional community or hoping to create one. “Our hope is that this conference will bring many of these people together, and that by doing so we’ll really kindle that spark,” said Nigel Savage, the founder and executive director of Hazon. The far-flung participants in the nascent Jewish intentional community movement embrace diverse approaches to community life. Some are hoping to bring communitarian principles to urban settings, but many aim to pursue intentional lifestyles in rural, agrarian environments. “I feel there’s an agricultural aspect to Judaism that feels like it hasn’t been celebrated fully here in America,” said Stacey Oshkello, who with her husband, Craig, are planning a community in rural Vermont called Living Tree Alliance.

The Oshkellos already live in an intentional community, Cold Pond Community Land Trust, in Acworth, N.H. But while Oshkello says she has gained much from the experience, she feels a persistent lack of Jewish experience in her current living situation.

The community they hope to build will join an ecological agenda that includes animal-powered farming and herbal medicines with intensive Jewish life — “intertwined,” their website says, “like the strands of a challah.”

Steve Welzer and Delane Lipka, who are building an intentional community called Mount Eden Ecovillage on 180 acres in Warren County, N.J., already are in contact with five young Jewish families considering a move there.

“These families are looking to get back to a communitarian way of living,” Welzer told JTA. “With like-minded other people, they have a real sense of commonality and community. I think that’s what people are lacking in our world today, and it all comes back to roots, community and sense of place.”

Though diverse, the models of intentional community being explored throughout the country are broadly united in a view that something essential is absent from conventional expressions of Judaism in America. Conference organizers hope to harness a transformational impulse toward more spiritually informed and ecologically sensitive living taking root across the United States. “Jews used to pray for rain,” Kinderlehrer said. “Now they just go to the supermarket.”

For Kinderlehrer, agrarian Judaism resonates with her spiritual orientation. She marvels that contemporary Orthodox Jewish communities eat Shabbat meals off Styrofoam plates and supplement their diets with margarine and marshmallows. She longs for a Judaism that exists in concert with the land.

“It’s hard to connect to Hashem in a paved world,” she said. “But we want to live in harmony with the land and let parents bring that idea to their children. Because the foundation of being human is being part of something larger than yourself.”



<http://www.jta.org/2013/11/18/life-religion/with-intentional-communities-jews-are-looking-for-new-ways-to-connect-to-each-other-and-their-spiritual-heritage#ixzz2IBwmeYTW>

EVENTS

Australian Intentional Communities Conference
Moora Moora Cooperative Community, Victoria, Australia
6-8th December 2013

Live With Earth Programme "Portugal no Coracao", 17.2.2014

"This notice serves to inform you that I and the team of the project Live With Earth will present the "Portugal no Coração" programme, on the 17th February 2014, 15.00 - 18.00, in order to share the journey, the mission and the project Eco-Village Community and to spread the message of Sustainability to the whole country. I hope you can tune up with our interview or in the future see video in the online portal of the program."

<http://www.behance.net/gallery/Eco-Village-Community/2801459>

<https://www.facebook.com/pages/Live-With-Earth/285071118256177?ref=hl>

<http://www.rtp.pt/play/p820/portugal-no-coracao>

Muito Obrigado, espero que continuemos juntos nesta jornada por um Mundo Melhor.



Saudações

de Luz

**Rui Pessoa
Figueiredo**

**Vaz de
Vasques**

**Sustainable Designer, Social Entrepreneur & Musician
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<http://www.behance.net/yankrui>

<http://www.coroflot.com/yankrui> Web: <http://artworkrui.blogspot.com/>

**15th International Conference of the Utopian Studies Society:
Utopia and Nonviolence
2 – 5 July 2014
Prague, Czech Republic**

The 15th conference of the Utopian Studies Society (Europe) will be hosted by the Department of Anglophone Literatures and Cultures at the Faculty of Arts, Charles University, Prague, Czech Republic. It will take place from July 2 to July 5, 2014. As every year, the conference is open to a variety of presentations about utopias, both abstract and concrete. Students, scholars and non-academics from multi-disciplinary and international backgrounds are welcome to apply.



Research &
Evaluation
Authority





The special
2014
nonviolence
relationship

focus of the
conference is
and its
to

utopianism. Our politics and culture are built around violence and war. As already Ralph W. Emerson observed, "[t]hat the project of peace should appear visionary to great numbers of sensible men; should appear laughable, even, to numbers; should appear to the grave and good-natured to be embarrassed with extreme practical difficulties, —is very natural."

Moreover, nonviolent ends are often justified by violent means; we "fight" for justice and peace. Even the word "nonviolence"—like utopia—is defined by a lack; and likewise charged with idealism or wishful thinking. The two great pacifist thinkers and activists of the twentieth century, Mohandas K. Gandhi and Martin Luther King, were both assassinated. In such a climate, how relevant is nonviolence for utopianism? How can we become "neither victims nor executioners," to echo the words of Albert Camus?

The conference language is English. For further information please visit the conference website: www.utopiaprague2014.cz. If you have any questions, please contact Pavla Veselá at pavla.vesela@ff.cuni.cz or **Ádám Hushegyi** at Ádám.Hushegyi@gmail.com.



