



「豊かな農業」を設計する



生産から販売まで、ひとつに
とけ合った力を生かして、農業の
繁栄をお約束することこそ、
全農が果たさなければならない
使命です。
すぐれた生産資材の提供をは
じめ、施肥や防除などへのキメ
細かい生産指導、営農団地構想
の実現、また集配センターなど
ととのった流通経路による安定
した価格での販売……

全農は、こうした農家のみなさま
の立場に立った活動を通じて、
未来にのびる農業と農村社会
建設の設計図を描きつづけて
います。



総合5か年計画



THE DIFFERENCES BETWEEN THE ISRAELI KIBBUTZIM
AND THE JAPANESE COMMUNES

4. Material Differences

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As we discussed last time the differences in spirit between the communes of the two countries, it is appropriate this time to turn to the material differences, in contrast. Naturally, this is much easier a subject to get hold of, and the differences are more clear-cut than ever.

The Israeli kibbutz is essentially a garden village. There is always a big lawn outside the dining-hall, flower-gardens nearby and more in front of every house. The culture-house and the school also have their gardens and lawns, and many of the children's houses have too. Many trees have been planted in nearly every place, to give shade in the hot Israeli sunshine in the hottest regions of the country, beautiful date-palm trees are usually found in the kibbutzim, in addition to plantation of them for the sake of the fruit. There are many paths of stone concrete or gravel between the houses, and sometimes rock-gardens and a pond, rather like the Japanese fashion. It is nearly always very beautiful, admittedly in the Western manner superimposed on nature, not interwoven into nature in the Eastern style. Some kibbutzim are noted for their flower gardens, probably due to the continuous efforts of an expert gardener, although all the members help to look after the gardens close to their houses, along with the lawns. Other kibbutzim are more like parks, with so many trees and shrubs, but not many flowers.

With very few exceptions, there are no kibbutzim or other communes in Japan like this. They are usually very simple, plain villages indeed - mostly much too small to be called a village really. Lawns seem to be unknown, except at Shinkyō and Atarashiki-mura, although it is much easier to grow grass in Japan, a country with plenty of rain, than in dry Israeli summers. Here and there, there may be a little flower garden, but it is a rather rare chance to find one, and it will probably be mixed up with vegetables (which often happens in Japan anyway!) or be in some corner where it does not seem to belong to anyone or anything. There is usually no planning of gardens at all, although members of moshavim shitufiim may look after their private house gardens very nicely. A great exception to this, however, is Kibbutz Itto-En, where, after more than half a century, fine buildings are placed in the most beautiful mountain-side park-like gardens, with water, rocks and fine trees, made by the obviously devoted care of members. A generally gracious and well-wooded layout is very notable at the also old religious kibbutz of Yamato-Yama near Aomori too, which is full of beautiful wooden houses. There are one or two more communes with good gardens, but mostly no care seems to have been given to this matter communally at all: so surprising in the case of the flower-loving Japanese.

In the matter of houses, the Japanese communes commonly have standard small farm houses, no different from the private ones in the district. The Israeli kibbutz houses are, however, usually special long bungalows, with two-room apartments for four families in the standard pattern. As new ones are built, they develop more and more modern styles and

are very comfortable. In some cases they are two stories high, and in a few, even three. Japanese ones are usually two-storey houses, of course, and wooden, not concrete. The dining-halls in Japanese kibbutzim are sometimes quite pleasant, fairly large buildings, but cannot compare with the mostly magnificent, very big ultra-modern concrete buildings of the Israeli kibbutzim, which are sometimes among the finest buildings in all of Israel, including the cities! Their culture-houses, too, are sometimes magnificent in design and furnishing. Some Japanese communes seem to take no trouble about having good buildings at all, but the two Communist-connected moshavim shitufiim have, by chance, built really fine modern houses for their members which any kibbutz would be proud of, these being Maemori-Yama and Hokuto.

The Israeli kibbutzim are always very careful to separate entirely the farm and industry sections of the village from the living quarters and the area of the public buildings. The Japanese naturally usually do this too, but in some cases the division is not very clear, and people live almost next door to their animals, which seems very odd from the Israeli point of view. Not only the factories, but also the animal buildings are sometimes, although not always, very fine in the Israeli case. The cows, like the human beings, are very lucky at Hokuto and Maemoriyama, with fine modern homes to live in, but, generally speaking, the animals do not enjoy good buildings in Japanese communes. The grand chicken-houses of Higashiyama-Sangyo, though, superbly mechanised, are notable.

In regard to other material aspects of life such as food, clothes, etc., the differences are basically these of East

and West in a n y case; naturally they are reflected in the communes as much as in other places in the respective countries, so it is not worth going into details here. There is an enormous difference in respect of culture, which in the general sense - studies, books, music, etc. is nearly absent in the Japanese communes, whereas it has reached g r e a t heights in the Israeli kibbutzim. This needs enormously increased attention in future if the Japanese commune movement is to reach serious proportions a n d become of real social significance in a Japan now faced with tremendous and rapidly increasing social problems. In fact, the whole matter of raising the general standards of the Japanese communes, with few exceptions, like Atarashiki-mura, is an urgent one. It looks as though the outstanding example of Shinkyō, with its superlative n e w buildings for members including huge long recreation-room and other fine halls, must be followed: that is to say, by the introduction of industry in order to provide enough money for good building and public services, and not to rely only on agriculture, which can provide a merely limited level - unfortunately commonly below that of the surrounding farmers in the case of the communes, in spite of the economies which can easily be made from collective living.