

A black and white photograph of four children climbing a tall metal frame, possibly a playground structure. The children are in various positions, some reaching up, others pulling themselves up. The background is a bright, open outdoor space with some trees in the distance.


Kibbutz

A Social Experiment in Utopia

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**CONTEMPORARY
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Work in Progress: Considering Utopia and Its Built & Unbuilt. Kibbutz history is organized by The Contemporary Jewish Museum, San Francisco. Major sponsorship for the exhibition is provided by Gaia Fund. Supporting sponsorship has been provided by The Louis K. Lehrer Foundation and Ets and Gess Semah. Images: Kibbutz Yagur, Israel, 1950-1954, Kibbutz Yagur Archives.

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Teaching the Kibbutz: A Social Experiment in Utopia

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Introduction

Are kibbutzim still relevant, or are they simply a relic from Israel's history--a noble but unsuccessful social experiment? As I polled educators in a variety of settings, I heard a wide variety of responses to this question, as well as approaches to teaching about the kibbutz, from a brief mention as part of a lesson in Israeli geography to a look at how changes in kibbutzim reflect changes in Israeli society at large. Some educators mentioned wanting more kibbutz-related education at their schools; others actually go to Israel and visit a kibbutz; while several teachers shared lessons in which students take a virtual trip to Israel and develop their own kibbutzim. We have included many of these ideas in this resource, including two teacher-written lessons.

This season at The Contemporary Jewish Museum dives into the story of the kibbutz through two complimentary exhibitions: *To Build and Be Built: Kibbutz History* and *Work in Progress: Considering Utopia*; one historical and one conceptual. I hope these exhibitions and this resource spark new ideas for bringing the compelling stories of Israel and kibbutzniks into your school.

Gallery experiences in *Work in Progress: Considering Utopia* are quite different from a traditional museum experience, as the artists have created immersive artworks designed to maximize visitor involvement and participation. On a *Work in Progress* tour, students may add to a utopia-inspired mural, and even perform on a stage as they become a part of artist Ohad Meromi's installation. I hope you will take advantage of this unique opportunity for students and schedule a guided visit. To book a tour, email tours@thecjm.org or call 415.655.7856.

We look forward to welcoming you to The Museum!

Janine Okmin
Associate Director of Education

Kibbutz History and Background Information

The text below is drawn from the curatorial text from To Build and Be Built, a historical exhibition at The CJM, on view through January 20, 2014

Introduction

In 1909, a group of educated Eastern European Jews struggled to survive in the rural, hilly landscape near the Sea of Galilee. Having moved to British Mandate Palestine to create a new Jewish society built on socialist ideals, physical labor, and freedom from anti-Semitism, these ten men and two women created Degania, the first kibbutz, emphasizing cooperation, determination, and innovation.

Kibbutz Degania was the first of what would become a network of collective farms that represented the characteristics of the emerging Israeli personality—physically fit, unafraid of challenges, self-reliant. The kibbutzniks' (members of a kibbutz) rugged lifestyle was the embodiment of the dream of Zionist thinkers such as Max Nordau and A. D. Gordon, who advocated for a “muscular Judaism” as an antidote to what many Jewish leaders saw as an urban, overly intellectual Jewish culture. A well-known folk song from the era promised that those who worked the land would “build and be built,” simultaneously building the land and re-creating themselves and Jewish culture.

Although the scores of kibbutzim differed along ideological and religious lines—some were essentially Communist, while others still held to traditional Jewish rituals and theology—together they forged a powerful new vision of Jewish life. Their music, dance, and lifestyle inspired international visits from people of all backgrounds eager both to experience a renaissance of Jewish culture and to participate in the world's largest workable experiment in communal living.

Providing a disproportionate number of Israeli political, military, and cultural leaders for generations, the kibbutz system began to lose steam in the late 1970s as political, cultural, and economic shifts and internal strife made a younger generation less eager to dedicate themselves to the lifestyle of their parents.

