



THE KIBBUTZ ENIGMA: LOCAL PHENOMENON OR GLOBAL BLUEPRINT FOR RURAL PROSPERITY?

"Anything based on natural universal laws can be replicated"

Until 1910, poverty and hunger were widespread among farmers across the Promised Land.

Then, in 1910, a transformative event occurred akin to biblical miracles: from then on, rural communities flourished, elevating farmers to local elite status.

This "miracle" stems from introducing a groundbreaking community model, the Kibbutz, which followed the evolution of villages 12,000 years ago and urban communities 6,000 years ago.

THE GEM

Once every 6,000 years, the world is blessed with a rare gem: a community model propelling entire populations forward.

The village model facilitated agricultural growth in a secure environment, generating surpluses to sustain flourishing urban centers.

Twelve thousand years later, village farmers still provide agricultural produce, as they always did, but now they endure chronic poverty.

Meanwhile, their urban counterparts thrive, benefiting from the industrial and many subsequent revolutions and evolutions, leading to unprecedented prosperity.

Today, roughly five percent of the world's farmers embody a dual role: farmers by title and savvy businesspeople.

They derive their livelihood from cultivating agricultural products using industrial principles such as assembly lines and economies of scale, which enable them to adopt and apply innovative technologies easily.

These entrepreneurial farmers have achieved notable success, securing their middle and upper-class positions within developing nations.

Meanwhile, the remaining 95% of farmers, predominantly in developing nations, reside in villages and are categorized as smallholders or subsistence farmers.

They continue to adhere to the village model, which proved successful for 12,000 years but now yields poverty, scarcity, suffering, and occasional hunger.

Most of the world's farmers live in poverty, yet we blame them.

Isn't it time to stop blaming the farmers and, together, rethink the village model and its suitability for the 21st century?

We're accustomed to embracing new technologies when they offer improvements, yet we cling to a 12,000-year-old community model perpetuating widespread farmer poverty.

Meanwhile, innovative alternatives enable farmers to flourish and live with dignity.

Will we have the courage to change?

THE MODEL'S MAGIC TOUCH

Worldwide, smallholders have lived in poverty for decades, sometimes for centuries.

Over a century ago, the Kibbutz emerged, ushering in prosperity for all who adopted it and proving its resilience over time.

This innovative model empowers rural communities to thrive unprecedentedly, regardless of external influences.

It operates beyond the constraints of nationality, geography, or historical era.

The Kibbutz thrives, whether nestled in deserts, coastlines, or mountains, established in 1910 or 2000, or engaged in agriculture, industry, or services.

It ignores demographics and even adversities such as hostile surroundings.

The Kibbutz model flourishes, seemingly invigorated by challenges.

As if by enchantment, this new model metamorphoses an ordinary populace — smallholders burdened by chronic economic struggles in an ever-changing and volatile landscape — into a thriving, dignified community.

They derive sustenance and prosperity from their cultivation and creation, transforming from a liability on the state into a cornerstone of a robust economy.

This transformation fosters economic growth and cultivates a vibrant younger generation poised to lead the community and the nation to greater heights.

Their contributions span across the realms of economy, society, culture, science, trade, security, and beyond, ushering the state toward a brighter future.

Isn't this precisely what 550 million smallholders and subsistence farmers yearn for?
Isn't this what the world urgently requires?

A CLOSED GARDEN

The success of the Kibbutz model, marked by zero poverty, zero hunger, and a 100% middle-class membership, appears almost miraculous at times, as if governed by laws of physics that conjure a different reality.

Responses vary widely when inquiring with those intimately familiar with and living the Kibbutz model about its potential application elsewhere.

Some attribute the Kibbutz model's success to sheer luck or a divine blessing, claiming it's a phenomenon exclusive to the Promised Land and its people.

Thus, they argue that the Kibbutz's success remains elusive and inreplicable to other countries due to the singular circumstances that birthed and sustained it.

They liken the Kibbutz to a masterpiece, akin to the Mona Lisa, exquisite yet irreplicable.

