

**Chapter 1 : How a Finnish Kibbutz became a center for Messianic Jews - Israel News - Jerusalem Post**

*"Today, fewer than , people live in kibbutzim, only 74 of which are still communal. Kibbutzim produce 40 percent of Israel's agricultural output, but their residents constitute less than 2 percent of the population."*

Less than a week before the start, the leading star of the festival, Lana Del Rey, responding to massive pressure from the BDS "Boycott, Divestment and Sanctions" campaign, cancelled. She noted her solidarity with Palestinians: Her cancellation initiated a wave of some 20 cancellations, including the American electronic musician Shlohmo, who wrote: In the optimistic scenario, this is a one-off event that has cast the spotlight on lesser-known musicians as well. In the pessimistic scenario, this is the end of an era in which the clubbing scene has been an exception. The Meteor festival could hardly hide its contempt for the BDS in its official response statement on the 24th of August. Thus, the festival tried to frame the BDS as hateful and insane. Yet Frenkel seemed to recognize that this bubble is bursting. The Meteor festival is not a bubble. It takes place in Israel. Sun City was established in , in the Bantustan of Bophuthatswana. Bophuthatswana was not recognized as a state by any country, but the local relaxation of Apartheid rules and the more liberal culture there served as a whitewash of Apartheid. The UN imposed a cultural boycott on South Africa in , so the founding hotel magnet Sol Kerzner offered lavish sums to international artists who were willing to defy the UN boycott. But notice how much she was offered, and paid in advance , by the Israeli Meteor festival: It was a stunning propaganda coup. So finally, back north to Israel. This fantasy exists because people want it to exist "it is a form of denial. The more overt, indeed murderous form of Apartheid in the occupied territories is but one facet of it. Israel is not showing any signs of relinquishing it, and never really has. People are beginning to get this: If you are performing in Israel, you are performing for Apartheid, just like you were playing for Apartheid when you played Sun City.

**Chapter 2 : What Clothes Do They Wear in Israel? | Our Everyday Life**

*"For years, my husband and I have been dreaming of life on a kibbutz," says the year-old mother of two from Rishon Letzion. "Living smack in the center of Israel, you have no idea what's really going on in the rest of the country.*

Nevertheless, traditional business models are no longer sustainable and high-quality publications, like ours, are being forced to look for new ways to keep going. Unlike many other news organizations, we have not put up a paywall. We want to keep our journalism open and accessible and be able to keep providing you with news and analyses from the frontlines of Israel, the Middle East and the Jewish World. As one of our loyal readers, we ask you to be our partner. However, despite their small Jewish population, Finland turned over eight Jewish refugees from Austria to the Nazis in during a collaboration with Germany. When news broke out about this exchange, the Finnish people felt the need to atone these sins, and they did so right in Israel. Situated 30 minutes outside of Jerusalem is Yad HaShmona, a kibbutz founded by a group of Christian Finns in as a symbol of atonement for remembering the eight Jews Finland turned over. Be the first to know - Join our Facebook page. The kibbutz received its name from this exact purpose. Yad, which translates to hand in Hebrew, is a word often used to signify a remembrance. HaShmona signifies the eight Jews Finland handed over to the Nazis. Its residents are a mixture of Christian Finns and Messianic Jews who continue to preserve the Finnish culture while also upholding the structure of a traditional Israeli kibbutz. However, Yad HaShmona is unique in both its current state and its founding. Spear-headed by Seppo Raulo, the idea to establish a kibbutz formed when the final death tolls were released after the war. Raulo, and six other founders were behind this project. However, the process to establish a kibbutz by non-Jewish people was an obstacle because the kibbutz system was dedicated to Jews. A request from Christian Finns to start one of their own in Israel was not a priority for the government. Meir approved of the non-Jewish kibbutz although the reasoning behind her approval remains a mystery. With the majority of their residents being Believers Messianic Jews and Christians , they celebrate all Jewish holidays as well as Christmas, the day Christians believe to be the birth of Jesus Christ. The kibbutz has also developed into a center of activity for those who believe in the New Testament. In addition to hosting music conferences, children and youth programs, they have a Biblical Garden tourists are invited to visit. Though not an archaeological site, the garden was created using some authentic pieces to share the story from the Bible. To help keep the Finnish culture alive, Yad HaShmona accepts many volunteers to live and work on the kibbutz. More noticeable, however, is the Finnish sauna found in many of the homes.

