



**WORLD  
HARBONIM**

*United Educational Programme*

## P R E F A C E

This outline is the fruit of many years' contact and co-operation between the constituent Movements of World Habonim. From the time the World Movement was formed in 1951, it was recognised that there was sufficient common ground for a joint educational programme to be a possibility. In the course of the years, the need for such a programme became increasingly obvious. At a series of meetings of the World Movement's Education Committee a suggested outline was worked out; this suggestion was discussed at a Kenes in Tzora of representatives of all the Movements, and the results are incorporated in the final version which is presented here.

At this Kenes, doubts were expressed as to the advisability of producing this programme now in view of the proposed union with Anach, a movement which already has a developed educational programme of its own. However, on examination of Anach's programme we were reassured; for our aims and methods are so similar that our outline is, in effect, a variation of the Anach programme suitable for chanichim in the English-speaking countries.

Clearly, the outline is not enough, and it is intended to expand it into a complete programme - a full 'Madrach's Handbook' - in the near future. Meanwhile it was felt that the outline itself would be of use to madrichim. With it, programmes can be created which will give the chanich a complete 'Habonim education' from his tenth to his eighteenth year.

### How to Use this Outline

This is not an infallible recipe for success with a group. The madrich must use it with flexibility, and expand it in the most interesting way possible.

In the junior shchavot in particular, care must be taken not to copy the outline slavishly. Stories, games, tiyulin, discussions on the subjects outlined here must all be brought into play. Attention must be paid to the particular needs and standards of knowledge of the group concerned.

Don't forget. THESE ARE NOT LECTURE NOTES.

The headings have been arranged year by year in three main age groups which we have called Aleph, Bet and Gimmel. The first group 'Aleph' is for two years, 10-11; 11-12: the second group 'Bet' is for three years, 12-13; 13-14; 14-15: the third group 'Gimmel' is for three years, 15-16; 16-17; 17-18. The intention is that the 10-11 age group, for example, should refer to the year during which the average chanich will have his eleventh birthday.

The programme has deliberately omitted two constant factors which will regularly appear in group meetings in the various countries of World Habonim. They are:-

- a) Those aspects of the local programme which are the results of tradition, local habits and methods.
- b) The constant factors which every madrich should use throughout the year such as Tzofiut, the teaching of Hebrew, and the various Chagim as they occur during the year.

The first point can only be dealt with in the particular country. The second will be fully treated when these headings are finally expanded.

SHICHVA ALPH

AIMS OF THE SHICHVA.

This is the age which loves adventure and fantasy. Stories of great heroes and wondrous feats stir them greatly and it is through this medium that most of our education should take place.

The aim of education in this age group is to foster an identification with the Movement and with the Jewish people; the former through symbolism and the latter through stories of Jewish heroes ancient and modern, and through adventurous games and plays. In addition we should make them aware of the presence of Israel in the world as well as encourage an interest in nature and the world around them.

FIRST YEAR - (10-11)

- 1) AN INTRODUCTION TO THE MOVEMENT. (estimate - 6 weeks)  
Tishri - Cheshvan

Purpose: to emphasize factors of co-operation and comradeship through a reconstruction of how primitive man dwelt in caves. It is to be exploited by fantasy and story-telling, as an introduction to:

- (a) Movement and group structure.
- (b) A flag, its purpose and meaning.
- (c) Greetings and passwords.
- (d) Uniform, to signify group association.
- (e) Symbols and the beginning of scout lore.
- (f) The Promise as an obligation of loyalty.

- 2) THE ZEPALOTS. (estimate - 5 weeks). Kislev (Chanuka)

Purpose: to use imaginative stories to show the extreme possibilities of Jewish Heroism.

- (a) The rising of the Maccabees.
- (b) Masada
- (c) The Bar Kochba revolt.

- 3) NATURE. (estimate - 5 weeks). Tevet - Shvat (Tu B'Shvat)

Purpose: to develop bonds with the world of nature around them. To be made up of a selection of stories about animals, nature and plant life, e.g. by such authors as Oscar Wilde and Jack London.

- 4) MODERN HEROISM. (estimate - 4 weeks). Adar (Yud Aleph Adar)

Purpose: to use imaginative stories emphasizing modern Jewish heroism.