Still, although the percentage of Israelis who live on kibbutzim has always been small, the institution's influence continues to be deeply felt. As it has become an increasingly urban, capitalist society, Israel has seen the appearance of “urban kibbutzim” that emphasize community service and environmental responsibility. Many Israelis also see the kibbutz as a reminder of the simple beauty of the land, and some kibbutzim now function as bucolic vacation sites not far from major cities such as Tel Aviv and Jerusalem.

Most American Jewish summer camps have been influenced by the kibbutz experiment, as have a new generation of “experiential learning” farms and arts residencies emphasizing nature, communal participation, and a do-it-yourself mentality. The popularity of Berkeley's Urban Adamah farm and fellowship program and Camp Newman's Kibbutz Yarok in Sonoma County are two examples of how the local Jewish community continues to be inspired by the kibbutz.

Early Settlements

“In crowded Jewish quarters, deprived of air and sunshine, our bodies became weak...let us again be wide of body and strong of gaze.”

—Max Nordau, World Jewish Congress, 1900

Since their exile from the land of Israel almost two thousand years ago, the Jewish people have prayed and worked for a return to the Promised Land. “If I forget thee, O Jerusalem,” Psalm 137 says, “may my right hand forget its skill.” In the late nineteenth and early twentieth century, responding to growing European anti-Semitism and inspired by bold new political and cultural leaders searching for a secure Jewish future, many Jews joined a newly practical Zionist movement arguing for a Jewish home in their ancient land. Working first with the Ottoman Empire, then with the British Empire after World War I, Jewish leaders from Europe and America created organizations like the Jewish National Fund to purchase land from Arab landowners and support those who made aliyah—a Hebrew term for returning to Israel that combines both a geographic move and a spiritual ascent.

The kibbutz movement began officially in 1909, when a group of Eastern European Jews created what soon came to be called Kibbutz Degania. Part of a wave of immigrants called the Second Aliyah (1904–14), these chalutzim (Hebrew for “pioneers”) reflected the combination of socialist and Zionist ideas that had captured the imagination of a committed minority of European Jewish youth. Speaking Hebrew and literally working the land of their ancestors, the kibbutzniks in Degania and other communities embodied a new Jewish identity—the modern Israeli. The kibbutz was no Garden of Eden, however. The extreme climate, strenuous physical labor, difficult living conditions, and distance from loved ones made life there a challenge, and a large number of kibbutzniks stayed for only a few years. The kibbutz model depended on ingenuity and self-reliance, as well as equality, with men and women together shouldering the load of heavy physical work. The reality was sometimes quite different, with women working primarily in the kitchen, children’s houses, and the laundry. The spirit of innovation was also essential, as early assumptions based on biblical agriculture—such as the hope for growing wheat—were quickly dashed, leading to the planting other varieties of crops.

Born out of ideology and fortified by necessity, the kibbutz culture of shared property and income, along with distribution of work and goods based on need and skill created a tight-knit society that held firm for generations. The kibbutz not only represented a utopian promise of a new society, but created a surrogate family for these pioneers—often young, single, and deeply idealistic—as they established a new Jewish homeland.

As conflict with the local Arab population and the British became fiercer in the 1930s and 1940s, the geographically strategic location of the kibbutzim put them on the front line of fighting. Kibbutzniks provided a disproportionate number of military and political leaders. Kibbutz Merhavia was home to the future Prime Minister Golda Meir. Defense Minister Moshe Dayan, war hero Joseph Trumpeldor, and major Zionist thinker A. D. Gordon all spent time living on Kibbutz Degania. From 1948 to 1958 nearly one fifth of Knesset (Israeli parliament) members were kibbutzniks, although only five percent of Israel's population lived on kibbutzim. The early success of the kibbutz movement made it a model for Zionist youth groups in Europe and the Americas, which created camps mimicking the communal living and agricultural savvy needed to work on a kibbutz. Images of kibbutzniks on posters, records covers, and in books were among the most popular and powerful recruiting tools for Jews around the world.

Communal Culture

"The kibbutz, unlike most societies known to ethnography or history, practices comprehensive collective living, communal ownership, and cooperative enterprise."

—Melford E. Spiro, *Children of the Kibbutz*, 1958

From the movement's beginnings through the 1960s, a communal culture shaped all aspects of life in the kibbutz. This culture, in turn, would have broad effects on Israeli society.

Among the kibbutz movement's radical social innovations was a policy of communal child rearing and education. Based in the questioning of the bourgeois nuclear family structure, a commitment to an enlarged definition of family, and an effort to create more gender-balanced workloads, this approach drew on new educational and psychological research by Sigmund Freud and others. Until the 1960s, kibbutz children universally ate, slept, and attended school together, spending time with their family in the evenings. Physical work was incorporated into the daily routine of children, who became fiercely independent at an early age. The holistic approach to teaching, along with the kibbutz movement's formal training programs for teachers, was highly successful. The Kibbutzim College of Education, founded in 1938, continues to train Israeli educators from both inside and outside the kibbutz movement.

The kibbutz's focus on a new Jewish culture was also expressed through a reinvention of religious traditions. The spiritual and ritual texture of Israeli kibbutzim has been complex and sometimes contradictory. While some communities maintained traditional observance—including doing no work on the Sabbath and keeping kosher—the great majority were

ideologically anti-religious. The major Jewish holidays were observed, but reinterpreted to focus on the national, social, and agricultural aspects of their celebration.

The largest celebrations took place during the spring holidays of Pesach (Passover) and Shavuot (the feast of the harvest). In Europe, violence against Jews increased around Easter, often making these celebrations dangerous. But in kibbutzim, Jewish settlers, having symbolically “come out of Egypt,” celebrated in freedom. The Haggadah (the Jewish text read during Passover) mirrored this new context, with religious elements replaced with references to the power of the community, the land, and labor. Shavuot, coming forty-nine days after Passover, revolved around a processional and offering of the first fruits, returning the holiday to its biblical roots, as opposed to the later rabbinical innovation focusing on the giving of the Torah (first five books of Moses) on Mt. Sinai. While in biblical times the offering was delivered to the Temple in Jerusalem, the kibbutz offering was, instead, delivered to the Jewish National Fund, which sold the harvested items and used the profits to buy more land. The holidays were celebrated communally with the whole kibbutz participating in elaborate performances with sets and costumes. These traditions reflected the importance of song and dance. Regular evening events often included Shira Betzibur (Hebrew for “singing in public”), when the community would gather to sing, then jump into the whirling circle dance known as the hora. Social and cultural life revolved around the chadar ochel (dining hall), a large multipurpose building where kibbutzniks would take daily meals communally, gather in the evenings, hold meetings, and put on artistic performances.

The kibbutz movement saw itself as the vanguard of a new culture and felt a duty to encourage cultural projects, including publishing houses, museums, and art festivals. The passion and commitment of this folk culture became a powerful recruiting tool for a Jewish state in the making, and Jewish homes around the world listened to records of “new” Hebrew folk tunes and learned the dances in their synagogues, camps, and social groups. Kibbutz dance companies, choruses and even orchestras traveled internationally, creating—along with the ubiquitous Jewish National Fund posters—an irresistible image of new Jewish energy.

Internally, the lack of privacy and autonomy inherent in communal living became more difficult over time. Eventually families began to live together in private units, rejecting communal child rearing and signaling the end of the chadar ochel as the symbolic and functional center of the community. In the 1980s, both inflation and globalization accelerated the trend toward privatization, leading to what many today call the “renewed” kibbutz model.

Kibbutz Today

“With a renewed emphasis on the environment, the kibbutz has the potential to continue innovating not just in Israel but around the world.”

—Yosef Abramowitz, Co-founder, Arava Power Company, established on Kibbutz Ketura

Much like the State of Israel itself, the kibbutz has undergone massive changes in just a few decades. As the country has become more urban and populous, more prosperous and consumerist, and the political culture has shifted from the left to the center, the rural, agricultural, and socialist emphasis of the kibbutz has rendered it less practically relevant. At the same time, the spirit of innovation that has long characterized the kibbutz has allowed the movement to transform itself.