**Chapter 3 : Kibbutz volunteer - Wikipedia**

*What do Israelis think of Kibbutz life and why? Institute for Research of the Kibbutz, Haifa University, , 34 pp. Google Scholar Leviatan, U., Orchan, E., & Avnat, A. Increasing retention among Kibbutz-born members.*

She seems to have spent five years in the country before moving abroad and then returning when her son enlisted in the Israeli army. The narrative of what she wishes she knew boils down to a list of faux-negative traits that are all actually positive in the article. So every failure of Israel gets turned around into a positive. In Israel people are shouted at and cursed almost everyday, especially if they ride public transit or have to be around people too often. Families abuse each other as well. Here are some that jump to mind. The longer you live in the country and the more you settle down with a family, the less likely are the chances you will be able to have financial dignity. Average salaries range around 10,000 NIS a month median salaries are even worse at 6,000 NIS, whereas the price of only a small apartment is 1 million. There is no possibility to have a single family house with land in Israel. Moving to Israel sentences your family to financial difficulty and likely financial ruin. Whereas if you are American, your ancestors likely moved to the US with minor finances and made money, you will make the opposite journey. Israel is a country economically structured to keep you as nearly poor as possible. You are expected to give to the country, the country does not give to you. Even between Jews, your children will be segregated into classes that are for the religious, the national-religious or the secular. Even if you try to have friends from other backgrounds, the overall culture mitigates and works against you maintaining those relationships. In short you will trade an immensely diverse society that values multi-culturalism for a regimented entirely Jewish society. Those who move to Israel on aliyah enjoy more rights than Palestinians who have lived in East Jerusalem for generations, and many more rights than Palestinians living in the West Bank. Israelis are tremendously racist and full of stereotypes for everyone that is different. Abroad we are told that Israeli kibbutzim are wonderful utopian societies. Israelis are disliked by their own people and by countries around them and other people in the world. People abroad, friends from high school or university, will doubt your choices for moving to Israel. The accusation came from someone who is an academic and whose salary is paid for by the state. After I was called fascist and collaborator I wondered why the other academics present did not defend me at the time, or denied it happened. In another incident a Jewish activist in America who once worked for JTA and is invited to many Jewish events said my place of work should be burned down and threatened my family, for something that had nothing to do with me. He was angry about an editorial at the newspaper I work at, which was written when I was even on vacation. I believe in equal rights. But I was called a fascist because Israel allows many Jewish extremists to become unhinged in their debates and discussions. Hatred in debate about Israel is common. It is one of the few places a Jew will routinely be hated by other Jews. That is a difficult fact to wrestle with. In Israel there is daily hate speech and incitement by different groups against each other. Rabbis incite against Reform Jews, academics write about how they support ISIS or support terrorism, other people say that Orthodox Jews should be expelled or exterminated. No matter what group you belong to, the anger and hatred against Israel and within Israel will be directed at you at some point. Many Israelis have stereotypes and a chip on their shoulder against foreigners. Some will find their way towards membership, but most will not. Many will leave Israel. If you want to bring a computer to Israel, prepare to pay high taxes. Meat in Israel is substandard and over-priced. And if you want cheese? In most countries hitchhiking is a one-way ticket to being a statistic. But in Israel, you can still hitchhike. There are very few murders. There are no car-jackings or pick-pockets. You can basically feel very safe. That is also related to national solidarity and the fact that people are dealing with conflict and terrorism. Even though the police in Israel tend to be incompetent and dysfunctional, it's mitigated by lack of crime. Israel is not a full liberal democracy. It has security services that can do mostly what they want. There is censorship of media. Disabuse yourself of this fact. It is better to arm yourself with knowledge. Once one accepts the failures of Israel and its problems, perhaps they will not be disappointed. Perhaps they will decide to make it better. Every country has its failures. Israel for some reason combines a deep loathing of itself abroad, by a similar love for it by its supporters. Neither is entirely justified. But moving to Israel has

serious ramifications for people. It has ramifications for the next generation as well. People should consider what they have signed on for. And this only scratches the surface above without discussing terrorism, the conflict and other issues.

Chapter 4 : We live in a Kibbutz, a village in Israel where the everyone is paid the same, AMA! : IAmA

*Kibbutz Kfar Masaryk Kibbutznikiyot (female Kibbutz members), training at Mishmar HaEmek during the Palestine war A kibbutz (regular plural kibbutzim) is a collective community in Israel that was traditionally based on agriculture. The first kibbutz, established in , was Degania. Today, farming has been partly supplanted by other economic.*

More people are now joining kibbutzim than leaving – a reversal of the crisis years – and the influx of working-age adults and young children is helping to redress the balance of an ageing population. Most kibbutzim have implemented reforms to become commercially viable and stem decline. Liberalisation – including permitting differential incomes and home ownership – has increased their attractiveness to newcomers reluctant to commit to pure communal principles. Most of the rest have introduced wage differentials for people employed by the kibbutz – but, more importantly, many members now work outside the kibbutz and contribute a proportion of their salaries to the collective. Other measures have included selling kibbutz businesses, charging for meals and services, and recruiting agricultural labourers from south-east Asia. The changes, necessary for survival, have been painful, particularly for a generation of kibbutz pioneers wedded to a socialist-Zionist dream. Increasing numbers of families are attracted to kibbutz living by the quality of education, environment, space and security. But, according to Amikam Osem, a member of Kibbutz Afikim near the Sea of Galilee for 50 years after marrying a kibbutznik, the most important reason was a sense of community. Amikam Osem, who has lived at Kibbutz Afikim for 50 years. Many are the children of members, wishing to raise their own families in a co-operative environment. Others have never previously lived on a kibbutz. Afikim operates a progressive taxation system: There is a "safety net" minimum income for all, and the kibbutz subsidises healthcare, education, social needs and care for the elderly. The kibbutz owns and runs several successful businesses, plus dairy and fish farms, and grows dates, bananas, avocados and olives on its land. The heavily subsidised dining room – the heart of the kibbutz – is open every day for lunch, and twice a week in the evenings. Before being accepted as members with full voting rights, candidates rent homes on the kibbutz. Most members now own their own homes, which can be bequeathed to their children or sold back to the collective. Occasionally a candidate family decides that kibbutz life is not for them; sometimes the kibbutz admissions committee rejects candidates as unsuitable. There was no bar on unconventional family units, including same-sex couples, he said. But the thing that unites all kibbutzim is mutual responsibility. Vered Ofir, 45, whose family became members of Kibbutz Afikim last year. But we wanted to live in a community, among friends," she said. The standard of education attracted her, plus the fact that "the babies had a great place to be while I was at work". For Ofir, who was born and lived most of her life in Tel Aviv, mutualism outweighs the drawbacks of kibbutz life. Here I have my own life, I work outside the kibbutz, but there is a community.

**Chapter 5 : History & Overview of the Kibbutz Movement**

*In Israel, Kibbutz Life Undergoes Reinvention For years, the kibbutz movement in Israel has been struggling. Now, fewer than 5 percent of Israelis live in the communal settlements. But from the.*