- (a) 'Hashomer'
- (b) Trumpeldor
- (c) Tower and Stockade settlement
- (d) Illegal immigration

- 5) IN EXILE. (estimate - 4 weeks). Nissan (culminating at Pesach)

Purpose: to show that even in dispersion there were heroic Jews.

- (a) Marranoes
- (b) Kiddush Hashem
- (c) Partisans
- (d) Warsaw Ghetto

- 6) CHILDREN IN ISRAEL. (estimate - 5 weeks)

Iyar (World Habonim Day - Lag B'Omer; Chag HaAtzmaut)

Purpose: to begin to create a sense of identification with children in Israel.

- (a) A Country Child. To explain their day to day lives with emphasis on the useful part they play in Meshek life.
- (b) A City Child. To emphasize how they co-operate with the police in accident prevention, their part in civil defence etc.

- 7) STORIES OF CHILDREN IN OTHER LANDS. (estimate - 6 weeks). Sivan.

Purpose: to broaden outlook and develop social consciousness.

- (a) China
- (b) India
- (c) Russia
- (d) Africa
- (e) Sweden
- (f) Mexico

NOTE: Numbers 5 & 7 are considered to be good camp material.

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SECOND YEAR - (11-12)

- 1) THE BEDOUIN. (estimate - 4 weeks). Tishri

Purpose: to give background to the world of the oriental, and in general to the Middle East. Stories to illustrate their way of life and their attitude to others - Their sense of honour - Their customs of blood vengeance - Their sayings - Their love of animals.

- 2) THE HEBREW LANGUAGE. (estimate - 3 weeks). Cheshvan.

Purpose: to arouse interest in the Hebrew language.

- (a) The story of Eliezer Ben Yehuda.
- (b) The origin of the letters of the Hebrew alphabet.

Note: Use a Hebrew song where the words are very simple and their meaning can be taught.

- 3) HEROES OF OUR PEOPLE. (estimate - 5 weeks). Kislev (Chanuka)

Purpose: to establish via imaginative stories that great Hebrew heroes existed in Ancient times.

- (a) Abraham
- (b) Joshua
- (c) Dvora
- (d) Gid'on
- (e) David

- 4) TIYUL AROUND ISRAEL. (estimate - 6 weeks). Tevet - Shvat.

Based on existing material, e.g. "Moledet".

- 5) THE RETURN TO THE LAND. (estimate - 4 weeks). Shvat (Tu B'Shvat)

Purpose: to explain and develop the idea of the J.N.F.

- (a) How the J.N.F. bought land for the Jewish People.
- (b) How barren land is restored; land clearing & afforestation.
- (c) The setting up of a settlement.
- (d) How we help by collecting money ourselves.

- 6) KIBBUTZ GALUYOT. (estimate - 4 weeks). Adar (Purim).

Purpose: to explain the concept of the ingathering. Stories of children in the Galut and how they come to Israel.

- (a) The Yemenite Child.
- (b) The East European Child.
- (c) The Moroccan Child.
- (d) A child from your own country.

- 7) THE FIGHT FOR INDEPENDENCE. (estimate - 4 weeks)  
Nissan - Iyar (Chag HaAtzmaut)

Purpose: to introduce the concept of a free Israel.

- (a) The Hagana
- (b) The Defence of Jerusalem.
- (c) Nagba
- (d) The Capture of Eilat.

8) BUILDING THE LAND. (estimate - 6 weeks). Sivan (Shavuot)

Purpose: to impart some knowledge of how Israel developed.

- (a) The Biluim.
- (b) The story of Degania.
- (c) The story of the Emek, the draining of swamps.
- (d) The Gedud Avoda.
- (e) A suitable kibbutz which has been settled by graduates of the particular movement.
- (f) The pioneering of the Negev.

NOTE: Numbers 6, 7 and 8 are considered suitable for camp material.

A group "Hakdasha" should follow at the end of this year to give a sense of achievement on going up into the next age group.

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Year Two - 1951-52

1) THE MOVEMENT (estimate - 5 weeks)

- (a) History - the aims and meaning.
- (b) The Ten Commandments of this new group.
- (c) World Situation - the story of.

NOTE: It is necessary to stress the importance of the "Havara" and "Chevra" in the Movement.

