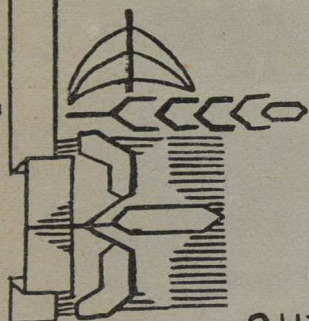
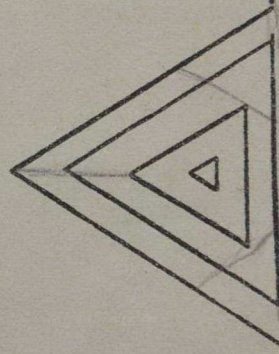


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ICHUD HABONIM

OUTLINE EDUCATIONAL PROGRAMME



TO THE MADRICH

This is the outline educational programme of Ichud Habonim, which will serve as the basis for the much fuller, more complete educational programmes still in the process of compilation. These complete programmes will, in effect, be a real "Guide to the Madrich" which together with "The Madrich Handbook" (dealing with theoretical and practical aspects of Youth Leadership), will provide an invaluable aid to the young and still comparatively inexperienced madrich.

This is no attempt to rob the local madrich of initiative and imagination ; the programmes are a guiding line, a source of help and inspiration for the madrich. It would be possible to term them the "lowest common denominator" as regards educational programmes in our World Movement. For many years we have felt the need for such a complete educational framework as part of our World Movement; the discussions began as far back as the founding of World Habonim in 1951 and continued through till the Educational Kenes at Tsora in 1958 when an outline was eventually formulated. Following the unification of Habonim and Anach and the founding of Ichud Habonim, the educational traditions of the two movements were fused and the enclosed outline programme is the result.

It is our earnest hope that the local Movements will begin to work according to the general lines outlined herein, which will aid the later implementation of the fuller programmes and will prove an important step forward in the crystallisation of our World Movement.

MAZKIRUT OLAMIT, ICHUD HABONIM

SEPTEMBER ,1959

NOTES:-

1. The programme is based upon 9 years' Movement education.
2. This is only an outline, which will serve as a guide to those actually writing the complete programme.

It is divided into four main age groups, the first of three years, the rest of two years each. These age groups or schichvot are called :

Amelim, Chotrim, Bonim, Maapilim.

The youngest schichva is Amelim, the oldest Maapilim.

Please note the following terms used in World Movement programmes :

- Kvutza:- the smallest educational unit in the movement.
- Gedud :- the standard Movement group, sometimes composed of two or more kvutzot.
- K E N :- the area organisational framework, composed of a number of Gedudim of different age groups.
- MOADON:- the meeting place of a Movement Gedud.
- SHICHVA:- the age level division of a National Movement.

3. The subjects in each year do not appear in any specific order. There are local and national factors which prevent any such arrangement. There are also differences between movements in the Northern and Southern Hemispheres.

The various national Movements should insert or omit specific programmes as they think fit, bearing in mind the differences of local tradition, needs, habits and method.

4. The Jewish Festivals will be dealt with as an integral part of the programme and not separately. This also applies to scouting, Hebrew, etc.
5. Special ceremonies should mark the passing up of a group from shichva to shichva. The form of these ceremonies, which mark a new stage in the progress of the chanich through the Movement, has yet to be worked out.
6. In the second year of Shichvat Hachotrim the intention is to give a chalutzic slant to the subject "Jewish Heroism in our Day", in order not to create the impression that the whole of this programme is based only on military heroism. In the final programme an essay on "Different expressions of Heroism" will be included for the use of the madrich.

7. In the first year of Shichvat Habonim, there are two alternative programmes, from which the local madrich or movement can choose according to local needs and circumstances. The programme on "Concepts and Values" will be enlarged in order to make it suitable for the two alternative programmes.

OUTLINE - EDUCATIONAL PROGRAMME OF ICHUD HABONIM

SHICHVAT AMELIM

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:-

1. Introduction to the Movement (6 meetings).

- a) Movement and group.
- b) The flag.
- c) Slogans and badges.
- d) Uniform.
- e) The promise.

