

(Tabenkin, 1985). In fact, some writers go as far as to portray the Kibbutz as a "civilizing mission against the barbarians" (Orchan, 1977:30).

The Kibbutz is seen as the haven for gender equality, the only society which is capable of replacing patriarchal family life with egalitarian group life (Orchan, 1977; Rayman, 1981; Spencer, 1981). In the *Children of the Dream*, Bettelheim goes into length detailing what she sees as the strong emotional ties within the Kibbutz families. The whole Kibbutz in Bettelheim's view was turned into one big family (Bettelheim, 1971).

Nowhere in this literature has there been any attempt to locate the Kibbutzim within the social and economic structure within which they were founded. Kibbutzim did not emerge fully formed from a set of ideals nor were they operating in a social vacuum. In fact, at every stage of their development the Kibbutzim were faced with both internal structural as well as external forces. These forces have largely influenced their structure and development.

The Kibbutz was - and still is - composed of a small community ranging between 30 to 300 people per Kibbutz and the size of its land between 2,000d. to 20,000d. (Kayyali, 1966:30-31). During British rule, the Kibbutz population grew from 3,000 people in 1931 to 33,360 in 1944. Yet the ratio of the Kibbutz population to that of the Jewish population in general remained very minimal. In 1931 the Kibbutz population represented only 2 per cent of the total Jewish population and 4 per cent in 1944. (31)

Unlike the experience of the Segera and contrary to the impression given by the literature, the Kibbutzim throughout the 1920s and the