2) THE STATE OF ISRAEL (estimate - 3 weeks)

- (a) Jewish History - tracing of the nation.
- (b) Israel - birth of the "Jewish State".
- (c) Jewish - National independence.
- (d) Jewish - struggle for freedom through self-defense.
- (e) The "Jewish State" - meaning of the name.
- (f) Israel - fight for freedom of Jewish people.

3) THE BOOK OF ISRAEL (estimate - 4 weeks)

- (a) The background and evolution of the Jewish Nation.
- (b) The origin and early development of Israel - the turning point in the life and growth of Israel.
- (c) Israel - the Jewish Nation - The Jewish People - The Jewish State - the Jewish People at the end of the war.
- (d) Israel - the Jewish Nation - The Jewish People - the Jewish State - the Jewish People at the end of the war.
- (e) The Ten Commandments.

## SHICHEVA BET

### AIMS OF THE SHICHEVA

This is the age of idealism and romance. New and arresting ideas come to the Chanichim and they begin to search for ideal and perfect values in an imperfect world.

The aim of education in this age group is to canalise this force towards an attachment to Zionism, and towards a romantic conception of "The Chalutz". A general education of the legacy of the Jewish past, an introduction to social matters, movement values and world events should also be carried out.

NOTE: The Movement should provide sex education during the first year of this Shichva. Care should be taken in choosing people for this task.

### FIRST YEAR - (12-13)

#### 1) OUR MOVEMENT. (estimate - 5 weeks)

- (a) Habonim - our aims and meaning.
- (b) The Ten Commandments of this age group.
- (c) World Habonim - the story of.

NOTE: It is necessary to stress the importance of the "Kvutza" and "Chevra" in the Movement.

#### 2) FIGHTERS FOR FREEDOM. (estimate - 6 weeks)

- (a) Abraham Lincoln - freeing of the slaves.
- (b) Spartacus - triumph of the "under-dog".
- (c) Mazzini - national independence.
- (d) Ghandi - struggle for freedom through non-violence.
- (e) Mrs. Pankhurst - equality of the sexes.
- (f) Trumpeldor - fight for freedom of Jewish people.

#### 3) THE BOOK OF EXODUS. (estimate - 5 weeks)

- (a) The background and condition of the Hebrew Slaves.
- (b) The origins and early development of Moses - the turning point in his life and return to Egypt.
- (c) Moses versus Pharaoh. The flight to freedom - the incident at the Red Sea.
- (d) Freedom and Responsibility - The yearning for the flesh pots - the revolt of Korah and the Golden Calf.
- (e) The Ten Commandments.

4) THE ADVANCE OF MAN THROUGH SCIENCE. (estimate - 7 weeks)

- (a) Primitive Man - light, the wheel, etc.
- (b) Louis Pasteur - fight against disease.
- (c) Edison - technological discovery.
- (d) Madame Curie - discovery and isolation of radium.
- (e) George Washington Carver - genetics.
- (f) Einstein.
- (g) Chaim Weitzmann - Science in Israel.

5) HERZL AND HIS LIFE'S WORK. (estimate - 5 weeks)

- (a) The early life of Herzl - his adventures as a young Jew  
and as a journalist.
- (b) The Dreyfus Case.
- (c) The First Zionist Congress.
- (d) Herzl's dream.
- (e) The quarrel over the Uganda Project and how the matter  
was resolved.

6) THE STORY OF SIX SETTLEMENTS. (estimate - 6 weeks)

- (a) Degania
- (b) Nahalal
- (c) Ein Charod
- (d) Chanita
- (e) Yotvata
- (f) A settlement of their own country.

7) THE HISTADRUT. (estimate - 7 weeks)

- (a) Conquest of work and wastelands;  
conquest of language and mutual aid.
- (b) Stories of exploitation  
How workers organised to defend themselves.  
Strikes - conflicts between organised workers and employers.
- (c) The organisational set-up of the Histadrut today - Chevrat Ovdim etc.

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SECOND YEAR - (13-14)

8) CHALUTZIM IN ISRAEL. (estimate - 5 weeks)

- (a) A.D. Gordon.
- (b) "Hashomer" - Alexander Zayid.
- (c) Chana Senesh.
- (d) Ben Gurion.
- (e) A Chalutz from their own country - how and where he lives in Israel.

9) THE COMMUNITY ABOUT US. (estimate - 6 weeks)

- (a) The make-up of its society.
- (b) Racial Discrimination.
- (c) Production, Industry.
- (d) Poverty and Injustice.
- (e) Press and Radio.
- (f) The world we'd like to see - an imaginary Utopian society.