The first kibbutzim Second Aliyah workers eating lunch in the fields of Migdal. The kibbutzim were founded by members of the Bilu movement who emigrated to Palestine. Like the members of the First Aliyah who came before them and established agricultural villages, most members of the Second Aliyah planned to become farmers; almost the sole career available in the agrarian economy of Ottoman Palestine. The first kibbutz was Degania Alef, founded in 1910. Joseph Baratz, one of the pioneers of the kibbutz movement, wrote a book about his experiences. There must be a better way. As Arthur Ruppin, a proponent of Jewish agricultural colonization of the Trans-Jordan would later say, "The question was not whether group settlement was preferable to individual settlement; it was rather one of either group settlement or no settlement at all. The Galilee was swampy, the Judean Mountains rocky, and the south of the country, the Negev, was a desert. To make things more challenging, most of the settlers had no prior farming experience. The sanitary conditions were also poor. Malaria, typhus and cholera were rampant. Bedouins would raid farms and settled areas. Sabotage of irrigation canals and burning of crops were also common. On top of safety considerations, establishing a farm was a capital-intensive project; collectively, the founders of the kibbutzim had the resources to establish something lasting, while independently they did not. Finally, the land had been purchased by the greater Jewish community. These teenagers had hitherto worked as day laborers converting wetlands for human development, as masons, or as hands at the older Jewish settlements. Their dream was now to work for themselves, building up the land. They called their community "Kvutzat Degania" lit. The founders of Degania endured backbreaking labor: Despite the difficulties, by 1913, Degania had fifty members. Other kibbutzim were founded around the Sea of Galilee and the nearby Jezreel Valley. The Ottoman authorities had made immigration to Palestine difficult and restricted land purchases. Rising antisemitism forced many Jews to flee Eastern Europe. To escape the pogroms, tens of thousands of Russian Jews immigrated to Palestine in the early 1920s, in a wave of immigration that was called the Third Aliyah. In contrast to those who came as part of the Second Aliyah, these youth group members had some agricultural training before embarking. Members of the Second Aliyah and Third Aliyah were also less likely to be Russian, since emigration from Russia was closed off after the Russian Revolution. European Jews who settled on kibbutzim between the World Wars were from other countries in Eastern Europe, including Germany. In the early days, communal meetings were limited to practical matters, but in the 1920s and 1930s, they became more informal. Instead of meeting in the dining room, the group would sit around a campfire. Rather than reading minutes, the session would begin with a group dance. Remembering her youth on a kibbutz on the shores of the Kinneret, one woman said: During the moments of silence, it seemed to me that from each heart a spark would burst forth, and the sparks would unite in one great flame penetrating the heavens At the center of our camp a fire burns, and under the weight of the hora the earth groans a rhythmic groan, accompanied by wild songs". Degania had had twelve members at its founding. Eyn Harod, founded only a decade later, began with 12 members. Kibbutzim grew and flourished in the 1920s and 1930s. In 1920, there were 10 people living on kibbutzim in Palestine. By 1925, the number had risen to 200. In 1930, the kibbutz population peaked at 1,000. By 1940, the number decreased to about 500; the number of kibbutzim in Israel was 100. Several Hashomer Hatzair kibbutzim banded together to form Kibbutz Artzi. Kvutzot were deliberately small, not exceeding 100 members, in the belief that this was imperative for maintaining trust. Kvutzot did not have youth-group affiliations in Europe. Kibbutzim affiliated with the United Kibbutz Movement took in as many members as they could. Givat Brenner eventually came to have more than 1,000 members. Artzi kibbutzim were also more devoted to gender equality than other kibbutzim. There were also differences in religion. Kibbutz Artzi and United Kibbutz Movement kibbutzim were secular, even staunchly atheistic, proudly trying to be "monasteries without God". Most mainstream kibbutznikim also disdained the Orthodox Judaism of their parents, but they wanted their new communities to have Jewish characteristics nonetheless. Friday nights were still Shabbat with a white tablecloth and fine food and work

was not done on Saturday if it could be avoided. Only late some kibbutzim adopted Yom Kippur as the day to discuss fears for the future of the kibbutz. Kibbutzim also had collective Bar and Bat Mitzvahs for their children. Kibbutznikim did not pray several times a day, but would mark holidays like Shavuot, Sukkot, and Passover with dances, meals, and celebrations. One Jewish holiday, Tu B'Shvat, the "birthday of the trees" was substantially revived by kibbutzim. All in all, holidays with some kind of agricultural component, like Passover and Sukkot, were the most significant for kibbutzim. Religious kibbutzim were established in clusters before the establishment of the State, creating the Religious Kibbutz Movement. The first religious kibbutz was Ein Tzurim, founded in Statebuilding Arab opposition increased as the Balfour Declaration and the wave of Jewish settlers to Palestine began to tilt the demographic balance of the area. There were bloody anti-Arab and anti-Jewish riots in Jerusalem in and in Hebron in . In the late s, Arab-Jewish violence became virtually constant; the 1939 Arab revolt in Palestine is also known as the "Great Uprising" in Palestinian historiography. Rifles were purchased or manufactured and kibbutz members drilled and practiced shooting. Yigal Allon, an Israeli soldier and statesman, explained the role of kibbutzim in the military activities of the Yishuv: The planning and development of pioneering Zionist were from the start at least partly determined by politico-strategic needs. The choice of the location of the settlements, for instance, was influenced not only by considerations of economic viability but also and even chiefly by the needs of local defense, overall settlement strategy, and by the role such blocks of settlements might play in some future, perhaps decisive all-out struggle. Accordingly, land was purchased, or more often reclaimed, in remote parts of the country. By the late s, when it appeared that Palestine would be partitioned between Arabs and Jews, kibbutzim were established in outlying areas to ensure that the land would be incorporated into the Jewish state. In , on the day after Yom Kippur, eleven new "Tower and Stockade" kibbutzim were hurriedly established in the northern part of the Negev to give Israel a better claim to this arid, but strategically important, region. The Marxist faction of the kibbutz movement, Kibbutz Artzi, favoured a one-state solution over partition, but advocated free Jewish immigration, which the Arabs opposed. Kibbutzniks fought in the Arab-Israeli War, emerging from the conflict with enhanced prestige in the nascent State of Israel. Members of Kibbutz Degania were instrumental in stopping the Syrian tank advance into the Galilee with Molotov cocktails. Maagan Michael manufactured the bullets for the Sten guns that won the war. After the establishment of the state Kibbutz children with the Givati brigade The establishment of Israel and the flood of Jewish refugees from Europe and the Arab world presented challenges and opportunities for kibbutzim. The immigrant tide offered kibbutzim a chance to expand through new members and inexpensive labour, but it also meant that Ashkenazi kibbutzim would have to adapt to Jews whose background was far different from their own. Until the s, nearly all kibbutzniks were from Eastern Europe, culturally different from the Jews of Morocco, Tunisia, and Iraq. Many kibbutzim hired Mizrahi Jews as labourers but were less inclined to grant them membership. The question of which side of the Cold War Israel should choose created fissures in the kibbutz movement. Dining halls segregated according to politics and a few kibbutzim even had Marxist members leave. Should kibbutz members turn over income that was the product of a very personal loss? If Holocaust survivors were allowed to keep their reparation money, what would that mean for the principle of equality? Eventually, many kibbutzim made this one concession to inequality by letting Holocaust survivors keep all or a percentage of their reparations. Reparations that were turned over to the collective were used for building expansion and even recreational activities. The split between different factions within the kibbutz movement evolved between and , when finally three kibbutz federations emerged, each aligned to a different Labour party: Most kibbutz swimming pools date from the s. In the s and s many kibbutzim were in fact founded by an Israel Defense Forces group called Nahal. Many of these s and s Nahal kibbutzim were founded on the precarious and porous borders of the state. In the Six-Day War, when Israel lost soldiers, of them were from kibbutzim. The prestige that kibbutzniks enjoyed in Israel in the s was reflected in the Knesset. Kibbutzniks performed working-class, or even peasant-class, occupations, yet enjoyed a middle-class lifestyle. Decline and restructuring See also: This process originated both from personal frustrations among the kibbutz members as a result of internal processes and from the growing stratification and inequality due to the growth of capitalistic practices. An emphasis was placed on social compensation to encourage productivity. These processes occurred in parallel with a severe economic

crisis. The privatization processes and the adoption of non-cooperative beliefs in all of the Israeli society, affected the moral and structural support of kibbutzim, and with the years penetrated the new generations of the kibbutzim. The kibbutzim were built on the attempt to create a permanent and institutionalized framework, which would be able to set a pattern of conduct that would successfully handle the implementation of shared values. The attempt to place such a regular pattern required creativity in the adoption of kibbutz practices to its growth and changing kibbutz system and encompassing society, but kibbutz leadership suppressed innovators and critical thinkers, causing either failures to deal with changes or adoption of capitalist solutions that negated kibbutz basic principles. The lack of match between the patterns of the kibbutz society and the majority of the Israeli society, appealed the strong linkage between the kibbutzim with the entire Israeli society, a principle that did not allow the continuation of the collaborative model because of the internal weakening and the loss of the all-Israeli legitimacy. The kibbutzim were established during the pioneer period and were the fulfilment of the Zionist vision, during that period of time every member was required to give the maximum from himself for the good of the collective: In addition, as a group it was easier to deal with the common problems of the individualsâ€”which allowed the recruitment of a large number of people for maintaining the safety of the community at that time, and therefore this way of life was suited for the Zionist goals more than other forms of life at that time. The original concept of the kibbutzim was based to a large extent on self-sacrifice of its members for the sake of abstract foundations and not on the cancellation of work, and therefore after the pioneer period the linkage between the kibbutz members decreased, due to the decline in the pioneering spirit and the decline in the importance of the self-sacrifice values.