Cities in Israel have seen the creation of small number of “urban kibbutzim” that focus on serving the communities in which they are based while individuals live communally. Nearly half of kibbutzim in Israel now offer hotel-style rooms for guests to enjoy the rural scenery and escape the bustle of city life.

Kibbutzim have also been on the forefront of technological innovation. Drip irrigation technology, which is now used in arid countries around the world, was invented by Netafim, a company founded in 1965 on Kibbutz Hatzerim. Kibbutz Ketura is the home of Israel’s first commercial solar field, run and implemented by Arava Power Company. Recently Rwanda signed a contract with Arava’s partner company, Energiya Global, to build the African country’s first large-scale solar power plant.

While some kibbutzim have moved away from an agricultural model and turned to manufacturing, many continue to draw on their agricultural roots. At Kibbutz Lotan, a sustainable kibbutz in Southern Israel affiliated with the Reform Jewish movement, visitors can come as tourists or as participants in courses at the Center for Creative Ecology, which focuses on sustainable agricultural practices as a means of promoting peace and justice in Israel. Orthodox Kibbutz Sde-Eliyahu, the first kibbutz to adopt organic farming in the 1970s, is now one of the leading producers of specially bred insects for sustainable pollination and pest management.

As the context of the kibbutz in Israel and the world continues to shift, the pioneering spirit upon which it was built continues to allow its leaders to take new risks while upholding their

ideals for a better world. Just as the early pioneers hoped “to build and be built,” so does the evolving nature of the kibbutz create its future.

The Kibbutz Movement and the Bay Area

“In 1975, at Camp Swig in Saratoga, we simulated what we imagined kibbutz life to be—sleeping in tents, eating vegetables for breakfast, working hard, and dreaming about utopia.”
—Susan Berrin, Editor, *Sh’ma: A Journal of Jewish Ideas*

The kibbutz movement has had a remarkably productive relationship with the Bay Area. When Golda Meir, Prime Minister of Israel from 1969 to 1974 and former member of Kibbutz Merhavia, visited Northern California in the 1930s, one of her key stops was Petaluma, in Sonoma County. Founded in the 1920s, this socialist-oriented community of chicken farmers was part of a larger Jewish movement to own and work the land, and, for a time, had proved remarkably successful as a practical venture.

More recently, the movement’s local influence has been felt most profoundly in the arenas of summer camps and Jewish education. A large number of local Jewish leaders spent formative months or years on a kibbutz, if not in Israel, then on the kibbutz at Camp Swig in Saratoga. For many years the Young Judaea camp near Santa Cruz encouraged young Jews to delay college temporarily to work on Kibbutz Ketura in the Negev Desert. Each year, Brandeis Hillel Day School students visit a kibbutz as part of their eighth grade trip to Israel.

Camp Newman, in Santa Rosa, started its Kibbutz Yarok in 2009. Modeled on Kibbutz Lotan in Israel, campers learn about farming and agriculture through a Jewish lens.

The kibbutz movement’s belief in a renewed relationship to the land continues to find resonance beyond youth education. In Berkeley, Urban Adamah combines Jewish tradition and learning with a focus on sustainable agriculture and community building.

Teaching the Kibbutz: Ideas for the Classroom

Artmaking: What is Your Utopia?

The early kibbutzniks sought to create an ideal society based on collective labor, shared resources, and communal living. A connection to the land and work was important to these kibbutzniks, as was gender equality.

What would be in your version of utopia? As a class, brainstorm a list of ideas, concepts, rules, or specific objects.

Then, divide into pairs or small groups. Using available classroom materials (get as creative as you are able to!), have students use a piece of cardstock to create an image or image and text that represents one element they envision for their utopia. Have each group share their image as they place their creation on a collaborative classroom space, such as a whiteboard (you can glue magnets or use magnetic tape on the back of the group work) or a large sheet of butcher paper. After each group has placed their artwork on the collaborative “utopia mural,” discuss the following:

- What are the similarities and differences among the creations of each group?
- How are the elements of utopia envisioned by the class similar to or different from those of the kibbutzniks? To what do you attribute these differences or similarities?
- Which elements are ideas or values that you see in our community today?
- How might you work to integrate some of your ideas of utopia into your own community?