10) A HOLIDAY IN ISRAEL. (estimate - 4 weeks)

The group sets off on an imaginary visit to Israel.

- (a) The journey to Israel.
- (b) The Towns.
- (c) A Meshek.
- (d) Negev.

NOTE: It is suggested that the American Movement uses the Workshop as the theme of this project.

11) JEWISH LIFE IN ANCIENT ISRAEL. (estimate - 3 weeks)

- (a) Farming.
- (b) Religion & Learning.
- (c) Government.

12) JEWISH LIFE IN THE GALUT. (estimate - 5 weeks)

Emphasis should be made on how the internal life of the community was conducted, and its relationship to the outside world.

- (a) In Babylon.
- (b) In Spain.
- (c) The Chassidim.
- (d) The Haskala Period.
- (e) Destruction of European Jewry.
- (f) The Modern Jew in the Western World.

13) ALIYA. (estimate - 6 weeks)

- (a) Ezra & Nechemia
- (b) Yehuda Halevi
- (c) The Yemenites (early immigration)
- (d) The Russian & East European Aliya
- (e) Illegal Immigration
- (f) Immigration since the founding of the State.

14) THE STRUGGLE FOR INDEPENDENCE. (estimate - 8 weeks)

- (a) The progressive struggle, over the years, under the British. The formation of Hagana Defence Units.
- (b) The last years of the Mandate '45 to '48. - The question of dissident groups - The struggle in the U.N. - The U.N. November Decision. - The withdrawal of the British.
- (c) The November Decision of '47 to May 15th '48. - The struggle to gain control. - The Declaration of Independence.
- (d) The Attack by the Arabs. - The Saga of Jerusalem. - Between the Truces.
- (e) The Conquest of the Negev.
- (f) Sinai - "Operation Kadesh".

NOTE: It is necessary to stress the aspect of defence in this struggle.

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THIRD YEAR - (14-15)

15) IDEAS AND VALUES (estimate - 9 weeks)

- (a) The Society.
- (b) The State - Nationalism.
- (c) Dictatorship and Democracy.
- (d) The Armed Forces.
- (e) Crime.
- (f) Trial and Punishment.
- (g) Work.
- (h) Is Science for the good of Man?
- (i) The United Nations.

16) THE YOUTH MOVEMENT (estimate - 5 weeks)

- (a) What is a Youth Movement? - its origins and history.
- (b) The Chalutz Movement - resolving a crisis.
- (c) Youth Movement values.
- (d) Habonim - history and aims.
- (e) How Habonim differs from other Jewish Youth Movements.

17) INTRODUCTION TO HADRACHA. (estimate - 6 weeks)

- (a) Hadracha in the Movement - perpetuation of the Movement. Responsibility of the Shichva for the future leadership of the Movement.
- (b) The Madrich - characteristics and qualities and tasks.
- (c) The Group - organisation of group. Different age levels and educational needs.
- (d) The programme - methods and means of movement education.
- (e) Movement aims - purpose of our education. How our methods lead to these aims.
- (f) Conditions and Environment - use of external world in our educational work. The Moadon and its place in education.

18) THE ARAB WORLD. (estimate - 5 weeks)

- (a) Origins of the Arab People - Islam.
- (b) How the Arabs live.
- (c) How they are governed. - Arab Nationalism.
- (d) Oil and "Power Politics".
- (e) Israel and the Arab States.

19) OUR JEWISH HERITAGE. (estimate - 6 weeks)

- (a) Tanach.
- (b) Talmud.
- (c) The Golden Age - Maimonides.
- (d) Shulchan Aruch.
- (e) Chassidim.

NOTE: To emphasize: (a) Relation to Zion.  
(b) Positive action as expression of faith.  
(c) Jewish values.  
(d) Striving for social justice.  
(e) How the heritage manifests itself today.

20) MAN AND THE SOIL. (estimate - 7 weeks)

- (a) Man as a farmer.
- (b) City versus Country.
- (c) Soil and its problems.
- (d) Soil and Science.
- (e) Soil and Society.
- (f) Food of the World.
- (g) Jews and the Land.