**Chapter 6 : 10 things I wish I™d also known before moving to Israel | Seth J. Frantzman**

*This is a video made by Kibbutz Yotvata Volunteers to show an example of one day as a volunteer. In the video you'll see how and where the volunteers eat, work, sleep, have fun, enjoy, experience.*

However, most of their waking hours are still spent with their peers in facilities adapted specifically for each age group. Thus the granddaughters of women who 75 years ago insisted on being released from domestic chores are now the leading force within the kibbutz for more parental involvement in the upbringing of young children and for allocating women more time at home with their families. Children grow up knowing the value and importance of work and that everyone must do their share. From kindergarten, the educational system emphasizes cooperation in daily life and, from the early school grades, youngsters are assigned duties and take decisions with regard to their peer group. Young children perform regular age-appropriate tasks, older children assume certain jobs in the kibbutz and, at high school level, they devote one full day each week to work in a branch of the kibbutz economy. Elementary schools are usually on the kibbutz premises, while older children attend a regional kibbutz high school serving several area kibbutzim, in order to experience a broader range of academic subjects and social contacts. At all age levels, accommodations are available for youngsters with special talents or needs. Some 40 percent of all kibbutz children return to settle on their kibbutz after army service. The majority of kibbutz members today grew up in the kibbutz and decided to build their life there. It is a society that strives to allow individuals to develop to their fullest potential, while demanding responsibility and commitment from each person to contribute to the welfare of the community. For some, the feelings of security and satisfaction engendered by belonging to a small, closed community are among the advantages of kibbutz living, while others might find communal life very confining. At first kibbutz society as a whole took precedence over the family unit. In time, this priority shifted, as the community became increasingly family-centered. Today, in the context of a normal society of grandparents, mothers and fathers, aunts and uncles, sons and daughters, the kibbutz still offers a level of cooperation which provides a social framework and personal economic security. Compared to the past, kibbutzim today offer their members a much wider range of individual choices. Members have more latitude in all aspects of their lives, from the selection of clothing and home furnishings to where and how to spend their vacations. More opportunities are available to participate in higher education, and the special needs of artists and writers are recognized, with time given them to pursue their own projects. Although no money actually changes hands, members allot themselves a predetermined amount of credit each year to spend as they wish. Contributing to the State The kibbutz is not only a form of settlement and a lifestyle, it is also an integral part of Israeli society. Before the establishment of the State of Israel and in the first years of statehood, the kibbutz assumed central functions in settlement, immigration, defense and agricultural development. When these functions were transferred to the government, the interaction between the kibbutz and the society at large decreased, though it never stopped completely. A considerable number of kibbutzim run five-month study courses for new immigrants, which combine intensive Hebrew language instruction, in-depth tours of the country and lectures on various aspects of Israeli life with periods of work on the kibbutz. Participants who decide to stay in the kibbutz may apply for membership. Some kibbutzim take part in a project in which they accept youth from disadvantaged families for their high school years. Some of these young people choose to continue living on the kibbutz and become members. Seasonal and agricultural events, which were commemorated in biblical times, have been revitalized through song, dance and the arts. Cultural activity abounds, with films and professional performances presented frequently in kibbutz auditoriums, in addition to closed-circuit television several hours daily, offering programs geared to the interests and tastes of the members. Pooling the talents of kibbutz members all over the country, the kibbutz movements sponsor a number of professional groups, including a symphony orchestra, chamber ensembles, modern and folk dance troupes, choirs and a theater company, which perform regularly in Israel and abroad. Museums which specialize in subjects such as archaeology, nature, art, Jewish history and the development of the land of Israel have been established by some kibbutzim, attracting members and visitors in large numbers. Renewal After years of declining productivity and membership,

Amnon Rubinstein has noted the kibbutzim have been making a comeback. In , kibbutz production was valued at NIS 20 billion. In , the figure grew to NIS 27 billion. The founders, motivated by strong convictions and a distinct ideology, forged a society with a unique communal way of life. Their children, born into the kibbutz framework, worked hard to consolidate its economic, social and administrative structures. The present generation, which grew up in an established and prosperous society, is applying its energies and talents to meet the challenges of modern life in the technological age. Some fear that by adjusting to changing circumstances, the kibbutz is abandoning many of its original principles; others believe that this ability to adapt and compromise is the key to its survival. Whatever lies ahead, as long as the kibbutz maintains its democratic nature, and the spirit of voluntarism, commitment and idealism continues to motivate its members, it will have creative and compelling resources with which to meet the demands of the future.

