

The Kibbutz

The kibbutz is the quintessential AFFEERCE alternative family. Like its counterpart in Palestine, and then Israel, the kibbutz goes beyond family economics to play a pivotal role in nation building. Although Israel still retains the trappings of a religious state, and despite significant evidence of Palestinian mistreatment, it remains a lone beacon of Western democracy and freedom in an area significantly lacking in either. Just as the kibbutz played an important role in building the State of Israel, it will play a significant role in the building and grounding of the AFFEERCE nation, before, and through capitulation, and perhaps forever after.

The original kibbutzim formed in Ottoman Palestine, not so much as tribute to communal life or collective farming, but more for security in a generally hostile land. ^{FTN12.04} Although affeercianados do not have to worry about raids from Bedouin tribesmen there could be some security issues early during pre-capitulation, with rural rowdies often under the conviction that all land belongs to them, personally.

What makes the parallels so striking is that land for the kibbutzim in Palestine was purchased through donations from Jews around the world. ^{FTN12.04} Thus it became more of a tool for nation-building than collective farming. In Phase II (See *Volume II – The Plan*), nation building in what will be called the AFFEERCE territories, will involve collectives on donated land. Many, used to the urban life, will feel far more comfortable organizing into a kibbutz family or kibbutz community of families. The kibbutz, as community, can take on powers of the family through class III legislation, yet retain separate housing and multiple eating areas.

The planners of family meetings can learn much from the kibbutzniks who often held their meetings under the stars, around campfires, accompanied by dance – not unlike many Native American tribes.

Oh, how beautiful it was when we all took part in the discussions, nights of searching for one another—that is what I call those hallowed nights. 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. ^{FTN12.05}

Today, about 5% of the Israeli population lives on one of 270 kibbutzim. Some are small, restricting membership to 200 to preserve trust. Others have well over a thousand members. There are different religious traditions associated with different kibbutzim, ranging from Orthodox Judaism to secular atheism. Some maintain traditional sexual roles, and others insist on complete sexual equality. ^{FTN12.04}

The biggest difference between Israeli and AFFEERCE kibbutzim will be the distributions. The food and housing distributions, will not only insure economic viability of the AFFEERCE kibbutz, but make “from each according to their ability, to each according to their need,” much easier to implement. Because of the level playing field, the kibbutz, as a microcosm of society as a whole, will have no problems rewarding innovation. Issues relating to private ownership, led to problems with the Israeli kibbutzim in the 1960s. Since then, freedom and enterprise have won the day. Today, successful kibbutzim can provide basic distributions for their members and still reward innovation and hard work ^{FTN12.04}.

Democracy has become the model for regulation and selection of Israeli kibbutz functionaries. The same can be expected for AFFEERCE, although other forms of government are possible. A general philosophy of the

Israeli kibbutz is the communal raising of children. Certain kibbutz members act as nurses and teachers. Shortly after giving birth, the biological mother returns to productivity. Early attempts at communal child-raising probably went too far. In the first few years of life, children need their mother, or a caregiver of either sex that is focused on their needs for warmth and touch. Large AFFEERCE families should learn from Israeli experience in designing a family charter. The distributions allow children to be raised by several close and caring mother and father figures.

In the early years of the Israeli kibbutz, monogamous coupling was discouraged. However, by the late 1960s when the rest of the West was embroiled in the sexual revolution, women on the Israeli kibbutz were moving toward embracing monogamy and traditional marriage. What this probably points out more than anything is that people tend to rebel against a lack of freedom. Successful AFFEERCE families will probably not be the ones that dictate how family members should couple, or otherwise bond. As long as a free society allows for all possibilities, the rest can be left to nature ^{FTN12.04}.

The kibbutz centers on a particular business. Even before the establishment of the State of Israel, many kibbutzim were branching out from agriculture to manufacturing. Today, while only 5% of the Israeli population lives on a kibbutz, 9% of the country's industrial output and 40% of its agricultural output, a total of \$9.7 billion comes from the 270 kibbutzim. This serves as a preview of the massive productivity AFFEERCE alternative families will generate. ^{FTN12.04}

In some of the larger kibbutzim, communal dining for several thousand people can be unwieldy. Organizing the kibbutz as a community of several large families might constitute a better arrangement. However, in an AFFEERCE society, community charters that violate natural rights must be approved by a super-duper plurality. If one of the families decides to sell-out to a non-kibbutz family there are no legal remedies without that 5/6 vote of the community.

A kibbutz community comprised of 10 very large families with about 1000 family members each, connected by an unenforceable community charter, but rationally held together by highly lucrative business contracts, could easily support a multi-billion dollar industry. Together they are a small level-3 cell. Each family would receive from the distributions about \$625,000 a month for food, housing and cash. Elderly and disabled family members bring in even more. Without industry, a full service kibbutz could receive monthly:

Education	*\$250,000
Medical	\$1,000,000
Social worker(s)	\$100,000
Fire protection	*\$48,000
Law Enforcement	\$268,500
Transportation/sanitation	*\$100,000
Government	\$72,000

* Guesses – tranches not defined in document

Wages from a successful communal industry could bring in over \$100 million a month with a ground rent of \$31 million a month to protect the communal industry. Such a commune would effectively pay the distribution for all its members with \$23 million a month returned to the commons. Needless to say, kibbutzniks could have as many children as desired.