21) THE KIBBUTZ - ITS AIM, ITS SET-UP AND ITS PRINCIPLES

(estimate - 6 weeks)

- (a) How the Chevra is organised.
- (b) How money is earned and spent in the Kibbutz.
- (c) How work on the Kibbutz is organised.
- (d) How the children are educated.
- (e) How the Chaverim organise their recreation and cultural activities.
- (f) How the Kibbutz continuously changes its form.

NOTE: The order of topics 16-19 is connected with the local time-table which should take into account a Chug Hadracha in addition to normal programmes which will be linked up with topics 16-17.

## SHICHVA GIMMEL

### AIMS OF THE SHICHVA

This is the age of intellectual and practical activity culminating in the important personal decision on Chalutzit.

The aim of education in this age group is to produce a mature, adult, Jewish Youth conscious of his heritage and aware of his responsibility as a member of a Zionist Socialist Youth Movement. This should be expressed by accepting responsibility in the Movement (Hadracha) and finally Hagshama Atzmit. The last two years should include explanations and study on the full meaning of Israel and its institutions, Zionism, Socialism, Kibbutz and World Affairs.

NOTE: It is suggested that during the period of this Shichva "lighter" topics be introduced between the following projects in order to overcome tedium. They should be stimulating topics of general interest such as Everyday Psychology, the Press, Music, the Arts etc.

During the first year of this Shichva, Sex education should be continued. An attempt should be made to bring about a mature approach to all its aspects. Care should be taken in the choice of people for this task.

### FIRST YEAR - (15-16)

#### CENTRAL THEME - THE JEWISH PEOPLE

#### 1) THE JEWISH PROBLEM. (estimate - 4 weeks)

- (a) What is the Jewish Problem? (Problem of maintaining the Jewish People and of maintaining the Jew as a Jew)
- (b) Anti-Semitism, Assimilation - the cultural economic and social position of the Jew in the Galut.
- (c) Suggested solutions.
- (d) Zionism as the solution.

#### 2) JEWISH COMMUNITIES THROUGHOUT THE WORLD. (estimate - 5 weeks)

- (a) The Jew in the Western World - America & Own Country.
- (b) The Jew in the Communist World.
- (c) The Jew in the Arab World.
- (d) The problems of Kibbutz Galuyot.
- (e) One People - connection between all the Jews of the world.

3) TRENDS IN ZIONIST THOUGHT. (estimate - 7 weeks)

- (a) Spiritual Centre - (Achad Ha'am).
- (b) Religious Zionism - (Rabbi Alkalai).
- (c) Political Zionism - (Herzl).
- (d) Synthetic Zionism - (Weizmann)..
- (e) Revisionism - (Jabotinsky).
- (f) Practical Labour Zionism (Berl Katznelson).
- (g) The relationship between the Jewish State and Galut Jewry - Zionism today.

4) JEWISH HISTORY. (estimate - 10 weeks)

- (a) From a Tribe to a Nation. Our History from earliest times until the Unified Monarchy.
- (b) The First State - until the time of the Babylonian Captivity.
- (c) The Second Temple - the widening gap between Judaism (exclusiveness) and Christianity (universalism).
- (d) The Talmudic Age.
- (e) The Golden Age.
- (f) The Dark Ages.
- (g) The Chassidic Period.
- (h) The Era of Emancipation.
- (i) The Modern Period - destruction of European Jewry.
- (j) The Ingathering of the Exiles.

THE FOLLOWING ARE TO BE USED FOR SEMINARS DURING THE YEAR.

A. HISTORY OF ZIONISM. (estimate - 10 weeks)

- (a) Pre-Herzlian Zionism.
- (b) Herzl, early congresses until Balfour Declaration.
- (c) Eastern European Aliya - the foundations of the State.
- (d) The "German" Aliya.
- (e) The Mandatory Times.
- (f) The Struggle for Independence.
- (g) The organisation of the State-in-the-making.  
Vaad Leumi, the Jewish Agency, etc.
- (h) The setting up of an Independent State.
- (i) The absorption of immigration.
- (j) The Chalutz Movement as the spearhead (Magshim) of Zionism.
- (k) The role of Habonim as a Chalutz Movement.

B. MEDINAT YISRAEL (estimate - 9 weeks)

- (a) Yediat Ha'Aretz.
- (b) Army and Defence and Nachal.
- (c) Striving for Economic Independence.
- (d) The Histadrut.
- (e) Foreign Policy.
- (f) Political Parties and Knesset.
- (g) Education.
- (h) The Arab Minority.
- (i) Agricultural & Industrial Development.