Those asserting the Kibbutz's exclusivity to Israel struggle to pinpoint its underlying success factors yet vehemently maintain its infeasibility elsewhere.

Supporters of the Kibbutz as a unique phenomenon insist it's akin to a closed garden, guarding its secrets like magic, forever elusive to replication.

KEYS TO THE GARDEN

In my childhood, every kid had their cherished collection: stamps, napkins, dolls, toy cars, football cards, you name it.

Mine? A collection of keys.

Even then, the mere thought of being locked out of any room, especially those holding the Kibbutz's prized sweets, ice creams, and groceries.

My key collection granted me access to the few locked rooms (most weren't), and where keys fell short, creativity prevailed.

Without fail, I always gained entry and uncovered the secrets concealed behind those locked doors.

Today, the allure of the "Kibbutz candy room" has evolved into a quest for the hidden secrets of the Kibbutz itself, particularly the roots of its remarkable success.

Is there magic behind the door that holds the secrets to the success of the Kibbutz model?

Or hidden behind the locked door lies the secret wisdom of abundance that multiplies with sharing.

THE IMAGINARY SECRET ROOM

Solving a mystery demands persistence, imagination, openness, sensitivity, courage, resilience, and an unwavering passion to uncover the truth, even unpleasant truths.

“There is no place farther to which you can step than that which lies within you.”
(Nimrod)

It took time and considerable effort to breach the (imaginary) locked door guarding the Kibbutz's secrets to its success.

Little did I know that what I would see in that room would change me forever.

Unlike tangible treasures like gold or diamonds, the secrets I unearthed in this room had **the power to generate wealth; the more wealth you share, the more you possess.**

A modest, circular, three-legged table stood at the heart of the room.

Approaching it, I noticed a note resting atop, its message resounding beneath bolded letters:

“Congratulations for venturing this far. Know that the secrets you are about to unravel are not yours to keep but to share.”

Beneath the prominent title, a sub-heading caught my attention:

“The Kibbutz Model: Pillars and ingredients to thriving rural communities.”

Beneath it, a concise list unfolded:

Establish a vision: *Ensure it remains relevant by revisiting it periodically.*

Uphold core values: *Even in adversity, cling steadfastly to them.*

Embrace those principles: *Self-management, equality, collaboration, cooperation, and integration.*

** For operational guidance, refer to the reverse side of this page.*

*** Uncertain about some aspects? Remember, you're not alone; seek counsel from experienced friends, and recall that failure only arises from fear of attempting.*

After repeatedly reviewing both sides of the note, I left it where it was, turned on my heel, and left the room.

I was taken aback; amidst the blueprint for building a thriving community, conspicuous by their absence were key terms like luck, magic, the promised land, Israel, technology, AI, services, money, agriculture, industry, water, market, and countless others commonly peppered in discussions on avoiding poverty or achieving prosperity.

Instead of the expected common keywords for smallholders' success, I encountered straightforward instructions that could be replicated, followed, and executed by any community worldwide, free from reliance on luck or divine intervention.

The note I saw was a practical roadmap with clear guidelines, ensuring that any community could chart a course to its desired destination with unwavering certainty.

LAWS NOT PATTERNS

We always needed tools to help us know in advance and with full confidence that whatever we do will yield the expected results, in our case, the shift of rural communities from poverty to prosperity.

In my columns during the latter half of 2023, I delved deeply into the intricacies of predicting futures.

We aim to ensure that the endeavors we offer smallholders lead unequivocally to prosperity and happiness, steering clear of any potential pitfalls and omitting actions that may lead to the opposite outcome (as we see all too often today).

To encapsulate, in earlier columns, I dissected and illustrated how predictive methods in agricultural projects in developing economies rely heavily on Patterns, essentially assuming that if a particular technology, process, or service works well for advanced farmers, it will yield similar success for those less advanced.

We've discerned that Patterns are a flawed tool for forecasting futures.