Share the results of this project with parents and the entire school community online, using Padlet (www.padlet.com).

For extra inspiration, take a look at artist Elisheva Biernoff’s participatory mural “The Tools are in Your Hands” in the *Work in Progress* exhibition at The CJM or at the “What is Your Utopia?” booth in the exhibition gallery.

Performance and Writing: Collaboration, Cooperation, Utopia

While learning about the historical elements of kibbutz life, can be interesting, an experiential approach to collaboration, cooperation, and group decision-making can increase student understanding of this subject-matter. Engage your students in one or more of the following collaboration-based activities:

Collaborative poetry:

Have small groups of students look together at one visual reference point (this could be an object, a work of art, or an image related to your curriculum). On note cards, ask students to write down the first three words that come to mind when looking at this image. (Each word should be written on a separate card.) Then, ask students to work in groups to create a collaborative poem, using only the words on the cards. Share the poem by reading it aloud in front of the class.

Then, reflect on the following questions:

What was it like to work in a group? What was most challenging about it? What was the outcome of these exercises?

Exquisite Corpse (collaborative drawing):

Divide students into groups of four, providing each group with one piece of 8 ½ x 11 paper folded into quarters and four pencils. Ask one student to start a drawing on one quadrant of the page (can be inspired by a particular word or image, if you like), continuing the drawing just slightly over the fold. Have that student re-fold the paper, and pass to the next student, who continues the drawing using the lines that cross the fold. Pass and continue in the same manner until each quadrant contains a drawing. Unfold and reflect on the drawings.

Then, reflect on the following questions:

What was it like to work in a group? What was most challenging about it? What was the outcome of these exercises?

Theater improvisation game: Part of a Whole (Object)

*from Spolin, Viola. Theater Games for the Classroom

Purpose: To make players interdependent

Focus: On becoming part of a larger object

Description: Select one student to take the “stage” and become (with body, movement, sound) one part of a large object or organism (animal, vegetable, or mineral). Examples include a machine, clockworks, animals, natural elements. As soon as the nature of the object becomes clear to another student, he or she joins in to become another part of the whole. Play continues until all are participating and working together to form the complete object. Students may assume any movement, sound, or position to help complete the whole.

Reflection (on any of the above activities):

What was it like to work in a group? What was most challenging about it? What was the outcome of these exercises? How might you connect this to kibbutz life?

Discussion: Advantages and Disadvantages of Kibbutz Life

Author Amos Oz, who lived on kibbutz for 30 years, recently published a book of short stories entitled *Between Friends*, which is set on a kibbutz. In a recent interview with Tablet magazine, Oz shared this about kibbutz life.

“I write many times about repressed characters, about characters who have made great sacrifices in order to establish the kibbutz. The founding fathers and mothers of the kibbutz community believed that they can change human nature in one blow. If only everyone does the same work, lives in the same quarters, dresses the same clothes, shares everything, eats the same food then pettiness and selfishness and jealousy and gossip and envy will go away and disappear. This was naive, it was unrealistic. Human nature is almost unchangeable, certainly it cannot be changed in one blow, and in one generation. They wanted to change human nature immediately and at one blow. This had a certain cost, and this cost meant certain self-sacrifice and certain repression.”

What do you make of this quote? Do you agree that the idealism of early kibbutzniks was “naïve” or human nature “unchangeable?”

Teacher-Written Lesson (Middle School)
Written by Ilona Shechter, Gideon Hausner Day School

The Kibbutz – A Lesson on the Collective

This lesson, designed for a sixth grade day school class features several documentary films, encourages students to make collective decisions and purchases. In the day school setting, it is taught during 8-12 sessions.

Background Information: Early Settlement, History and Origins

The lesson begins with showing clips from the excellent Israeli made series *Pillar of Fire*. The excerpts shown are from the era of the Third Aliyah, 1909 to 1914. It allows the students time, to build an idea of how the early pioneers began to build land of Eretz Yisrael and start the draining of the malarial swamps of the Jezreel Valley.

The 2nd phase of the lesson is the theoretical learning component – the history and origin of the Kibbutz movement, the organization of the kibbutz, the different streams of Kibbutz movements, where they are located in Israel and what happened during the economic crash in the early 80s.

Students “Arrive” on Kibbutz

After studying maps of Israel and its geography, small groups of students are assigned to a very specific kibbutz with very specific parameters – for example, number of adults, seniors, children, location, climate, etc. They are also given a specific amount of money to spend.

Obviously a larger kibbutz gets more money, a smaller one, less.

The groups have specific details to research about their kibbutz – what kind of movement it belongs to, its geographic location, annual rainfall, climate etc.

Collective Purchasing

In the next part of this unit, each group gets a shopping list! The lists have things like barns, housing, children’s homes, (determined by whether your kibbutz is one that has separate housing for kids or not!) kitchen, laundry, animals, agricultural produce, tractors, trailers, farm implements, swimming pool, housing for volunteers, and much, much more. This list includes all things great and small that a kibbutz needs to function, as well as some of the luxuries.

Groups must discuss how to spend their money, exercising the principle that everyone’s opinion is important and a vote has to decide if there’s contention. Groups are encouraged to bear in mind that hopefully, their kibbutz will grow and they will need to save some money. (They can also go in with another kibbutz and share the expense of something huge like a combine harvester!).

Groups purchase their goodies from the “bank” (the teacher) who distributes strips with a small sticker on them representing the various items they have purchased – e.g. a strip with a beach ball represents a swimming pool.

Write-up

Each group must choose a Hebrew name for its kibbutz. It has to make sense and cannot be silly. Students are asked to create a write-up that shares the kibbutz name, the movement it belongs to, what the movement is all about, the location of their kibbutz, why they have chosen the agriculture they did, the population, etc. Each group then gets to design a map, labeled in Hebrew, for their kibbutz on a 24" x 36" piece of cardstock. Students also write and post an article about their kibbutz. This usually takes about 2 sessions.

In conclusion, the last video we watch is an excellent PBS documentary called "Keeping the Kibbutz," which deals with a kibbutz and what happened to it after the collapse of the kibbutz movement in the 80's.

We also watch "Yaldei HaShemesh" or "Children of the Sun." This a superb documentary about the children who grew up on the kibbutzim in children houses, away from their parents.

Teacher-Written Lesson (Fourth Grade)
Written by Lisa Bialkin, Congregation Rodef Sholom

During this fourth-grade unit, designed for a supplementary school setting, students “travel” throughout Israel, eventually “arriving” on kibbutz. They get to know kibbutzim through fun facts, poetry, and video, and ultimately create their own kibbutz. The lesson concludes with student giving a pitch for their kibbutz.

Enduring understandings:

- The pioneers before the state of Israel existed helped shape what is the Israel of today. Degania Aleph, founded in 1909, was the first kibbutz in Israel.
- The kibbutz was built to provide economic and physical security for pioneers and was developed with a commitment to mutual responsibility.
- The creed: *To each according to his needs,
And from each according to his abilities.*
This motto establishes what members get back from a Kibbutz and what work is done on a Kibbutz.
- Local connection: Many of the pioneers went to California and specifically to Petaluma to learn chicken farming. There is a Jewish cemetery in Petaluma.
- Kibbutzim produced many of the leaders of Israel.

Set Induction: Question of the Day

Introduce the idea of the kibbutz by asking students the following questions:

What does the **word** Kibbutz mean?

1. A collective farm or settlement in the State of Israel
- 2 all together in a group
3. Community
4. To complain

How many Kibbutzim’s are there in Israel today?

1. 50
2. 168
3. 200
4. 273

Answers

1. All together in a group
2. 273

Introducing the kibbutz through video and poetry

What is a Kibbutz? How did the movement get started? Who were some of the famous people that are connected to the kibbutz?

Students will look at Rachel Bluwstein's poetry to get a sense of the emotions and connectedness of early pioneers to the land.