SECOND YEAR - (16-17)

OUR SOCIAL ORIENTATION

SECTION 1: The Problem of the Individual. (Estimate - 3 weeks)

PURPOSE: To put before the chanich the problem of relating himself to society as a personal problem. To prove to him the "categorical imperative" for every individual to be socially conscious.

INTRODUCTORY PARAGRAPH:

"In growing up we face a number of important problems. We must establish a new relationship with our parents as adults rather than children. There are physical changes, relationship to the opposite sex, life vocation etc.

One of the most important of these elements in growing up is the working out of a personal philosophy, of developing an understanding and an approach to the world about us. In the discussions that we will be having in the coming weeks we will discuss the general problem which affects every one of us personally.

Our movement, Habonim, has an approach to these problems and for ourselves as individuals and as good members of the movement we will examine this approach and try and see to what extent it will help us answer the questions we put".

INDIVIDUAL POINTS:

1. How does society affect me?
  - a. Society affects me economically - standard of living, unemployment, etc.
  - b. Culturally - our way of thinking, personality, ideology.
  - c. War.
2. Why should I try and do something in and for society, be interested?
  - a. Personal creativity.
  - b. Moral man must do something about social wrongs i.e. racial prejudices, inequality, poverty etc. etc. Moral imperative - man cannot separate himself from the "klal" (Jewish historical sources here). Moral man cannot separate himself from the fate of his fellows. (This is a very important point and should be developed fully and carefully).
  - c. If society affects me so personally then I should try to influence it in turn.
  - d. Man should be aware of his surroundings.

3. Can the individual, even if society does affect him and morally he should be socially conscious, really be effective in society?
- Yes, but only working together with like minded individuals i.e. the movement.

CONCLUSION:

Society affects us personally. We should be socially conscious and active individuals. Together with others we can effect change in society.

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SECTION 2: The World around us. (Estimate - 8 weeks).

PURPOSE: To point up central social problems - to bring chanich to the realisation that "all is not right in the world".

INTRODUCTORY PARAGRAPH:

"In our last discussions we discussed why what goes on in society affects us and why we should do something about it.

Let us now take a look at exactly what is going on in the world. Only after we develop such a picture can we go on to how we should approach the situation and what we should do about it".

INDIVIDUAL POINTS:

1. Poverty. Do most people have necessities of life? Over half world's population hungry, ill-housed etc.
2. Inequality. Do people share equally the wealth of the world? Inequality within countries and between them, racial, sex etc. inequality.
3. Unemployment, the business cycle. Are people sure of their jobs? What does unemployment mean to the individual? Effects of inflation as well as recession.
4. Dictatorship - lack of freedom.
5. Monopoly and lack of economic freedom.
6. Atomization and cultural conformism.
7. Cold war and hot.
8. Imperialism

CONCLUSION:

We must find ways of building a better world.

SECTION 3: The Growth of Socialist Thought. (Estimate - 10 weeks).

PURPOSE: To give a historical perspective to the foregoing analysis, and present the classical socialist doctrines in this perspective.

INTRODUCTORY PARAGRAPH:

"We have discussed some of the ills which afflict present day society. We must now ask how these evils came about, and consider some of the suggestions that have been made for abolishing them".

INDIVIDUAL POINTS:

1. The Industrial Revolution. The change in society in the 19th century, and its intensification in the 20th. The breakdown of belief, growth of class-consciousness; the increasing importance, rising standards of life and growing self-esteem of the mass of ordinary people.

2. Pre-Marxian Socialism.

(1) Babeuf and the beginnings of revolutionary socialism. Saint-Simon and the analysis of society into classes. Proudhon and the fight for social justice.

(2) Godwin: the perfectibility of man and the imperfection of institutions. Anarchism. Fourier and Owen: the socialist cell as the nucleus of the future society; satisfaction from work as an economic incentive.

3. Marxism.

(1) Historical materialism. Man's social existence is determined in the last resort by his economic interests, and in particular by the relations of production. In modern society these relations are the result of the private ownership of the means of production. This is the main cause of the stresses and strains inherent in this society. They are all expressions of the inevitable accompaniment of capitalism - the class struggle.