**Chapter 7 : Kibbutz - Wikipedia**

*Free training and tools to help you master marketing on Facebook, Instagram, and Messenger. Mainly in the 70s and 80s it was easy to become a volunteer in a Kibbutz, usually for a month to a year and experience Kibbutz life In the meantime the Kibbutz has changed and most of them have now privatised.*

Middle East Israeli kibbutz: Communal idealism or a privileged few? People worldwide have visited a kibbutz or even tried to live in one at some point in their lives. Though created over years ago with a utopian collectivist vision, nowadays the kibbutz divides Israeli society. Founded over years ago, before there was a nation called Israel, the kibbutz is a form of cooperative settlement unique to the modern country and based on socialist values and on Zionist aspirations. The early concept of the kibbutz was based on a form of economic cooperation that in many ways resembles communism, and the settlements continue to formally exalt the idea of equality - and often the practice of it, too. The kibbutz is usually a small community that comprises several hundred residents, and its income, at least traditionally, comes from agriculture and industry. Kibbutzniks, as residents are called, work on dairy farms, in orchard and even outside their compounds, putting their full paychecks into the communal pot. But sticking to the in-theory definition of the kibbutz will not help in understanding the fragile - almost explosive - coexistence between kibbutzim the Hebrew plural form of kibbutz and other types of communities in Israel: Today, fewer than , people live in kibbutzim, only 74 of which are still communal. Though their popularity is decreasing domestically, kibbutzim still serve as a point of attraction for international visitors who wish to experience this disappearing way of life. The European Jews who established Degania were looking for an agricultural existence as opposed to the more urban lifestyle practiced by the Jews who were already settled in Palestine, in old cities such as Jerusalem and Haifa. As one of the founders later testified in a book about Degania, the new migrants were "morally shocked" by the way in which the settlers had lived and worked to that point: Jews oversaw the labor, the farmers themselves were Arabs, and Bedouins served as guards. The early kibbutzniks had aspired to work the land themselves. This turned out to be a very difficult task, though, because the newcomers had not had previous experience with farming and faced problematic weather conditions and practically useless soil. With massive state support and waves of immigration from Europe, many kibbutzim became more successful after Israel was established in , developing different industries, agricultural methods and factories, and a unique lifestyle of hard labor, close community ties and dubious habits. An organic date palm plantation that belongs to Kibbutz Samar, in the Negev desert One notorious example was the sleeping arrangements of infants, who were taken away from their parents at the age of 3 days to the communal nursery in which they spent their first few years. Parents were allowed to see their children for sometimes as little as two hours a day, and many people who grew up in such homes say this has caused them social, emotional and even mental problems. A determining factor Where Israelis are born and raised - on a kibbutz or in a town or a city - can do much to predict what the rest of their lives might be like. Kibbutzniks receive many benefits that city residents do not, such as deep discounts on household bills, or land for construction that is rediculously cheap. And this is where it gets more controversial. Magen was referring to the common belief that Israel - and Palestine before it - was a barren land with no options for real farming until the kibbutzniks brought it to bear bounty. Cattle bred for milk at the religious Kibbutz Sde Eliyahu Allegations of racism Modern opponents of the movement say kibbutzniks continue to benefit from lands given to them and their predecessors for free by the state - the same state that forcibly settled immigrants from North Africa and the Middle East in poor development towns. After hearing for years about the ideals that kibbutzim stand for, fewer Israelis now believe in the archetype of the noble farmer. In return for their work, children might get to go on an annual organized trip or participate in other activities of their choice. Because they traditonally start work at such a young age, many kibbutzniks are perceived to be diligent laborers with a strong work ethic who are unafraid to take on difficult tasks. It means that you definitely know how to work hard. Inherited wealth Many feel that kibbutzniks enjoy an unfair advantage People who grow up in a kibbutz, leave for a while and want to go back can receive a land or a house in the compound for free or at very little cost. Those who stay in their kibbutzim their whole lives can

build their homes there without having to buy property. Both people who are born in kibbutzim and wish to return and those who move to them need to be voted in by the residents. Kibbutz natives usually get in. Despite all the benefits, the sons, daughters and grandchildren of the early kibbutzniks do have their criticisms of the system and what it means for individual wealth.

#### Chapter 8 : NPR Choice page

*I think it started back in , at least that's when it happened, that is: the travel bug bit me, and hard. Kibbutz volunteering was my travel bug.*

#### Chapter 9 : The changing face of Israel's kibbutzim - Blogs - Jerusalem Post

*Leviatan, Uri 'What do Israelis think of kibbutz life and why'. University of Haifa, Institute for Research of the Kibbutz and the Cooperative Idea.*