Poems by Rachel Bluwstein:

<http://www.pij.org/details.php?id=536>

Students will view one or more of these videos to enrich their understanding of kibbutz life:

Inventing Our Lives: The Kibbutz Experiment - Excerpt (1 min 28 sec)

<http://www.youtube.com/watch?v=umqUvDQPCHw->

Shalom Sesame Kibbutz part 1 (3 min 43 sec)

<http://www.youtube.com/watch?v=1Snb0OVhmko>

<http://www.youtube.com/watch?v=VS1FpvkPOQg> (15 min)

The Kibbutz is Changing (5 min 35 sec)

In Hebrew and English

<http://www.youtube.com/watch?v=r2Ycs7RV6NA->

Following the viewing, discuss the following questions as a class or in *chevrutah*

- What were the main principles underlying the kibbutz movement?
- In what ways did the kibbutz movement make it possible for the Zionists, who were not well funded, to make the land productive?
- Why did the early kibbutz members have to develop self-defense?
- What qualities did the kibbutz want to instill in children?
- How did the kibbutz promote education, artistic expression, and intellectual life?
- What was a day on the kibbutz like?

Classroom activity: Creating (and promoting) Your Own Kibbutz

Students are divided into small groups. Each group receives a handout with the following task and questions:

Your task is to answer the following questions and then to create a brochure or poster advertising our kibbutz. Your job is to try to get people to come and live on your kibbutz!

As a group, answer the following questions:

1. Where is your kibbutz located? Looking at the map of Israel think about where you would like to live?
2. Based on your kibbutz location, what kind of industry would your kibbutz earn its income?
3. Talk about what kinds of buildings would your kibbutz need to have, ex. School, grocery store etc.?
4. What kinds of jobs need to be done to run your kibbutz?
5. In your group, for fun, decide who is doing what and establish a schedule for a day in the life of a kibbutz.
6. Think about reasons why people would want to live on your kibbutz? Create a brochure advertising either the industry of your kibbutz or a brochure telling people about your kibbutz.

After students have “created” their Kibbutz they will present their “kibbutz” to the class and try to convince the class that their kibbutz is the right kibbutz for them.

The class votes to see which kibbutz wins. The winning group receives a prize from Israel.

Final Activity

Israeli dancing- The class will learn the folk dances to Mayim (water) and Tayish (goat), two dances that came from the kibbutz movement.

Resources for the lesson plan:

Kibbutz maps

Israel- Kibbutzim stretched across the country

http://www.kibbutz.org.il/eng/newspapers/110601_map-kib-eng.htm

Kibbutz community map

www.behrmanhouse.com/download/file/fid/4146

Kibbutz information- living on a kibbutz today.

<http://h2g2.com/dna/h2g2/alabaster/A572357>

Trivia questions/ different grade levels for Kibbutzim

<http://www.caje-miami.org/siteFiles/files/KIBBUTZ%20TRIVIA.doc->

Poems by Rachel Bluwstein:

<http://www.pij.org/details.php?id=536>

Additional Kibbutz Resources

Links

Contemporary Kibbutzim:

Urban Kibbutzim

<http://www.npr.org/templates/story/story.php?storyId=113760567>

<http://forward.com/articles/108446/urban-kibbutz-puts-down-roots/>

<http://www.nydailynews.com/life-style/real-estate/urban-kibbutz-article-1.368351>

The Privatization of Kibbutzim

<http://www.npr.org/templates/story/story.php?storyId=4115980>

Israeli Kibbutzim- New models

<http://www.jta.org/2010/01/05/life-religion/once-failing-kibbutz-pins-hopes-for-revival-on-conservative-judaism>

Lessons/Curricula

Berman House Lesson on Kibbutzim

www.behrmanhouse.com/download/file/fid/4144

Curriculum accompanying a 2011 Kibbutz-related photography exhibition at Cleveland's Siegel College of Judaic Studies

<http://jewishhr.files.wordpress.com/2011/01/kibbutz-cleveland.pdf>

Film and Videos

Israel Film Center Database on Kibbutz Films (please note that not all are appropriate for students!)

<http://www.israelfilmcenter.org/israeli-film-database/subject/Kibbutz>

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