(2) The Law of the Accumulation of Capital, and the crisis in capitalist society. As capitalism develops, the rich grow richer (and fewer) and the poor poorer (and more). Labour theory of value. Surplus value accumulates in the hands of the capitalist class. Boom and slump.

(3) The inevitability of revolution. "Capitalism bears within itself the seeds of its own destruction". The dictatorship of the proletariat, and the road to Communism.

(4) A critical examination of these theses. Some points:

a. Internal contradictions in Marxism. (Is it really only a scientific account of capitalism, or also a moral condemnation? If we are governed by "the iron laws of history", why take part in the political struggle?).

b. Have the Marxist prophecies been fulfilled?

c. Does Marxism give a complete explanation of the social forces at work in the modern world? (e.g. Nationalism, Fascism).

d. The transition from the "dictatorship of the proletariat" to the free communist society conflicts with the rule that ruling classes cling to their power.

(5) The contribution of Marxism to social theory and to the Socialist Movement.

a. An increase in our knowledge of the influence of economics on the whole of our social life.

b. An analysis which pointed out many of the faults inherent in capitalism; in contrast to the classical economists, who considered these faults incidental blemishes in an inherently perfect system.

c. Class-consciousness, and, through it, the increase in the self-respect, pride and strength of the working class.

d. Combination of a prophetic vision with realistic economic and political policies.

4. Social Democracy.

(1) The working class movement. Struggle to improve conditions, as distinct from revolutionary struggle to change society. Trade unionism and its political expression.

(2) "Revisionism" in Europe (Bernstein, Lassalle) and the struggle for democracy; as opposed to the Marxist thesis that this struggle is hopeless without revolution. Fabianism: and the inevitability of gradualness. The struggle for socialism by democratic means. Guild Socialism.

SECTION 4: Our Socialism. (Estimate - 4 weeks).

PURPOSE: To present Habonim's approach to Socialism.

INTRODUCTORY PARAGRAPH:

"We have considered some solutions to the problems of society, but found none completely satisfactory. We must now look for our own answer. Let us consider the specific approach of Habonim to all these problems, and ask to what extent it helps to solve them.

Socialism is a much misused word. (Hitler, Communism). To us it is not a hard and fast all-inclusive ideology, but a general approach that is changing and dynamic, but based on certain constant fundamentals".

### INDIVIDUAL POINTS

1. What are fundamental "starting points" in the socialist approach (values)?

(1) Sanctity of life - Jewish heritage - from this we arrive at equality, welfare etc.

(2) Work and creativity - the individual must be creative and contributing to society.

(3) Social consciousness.

2. What is Socialism?

(1) Economically:

a. Social production - cooperative society. Production for use in society not for individual profit - many forms i.e. producers' co-ops. Kibbutzim, moshavim, Histadrut ownership, as well as nationalisation.

b. Planning - order, social good, business cycle and unemployment.

c. Social welfare - why, examples.

(2) Socially:

a. Free society - parliamentary democracy, economic democracy. There is a basic difference between Communism and Socialism.

b. Equality - moral questions - economic, educational, racial etc. (Russia and Communism should be examined in this light).

(3) Politically:

a. Workers' movement - special role, why, examples.

b. Internationalism - all ideas apply to world as a whole not only individual country (planning, equality, welfare, freedom etc.).

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SECTION 5: Socialism in Practice. (Estimate - 5 weeks).

PURPOSE: To examine the attempts to achieve socialism on the basis of the values previously discussed. To show the chance that this is a world wide movement of tremendous scope and complexity.

### INTRODUCTORY PARAGRAPH:

"We have discussed the problems of society up to now on a general basis, as well as trying to establish what socialism stands for. Now let us look at what has and is actually happening".

INDIVIDUAL POINTS:

1. The Soviet Union and the Communist World.

The industrial revolution in the Soviet Union and its meaning. To what extent was dictatorship unavoidable in Russia? Wage differentials and the new classes. Is there a socialist system in the communist world?

2. The Great Failure.

(The failure of Social Democracy in Central Europe and the rise of Fascism).

How far were the Social Democrats responsible for their failure and the catastrophe which followed it? Their mistakes: exaggerated faith in the prophecies of Marx; lack of determination in face of rising Fascism; internal dissension.

What are the lessons of this failure for the Socialist movement today?

3. The Welfare State. (England and Scandinavia).

Achievements of the Welfare State in raising the standard of life of the mass of the people. The changing face of capitalism. Is the Welfare State a capitalist society?

Criticisms: Contrast between internal and external policies (a high standard of life at the expense of under-developed peoples, subject to colonial rule). Emphasis on defence of present achievements, with little idea of future advance. Exaggerated emphasis of the economic factor, and neglect of moral and social defects in the welfare state.

4. The Challenge of Development. (Progressive movements in Asia and Africa).

The fight against colonialism linked with the struggle for modernisation and economic development. Attempts to create an industrial revolution without capitalism and dictatorship. The role of the educated leaders in a society of largely uneducated masses.

What have European and Asian socialism to learn from each other?

5. Revolutionary Constructism. (The Israel Labour Movement).

The need to build a completely new society in Palestine. The unique combination of an independent socialist economic system (the Histadrut enterprises), economic competition with capitalist industry, and political struggle for Socialism in a democratic framework.

The kibbutz as a "social laboratory", and an example of voluntary socialism in the framework of a broad Socialist movement.

SECTION 6: General Review. (Estimate - 4 weeks).

What is the alternative to Socialism as an approach for you to Society?

- a. Indifference
- b. Communism
- c. Capitalism.

Review of Main Points:

- 1. Why be socially conscious? Meaning to individual.
- 2. What is wrong with the world?
- 3. What is socialism?

SEMINAR:

At least one seminar is suggested on "Socialist Theories". This would fill in the necessarily sketchy account of the Pre-Marxians, and add some more recent developments, giving the chanichim a chance to form their own ideas and evaluate the work of the classical socialists at the same time.

Another good seminar subject, though a most difficult one to put over in an interesting way, is "The History of the Labour Movement".

C. THE REVIVAL OF MODERN HEBREW

A tochnit is to be worked out and will include examples from such writers as: Bialik, Tchernichovsky, Agnon, Rachel, Moshe Shamir, Megged, Mossinson, Shacham, Alterman.

THIRD YEAR - (17 - 18)

CENTRAL THEME - THE KIBBUTZ.

1) SOCIALIST ZIONISM. (estimate - 9 weeks)

NOTE: The World Habonim Socialist Zionism Series is suitable for the following:

- (a) Moses Hess (Destiny of Jewish People)
- (b) Nachman Syrkin ("Spiritual")
- (c) Ber Borochov ("Economic")
- (d) A.D. Gordon (Philosophy of Labour)
- (e) Berl Katznelson ("Practical" Workers' Movement)
- (f) Ben Gurion (The Reality - Building the State)
- (g) Present trends in Socialist Zionism
- (h) Towards a Socialist State - Histadrut etc.
- (i) A Socialist Zionist Analysis of the Jew in the Western World to-day.

2) POLITICS IN ISRAEL. (Knesset, Government, Parties) - (estimate - 6 weeks)

- (a) The method of elections in Israel for Knesset and Government; the method of representation
- (b) The Political Parties: Herut, General Zionists, Progressives, Religious Parties, Achdut Avoda, Mapam, Maki, Mapai.

3) THE KIBBUTZ.

Aim: To emphasize 'co-operation' in Kibbutz Living. (estimate - 17 weeks)

- (a) A short history of the idea
- (b) The Individual in Society (in general)
- (c) The Individual in Kibbutz Society
- (d) The nature of equality in Kibbutz.
- (e) Work - its importance and how it is organised
- (f) General economic planning (Mixed farm economy)
- (g) Group cultural activity - adult education - entertainment etc.
- (h) Communal education - in all its stages
- (i) The organisational set-up - The Asefa, the Mazkirut, Vaadot, Tsfkidim.
- (j) The place of the Woman in the Kibbutz
- (k) Evolving a standard of living - the Chaver's Home, Chadar Ochel, Bet Terbut etc.
- (l) Trends in Kibbutz Living
- (m) The Kibbutz in the State
- (n) The Kibbutz and the Socialist Movement
- (o) The Kibbutz and the Youth Movement - (Without the Youth Movement there will be no Kibbutz; and without the Kibbutz, no Youth Movement)
- (p) The Kibbutz Movement - its purpose and functions.
- (q) The various sections of the Kibbutz Movement.

SEMINAR DURING THE YEAR IS TO BE ON CURRENT PROBLEMS.