

# Kibbutzim offer a unique experience

By Jolayne Houtz  
Of the Emerald

Interested in working outdoors this summer — on the Mediterranean?

Israel's kibbutz program is a communalistic living arrangement in which members provide labor for the commune and receive room and board in return, although members are not paid outright for their work, says Paul Zadoff, director of the Jewish Student Union.

Kibbutz members can pick oranges, cotton, bananas or other crops, or they can work in one of the factories that have been built on the kibbutzim (plural of kibbutz) within the last 15 years, Zadoff says.

Members can also work with the children of members who live permanently on the kibbutz, or they can cook or do laundry for the rest of the kibbutz.

"The understanding on kibbutzim is that everyone needs to pull their own weight," Zadoff says.

In return, members receive dormitory housing and food as well as work clothes, a stipend for personal expenses, the use of communal areas for recreation, and an invitation to attend various social activities and trips.

All kibbutzim have shops which provide small "necessities" such as writing paper, shoelaces and cookies. In some kibbutzim,

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members are given necessities, but there is a limit on the range of goods supplied; others allow freedom of choice up to a certain monetary limit within a wide range of goods.

Most of the produce and goods made by kibbutz members go back into the commune to feed and benefit its members, Zadoff says.

The remaining output of the kibbutzim makes up about 40 percent of Israel's agriculture, which is produced by only three percent of the nation's population, says Kenneth Bob, director of the Kibbutz Aliya Desk in New York, the American representative for all kibbutzim movements in Israel.

The KAD organizes summer and long-term programs on kibbutzim and sponsors a variety of academic study programs for students, Bob says.

"It's a fulfilling way of life — it's for the good of Israel and the good of the people who live there," says Bob, who calls the kibbutzim a form of Utopian society.

While the kibbutzim are partially self-sufficient, about 65 percent of the money to support the kibbutzim comes from American and European Jewish groups, which subsidize many of the volunteer programs, Zadoff says.

About 250 kibbutzim are spread throughout Israel, and about 90 percent of the members are Israelis who live on the commune throughout their lives, Zadoff says.

The remaining 10 percent is composed of students and Jewish groups who spend varying amounts of time on the kibbutzim.

Bob estimates about 3,000 people are sent to the kibbutzim each year from the United States to work on the communes or to participate in a variety of work-study programs available to students.

About 1,000 of these people are sent to Israel through the Kibbutz Ulpan program, Bob says, a six-month program of working and intensive study of the Hebrew language and culture of the kibbutz.

About 25 percent of the people who participate in the Kibbutz Ulpan program stay on the kibbutz after the program ends, Bob says.

Other programs include a semester of study at Haifa University and two months on a kibbutz, and a variety of summer study programs, including the short Ulpan program for 10 weeks, during which students can earn eight credits, or a month at Jerusalem University and a month on a kibbutz. Students could earn five to seven credits through this program, Bob says.

Another program for those interested in working temporarily on a kibbutz obligates the student for a month of work, which gives students a "starting point" for traveling through Israel, Bob says.

The KAD makes all travel arrangements, although students must pay for their own airfare, which Bob estimates will be about \$700 round-trip out of New York this summer.

It is possible for students to obtain financial aid when they are involved in programs through Haifa or Jerusalem universities, Bob says.

Bob Gitelson, a University student, recently returned from a Kibbutz Ulpan program. He calls the kibbutzim a combination of capitalism and socialism.

"They supply housing, furniture, food in the dining halls to everyone, but they sell produce on the capitalistic market," Gitelson says.

Many of the fruits and vegetables produced by kibbutzim are exported to Europe, he says.

"You could almost call a kibbutz a commune except it has a base of Zionism," he says.

Gitelson says he studied Hebrew about 20 hours and worked about 20 hours each week. He also traveled to Tel Aviv, Jerusalem, the

Golan Heights and Haifa as part of the program.

On the kibbutz, the food consisted of salads, soup, fruit and sometimes eggs — in general, the meals were kept kosher, Gitelson says.

He says the kibbutz members involved in his program were from countries such as South Africa, Canada, Holland, Brazil and Denmark.

While most of the people participating in the program were Jewish, it is not a require-

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ment, Gitelson says.

It is also not necessary to speak Hebrew because many kibbutzim members speak English. Gitelson says learning the Hebrew language is a slow process, although the study program was intense.

Kibbutzim were established even before Israel became a state in 1948 by people escaping from Russia and, later, from Nazi Germany.

The oldest kibbutz, established in the 1890s, began a trend which allowed the first pioneers to produce agricultural products, build up the land and assure their own security, Gitelson says.

"Jews back then were basically middle people. They wanted to become farmers because they didn't want to be known as middle people," he says.

Now, kibbutzim have become a way for Israel to present a positive image to the rest of the world.

"It's very important as a growing country to let people see what's happening there," Zadoff says. "It's a way of bringing people there to show them it's a safe, vital, growing country."

The kibbutzim are also a way for people from other countries to provide support for the state, he says.

Politically, Zadoff says the non-Israeli would not be affected at all by an often volatile Israeli political scene, although "anytime you wanted you could get into an argument," he says.

"It's a way of building yourself, building a community and building a state," says Kim Danish, a University student who has also lived on a kibbutz.

## 4.0 GPA not always necessary

# Honor societies to compete for members

By B.J. Thomsen  
Of the Emerald

Twenty-two campus organizations will be recognizing Honors Week by inviting speakers, organizing activities, holding award presentations, and setting up tables and displays in the EMU lobby in an effort to recruit new members, says the student director of University Honor Societies.

"Most students aren't aware that they can be involved in honor societies and that they don't necessarily have to be a 4.0 student," says Craig Long. "Not all have GPA requirements."

Entrance requirements vary among honor societies, Long says. Some require a minimum

GPA, while others mandate a minimum number of hours in a certain academic area. Still others have no requirements at all, he says.

Mortar Board is a senior honorary that exists "to provide leadership and to enhance the position of women," says Mary Hudzikiewicz, Mortar Board's coordinator for the Pacific Northwest region. However, Mortar Board is no longer an honorary solely for women, she says.

Mortar Board was a women's honor society until 1976, when a new affirmative action law required that it open its doors to men, merge with a men's honor society or disband. Mortar Board chose to open its doors to men.

Druids is the honorary for juniors, while Alpha Lambda Delta and Phi Eta Sigma are for freshmen.

There are 18 honoraries on campus open to students who have a common major or academic interest. Alpha Kappa Psi is for those interested in business, while Phi Delta Kappa is for those in education. Other fields with honoraries include music, law, liberal arts, journalism and others.

Some honoraries, such as Circle K and Alpha Phi Omega, are geared toward service to the University and the community such as helping with the UO-Lane Memorial Blood Drive, assisting the Student University Relations Council and working

on the telefund. Because these organizations are not academically oriented, they have no requirements for membership, Long says.

Most honoraries, however, exist to promote academic achievement, areas of study and jobs in those areas, Long says.

To achieve this goal, many honoraries bring speakers to the University, hold awards presentations to recognize academic achievement and grant scholarships to University students, Long says.

Membership selection methods vary among the different organizations.

Phi Beta Kappa the nation's oldest honorary, started in 1928. It selects qualified

members by reviewing students' records, says Nan Coppock-Bland, secretary of the honorary. Membership is by invitation only; applications and nominations are not accepted.

Members look at GPA and number of credit hours earned, Coppock-Bland says.

Critics of the honor societies on campus believe honoraries have become so numerous that they have lost their meaning, but Long doesn't agree. As long as honoraries are not competing for membership or duplicating services, there are not too many honoraries on campus, he says.

For more information, contact Long at the Office of Student Development at 686-3216.