Insisting on predicting future project success based on patterns explains the recurring failures of support programs for smallholders in developing economies.

In contrast, methods of prognostication grounded in universal natural laws, such as Newton's laws, offer the most reliable means of predicting futures.

For instance, Newton's law of universal gravitation elucidates gravity's behavior: no matter the location or individual, when an object is dropped, it will inevitably fall to the ground, defying any notion of floating or ascending.

Examining "*The Kibbutz Model: Pillars and Ingredients to Thriving Rural Communities*," we observe the equivalent of these societal laws as a sort of the law of physics for society.

Adhering to these universal social laws ensures success while straying from them makes predicting and achieving success increasingly challenging.

In essence, all Kibbutz communities thrive and will continue to do so, including outside Israel, as long as they adhere to these universal laws of social success.

Moreover, these laws are not exclusive to Israeli farmers, despite originating with the Jews in the Promised Land.

Anyone, anywhere, can reap the benefits of the laws harnessed by the Kibbutz model, much like how the concept of a seven-day week with a day of rest, gifted to the world by the Israelites 3,000 years ago, is universally applicable.

Remember, there is vast freedom and flexibility to tailor and localize '*The Kibbutz Model: Pillars and ingredients to thriving rural communities*' to suit local conditions, needs, and constraints.

For this reason, we are expected to find kibbutzim that look and are managed differently but prosper because they are based and operate according to the same social laws.

BONUS READING

[*From Patterns and Poverty To Harnessing Natural Laws For Smallholders' Prosperity*](#)

[Can We Use Universal Natural Laws To Predict Projects' Success?](#)

[The Journey: From Poverty Gorge To Prosperity Plains](#)

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Here are four ways you can work with me to help your rural communities step forward to shift from poverty into ongoing prosperity:

* **Consultancy** on rural communities' models: Why, What, and How, e.g., **based on** the Kibbutz and Moshav lifestyle models.

* **Local & National programs related to agro-produce export models - [Dream Valley](#)** global vertical value and supply chain business model and concept connects (a) input suppliers with farmers in developing economies and (b) those farmers with consumers in premium markets.

* **Crop protection: [Biofeed](#)**, an eco-friendly **zero-spray control technology and protocol** solution, is most suitable for developing countries.

* **IBMA Conference - To learn, share, and practice novel business models: the IBMA 2025 conference** theme is "*Reshaping Agribusiness Models for Building Prosperous Rural Communities.*" Register now or contact me.

TAKEAWAY MESSAGES

- **THE KIBBUTZ** model's success rests on universal replicable laws.
- **UNIVERSAL LAWS** enable replication, dismissing claims of the Kibbutz's exclusivity to Israel.
- **THE KIBBUTZ** model is flexible and hence thrives under a wide range of unfavorable and extreme conditions.
- **THE KIBBUTZ** model evolved to uplift village communities from poverty to prosperity.

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More on the October 7th genocide in South Israel:

[Humanity is one organism](#)

[Videos - The October 7 genocide](#)

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If you got to here, read this column, and enjoyed it, please be nice to your friends, share it with them, or help them [Subscribe](#).

"Mental and Economic Freedom Are Interconnected."

See you soon,

Nimrod



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P.S.

If you missed it, here is a link to last week's blog, "[Kibbutz, Cooperative, and Soviet Kolkhoz: Which Model Outperforms in Creating Prosperity?](#)"

P.P.S.

OPEN BUSINESS OPPORTUNITIES:

- 1) Exporting fresh fruits from Africa to the EU under the Dream Valley regenerative protocol brand for the 2024 season.
- 2) Joining the Nova-Kibbutz concept project or establishing a similar initiative in your region.

Kindly provide your background and credentials to receive tailored next-step instructions.

P.P.P.S.

[Dream Valley](#) is a field-proven disruptive business model based on the successful Israeli Model.

You can follow me on [LinkedIn](#), [YouTube](#), and [Facebook](#).

*This article addresses general phenomena. The mention of a country/continent is used for illustration purposes only.