2. Nature (5 meetings).

Stories about the world of Nature, plants, animals, etc.

3. The Zealots (5 meetings) - connected with the period of Chanuka -

Stories of the Maccabee revolt, Massada, Bar Kochba.

4. Modern Jewish Heroism (4 meetings).

Stories of the Hashomer, Trumpeldor, Aliya Bet.

5. Heroism in the Golah (2 meetings)

- a) Kiddush Hashem.
- b) Warsaw Ghetto Revolt.

6. Children in Israel (5 meetings)

Stories about the life of Israeli children - to create a measure of identification with children in Israel.

7. Children in Other Lands (6 meetings)

Stories of the life of children in other lands -
to develop a social sense and to widen the horizons
of the child.

Art Month:-

Stories connected with the art of man, handicrafts,
decorations, including a visit to a museum. A selection
of stories will be added to the programme which the
madrich can use on suitable occasions, even without
direct connection to the subject of the Month.

SECOND YEAR:-

1. Main subject: The World in which we live.
(about 20 meetings during the course of the year).

Each part to be presented through stories and games,
and to be linked to Israel.

- a) The House - the story of housing.
- b) Bread - the story of agriculture.
- c) The Book - the story of printing.
- d) The Port - " " " navigation.
- e) The Street- " " " transport.
- f) The Post - " " " communications.
- g) The Hospital - the story of medicine.
- h) The Aerodrome - " " " flight.
- i) The Factory - " " " industry.
- j) Light - " " " artificial illumination.
- k) Language - " " " language in the life
of Man (rebirth of modern Hebrew).

During the year there will be other topics besides the main one.

2. Heroes of our People. (5 meetings)

Biblical heroes of our People.

3. The Struggle for Independence (4 meetings)

Stories of the Hagana and the War of Independence.

4. A Tiyul through Israel (4 meetings).

A tour of Israel and its settlements in story form.

5. Art Month:

- a) The history of musical instruments.
- b) Music and the Jews.
- c) The Cinema.
- d) Painting and sculpture.

THIRD YEAR:-

1. The Bedouin:- (4 meetings)

Stories of the life of the Bedouin and the East.

2. The Story of Our People (6 meetings)

Stories and descriptions of Jewish life in the Golah.

3. Work:- (6 meetings)

Work in the sphere of nature, the working man, children at work, exploitation of man, workers' organisation, strikes, the struggle for rights.

4. The Histadrut:- (4 meetings)

The Conquest of Labour, the Jewish worker, Chevrat Ovdim, mutual aid.

5. Binyan Ha'aretz:- (6 meetings) - stories of the development of Israel.

- a) The Bilu.
- b) Deganya.
- c) The Emek.- the draining of the swamps.
- d) Gedud Avodah - the paving of the roads.
- e) The Kibbutz.
- f) Conquering the waste areas.

6. Art Month: The theatre.

- a) The ancient theatre.
- b) The Greek theatre.
- c) The theatre in Israel.

SHICHVAT HACHOTRIM

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.

FIRST YEAR:-

1. Introduction to the Movement and the Shichva
(2 - 3 meetings)
2. Man and Nature: - (6 meetings)
 - a) Man and animal life.
 - b) Pre - historic man.
 - c) Fire.
 - d) The Stone Age.
 - e) The development of agriculture.
 - f) The Discovery of metal - the iron and bronze age.
3. Man against Nature: - (Science in the service of Man).
Conquest of Waste Areas: (8 meetings)
 1. The struggles of Man in different Lands - U.S.A., Africa, Russia.
 2. The conquest of waste areas in Israel - in ancient times and in our day. The Negev development schemes.
4. Water in the Service of Man: - (8 meetings)
 - a) Great Canals in the World.
 - b) Canals between the oceans - Suez, Panama.
 - c) Power Stations.
 - d) Immigration schemes in Israel.
 - e) Drainage of the Huleh.

5. Zionism: - (8 meetings)

Told through the lives of personalities - Herzl,
Weitzman, Gordon, Ben Gurion, etc.

SECOND YEAR: -

Two main subjects: -

1. The Heroism of Israel.
2. The Wars of Liberation.

1. The Heroism of Israel.

A. The Exodus from Egypt (8 meetings)

i. Based on the Book of Exodus in the Bible.

a) The background and position of the Hebrew
slaves in Egypt.

b) Moses, the Exodus, Freedom and responsibility,
the Ten Commandments.

ii. The Prophets.

iii. The Macabees.

iv. Revolt against the Romans.

v. Yehudah Ha - Levi.

vi. Mock trial on Massada.

vii. Kiddush Hashem.

B. Heroism in our Day: - (8 meetings)

i. Self - Defence in the Golah.

ii. Hashomer.

iii. 1936 - 1939 disturbances in Palestine - Hagana.

iv. Aliyah Bet.

v. A. D. Gordon.

vi. Hanna Senesh.

vii. Enzo Sereni.

viii. Chalutzit - the chalutz in our day.

C. The War of Independence: - (6 meetings)

- i. Partition - the struggle in the U.N.
- ii. The Declaration of Independence.
- iii. The invasion by the Arab armies.
- iv. The battles for Jerusalem and in the Galil.
- v. The liberation of the Negev.
- vi. The Sinai campaign.

2. Struggles for Freedom in the World:- (13 meetings)

- a) The social struggle in Rome - Spartacus.
- b) The French Revolution.
- c) Freeing the Slaves in America.
- d) Poland.
- e) The Russian Revolution.
- f) Equality of the Sexes - the Suffragettes - Mrs. Pankhurst.
- g) The national struggle of India - Gandhi.
- h) China.
- i) Africa.

SHICHVAT HABONIM

Continuing the educational programme of Shichvat Hachotrim, the aim in this shichva is to begin tackling the problems which face the chanich - as a social being and as a Jew. In the second year the chanich prepares himself to accept responsibility for the Movement's future - as a Madrich.

FIRST YEAR: -

Two alternative programmes will be prepared, suitable for the specific needs of different countries.

Alternative I

1. The Development of Society: (17 meetings)
 - i. Social Development in pre - historic times.
 - ii. The struggle for social justice in the Biblical period, based on extracts from the Tanach.
 - iii. Greece and Rome.
 - iv. Christianity.
 - v. Feudalism.
 - vi. The agricultural and industrial revolution.
 - vii. Capitalism and Imperialism, National struggles.
 - viii. Modern society and its future.
2. The Movement: (10 meetings)
 - i. The Youth Movement
 - ii. Youth Movement Values.
 - iii. The Chalutz Movement.
 - iv. Ichud Habonim - aims and history.
 - v. Ichud Habonim and other Movements.
 - vi. Hadracha - responsibility for the continuation of the Movement.
 - vii. The madrich and his group.
 - viii. Educational stages in the Movement.
3. Problems of Modern Society - Concepts and Values (8 meetings)
 - a. Science and Social Progress.
 - b. Democracy and Dictatorship.
 - c. Crime and Punishment.

- d) Work
- e) The State and nationalism.
- f) The united Nations.
- g) Society and automation.
- h) Political Parties and propaganda.
- i) The Radio.
- j) Literature in society.
- k) Art.
- l) The Cinema.
- m) The Army and national defence.
- n) Education.
- o) Town and Country.
- p) Morality.
- q) The Family and the Home.
- r) Specialisation and professionalism.
- s) Religion and the individual in modern society.
- t) Justice.
- u) Truth.
- v) Ends and Means.
- w) Racial prejudice and segregation, etc. etc.

Alternative II

1. Israel Society in Biblical times: (5 meetings)
 - the struggle for social justice in Biblical times.
2. The Movement: (10 meetings)
 - as outlined in Alternative I.
3. Problems of Modern Society - Concepts and Values - (20 meetings)
 - as outlined in Alternative I.

Seminar:-

as an addition to the normal programme a seminar should be included on the subject: - "The development of Society" along the lines outlined in the alternative programme for this year.

SECOND YEAR : -

1. The Jewish Problem: (4 meetings)
 - a) My Problem as a Jew.
 - b) The problem of the Jewish people today.
2. The Jewish Community in the World today (6 meetings)
 - a) The Demographic. picture of Jewish life today.
 - b) Jews in the Western World.
 - c) Jews in the Communist World.
 - d) Jews in the Moslem countries.
 - e) One people.
3. History of our People (8 meetings)
 - a) First Temple.
 - b) Second Temple.
 - c) The Talmud.
 - d) The Golden Age in Spain.
 - e) The Jewish Ghettos in Europe.
 - f) Hassidism.
 - g) The Enlightenment - Haskalah.
 - h) In the Modern Period - the European holocaust.
4. Currents in Zionist Through:- (6 meetings)

- a description of different streams in Zionism - Achad Ha'am, Herzl, Weitzman, Jabotinsky, Katznelson, etc.
5. The Kibbutz: (4 meetings)

- Description of the organisation of life in the Kibbutz - work, social life, culture, education, etc.
6. Problems of Modern Society - Concepts and Values:- (8 meetings)

- A continuation during this year of the series of programmes begun in the first year for this shichva.

SHICHVAT HAMAAPILIM

This is the age of intellectual and practical activity culminating in the important personal decision of 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 in the Movement (Hadracha) and finally Hagshama Atzmit.

OUR SOCIAL ORIENTATION

SECTION I: - The Problem of the Individual. (2 meetings).

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.

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.

CONCLUSIONS: -

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

SECTION II:- The World around us. (6 meetings).

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 III:-

The Growth of Socialist Thought. (10 meetings).

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. Landauer.
 - 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.

- Shumpeter*
S. Brumberg
- 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.

Social Democracy.

- Rosa Luxemburg*
- 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), 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.
 - 3) Other streams in Socialist Thought.

SECTION IV :-

Our Socialism. (7 meetings)

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 Hahonim to all these problems, and ask to what extent it helps to solve them.

"Socialism is a much misused word. (Hilter, 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 contribute 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 question - 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.).

SECTION V : - Socialism in Practice . (8 meetings).

PURPOSE : To examine the attempts to achieve socialism on the basis of the values previously discussed. To show the chanich 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? 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 people , 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 Constructivism. (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 VI : - General Review. (2 meetings)

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

During this year two seminars should be included as additions to the normal programme. They should be connected with a Jewish topic. Suggestions:

1. Jewish Tradition.

Tanach, Talmud, The Golden Age in Spain, Shulchan Aruch, Chassidism, Jewish and Hebrew Literature .

2. The National Problem.

SECOND YEAR : -

1. Labour Zionism (9 meetings).

- 1. The ideas of Moses Hess, Nachman Syrkin, Ber Borochoff, A.D. Gordon, Berl Katznelson, Chaim Arlozoroff, Ben Gurion.

2. The State of Israel (12 meetings)

- i. Geography of the country.
- ii. Tsahal, Defence, Nachal.
- iii. Economic independence.
- iv. The Histadrut in the State.
- v. Foreign Policy.
- vi. Education in Israel.
- vii. The minorities.
- viii. Development of the country in agriculture and in industry.
- ix. Kibbutz Galuyot and the absorption of immigration.
- x. Labour settlement, Moshav, Moshav Shitufi, etc.

3. The Kibbutz (14 meetings).

- a) History of the Kvutza.
- b) The individual in society - the individual in Kibbutz.
- c) Equality.
- d) Work.
- e) Mixed Farming. Kibbutz economy.
- f) Culture.
- g) Communal Education.
- h) Organisation of social life.
- i) The Woman in Kibbutz.
- j) Standard of living.
- k) The Kibbutz in the state.
- l) The Socialism of the Kibbutz.
- m) The Kibbutz Movement.
- n) The Kibbutz and the youth movement.

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During the four year educational programme of Shichvot Habonim and Hamapilim, seminars of varying periods of time should be organised dealing with specific topics, as an addition to the normal programme.

The following are suggested as subjects for these seminars, in addition to those already included in the specific year's programme.

1. Zionist History.

- a) Chovevei Zion. Chibbat Zion.
- b) Herzl and the Zionist Congress.
- c) The Balfour declaration.
- d) The various aliyot.
- e) The Mandate.
- f) The State and immigrant absorption.
- g) