

# Moshav

**Moshav** ([Hebrew](#): מוֹשָׁב [Translit.](#): moshav [Plural](#): moshavim [Translated](#): *settlement, village*) is a type of [cooperative agricultural community](#) of individual farms [pioneered](#) by the [Labour Zionists](#) during the second [aliyah](#) (wave of [Jewish](#) immigration during the [19th Century](#))

The *moshavim* are similar to [kibbutzim](#) with an emphasis on community labour and were designed as part of the Zionist state-building program following the [Yishuv](#) ("Jewish settlement") in [Palestine](#) during the [19th Century](#), but contrary to the [collective](#) kibbutzim, farms in a moshav tended to be individually owned but of fixed and equal size. Workers produced [crops](#) and [goods](#) on their properties through individual and/or pooled [labour](#) and [resources](#) and used [profit](#) and foodstuffs to provide for themselves. Support of the community was done through a special tax (Hebrew "mas vaad"). This tax was equal for all households of the community, thus creating a system where good farmers were better off than bad ones, unlike in the communal kibbutzim where (at least theoretically) all members enjoyed the same living standard. Moshavim are governed by an elected council (Hebrew "Vaad"). Many moshavim still exist today.

There are several variants including the following:

- *Moshav ovdim*, a workers cooperative settlement
- *Moshav shitufi*, a collective smallholder's settlement that combines the economic features of a kibbutz with the social features of a moshav. Farming is done collectively and profits are shared equally.

## History

The first moshav, [Nahalal](#), was established in the [Jezreel](#), or Yizreel, Valley (also known as the Valley of Esdraelon) on [September 11, 1921](#). In [1986](#) about 156,700 Israelis lived and worked on 448 moshavim, the great majority divided among eight federations. There are two types of moshavim, the more numerous (405) moshavei ovdim, and the moshavim shitufi'im. The former relies on cooperative purchasing of supplies and marketing of produce; the family or household is, however, the basic unit of production and consumption. The moshav shitufi form is closer to the collectivity of the kibbutz: although consumption is family-or household-based, production and marketing are collective. Unlike the moshavei ovdim, land is not allotted to households or individuals, but is collectively worked.

Because the moshav form retained the family as the center of social life and eschewed bold experiments with communal child-rearing or equality of the sexes, it was much more attractive to traditional Oriental immigrants in the [1950s](#) and early [1960s](#) than was the more communally radical kibbutz. For this reason, the kibbutz has remained basically an

[Ashkenazi](#) institution, whereas the moshav has not. On the contrary, the so-called immigrants' moshav (moshav olim) was one of the most-used and successful forms of absorption and integration of Oriental immigrants, and it allowed them a much steadier ascent into the [middle class](#) than did life in some development towns.

Like the kibbutzim, moshavim since [1967](#) have relied increasingly on outside-- particularly Arab--labor. Financial instabilities in the early [1980s](#) hit many moshavim hard, as did the problem of absorbing all the children who might wish to remain in the community. By the late 1980s, more and more moshav members were employed in nonagricultural sectors outside the community, so that some moshavim were coming to resemble [suburban](#) or [exurban](#) villages whose residents commute to work. In general moshavim never enjoyed the elite status accorded to kibbutzim; correspondingly they have not suffered a decline in prestige in the [1970s](#) and 1980s.

This information was found on Wikipedia at the following address on January 18, 2007.

<http://en.wikipedia.org/wiki/Moshav>