2014

CONFERENCE OF THE COMMUNAL STUDIES ASSOCIATION, USA

Overview

2014 Conference Theme: “Form Follows Faith: The Influence of Belief on the Architecture and Crafts of American Communal Societies”

OCTOBER 9-11, 2014

Amana, Iowa

The 2014 Conference of the Communal Studies Association will be held at Amana, Iowa, site of the Amana Society, one of the longest lived and successful American communal societies. In 2014 the Community of True Inspiration, now known as the Amana Church Society, will celebrate the 300th anniversary of its founding in Himbach, Germany, November 16, 1714.

The conference theme is Form Follows Faith: The Influence of Belief on the Architecture and Crafts of American Communal Societies. Conference papers that explore the ways in which religious and social beliefs informed the distinctive community and social organization, architecture, crafts and other products of communal societies are encouraged. Belief can be interpreted as religious or social beliefs and ideals.

CSA Office

POB 122, Amana, Iowa 52203

info@communalstudies

**Center for Communal Studies, Univ. of S. Indiana
hosts a conference at New Harmony, Indiana, USA
Capitalism & Socialism: Utopia, Globalization & Revolution
6 – 8/11/2014**

Announcements from COMMUNITIES MAGAZINE

Digital subscriptions to Communities Magazine are now available for the first time internationally at the regular US subscription price at www.ic.org. We look forward to welcoming more international readers!

Chris Roth, Editor

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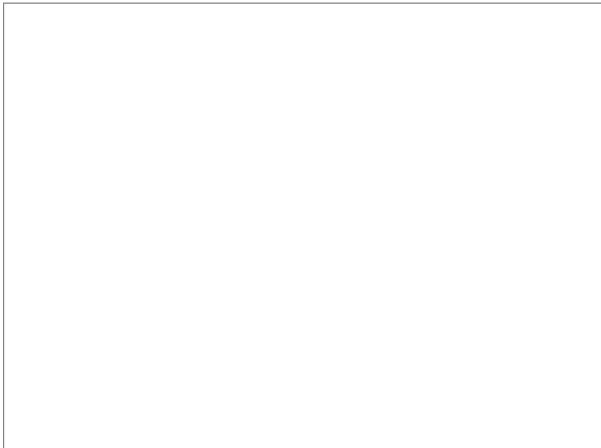


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PUBLICATIONS

We Sit Together (Princeton Architectural Press, 2013) by Francis Cape presents twenty-one beautifully reconstructed benches drawn from twelve utopian communities, both secular and religious, active from 1732 to the present. Cape investigates how the structure and values of each community found expression in their benches.

Link to selection from the introduction which discusses historic acts of communalism at (www.utne.com) :

Sharing Benches: Acts of Communalism by Francis Cape

Francis Cape sees the use of benches as an important act of communalism common in both historic and contemporary societies.

<http://www.utne.com/community/sharing-benches-communalism-ze0z1401zcalt.aspx?PageId=1>

Eurotopia Directory 2014: Communities and Ecovillages in Europe

The book includes:

- Descriptions of 430 intentional communities, ecovillages, co-housing projects
- A comprehensive inventory of the worldwide impact of intentional communities by Diana Leafe Christian
- Articles about living in community, about scientific acknowledgement of communities, about successful founding of communities and more...
- Introduction of community networks with more community addresses
- Useful addresses in Europe and beyond

The eurotopia Directory is available as a printed book only*, but we now feature a web-assisted search in the book at www.eurotopia.de/booksearch- the search results are the numbers of the page where you can find the respective community in the book. At the moment, the directory is almost exclusively available here: <http://www.eurotopiaversand.de/en/Book-Print/eurotopia-Directory-2014-English.html>

Michael Wuerfel

publisher eurotopia, Poppau - Sieben Linden 38489 Beetzendorf, Germany www.eurotopia.de

Publications Received





- **Damanhur Newsletter,**
Damanhur, Federation of Communities, December 2013, January, February, March 2014 www.damanhur.org media@damanhur.it
- **Communities, Life in Cooperative Culture.** Winter 2013 (#161); Spring 2014 (#162) www.communities.ic.org RRI Box 156, Rutledge, Mo 63563, USA
- **C.A.L.L., Communities At Large Letter.** #37, Winter 2013 ICD, International Communes Desk www.communa.org.il anton@communa.org.il
- **The Carbon Copy,** Winter 2013 CIFAL Scotland, UN House, 4 Hunter Square, Edinburgh, Scotland EH1 1QW www.cifalscotland.org; www.unitar.org; may.east@cifalscotland.org
- **Newsletter of the Baltic Eco Villages Project,** # 3. Simona Griskute simona.griskute@laei.lt
- **Revista Anarchica,** A385, 386 Editrice A., cas post 17120, Mi 67, 20128 Milano Italy arivista@tin.it; arivista.org
- **The Leaves of Twin Oaks # 116,** Winter 2013. Twin Oaks Community, 138 Twin Oaks Rd., Louis VA 23093, USA twinoaks@ic.org
- **Newsletter - monthly.** Kibbutz Volunteers Program Center, Tel-Aviv, Israel aya@kibbutzvolunteers.org.il



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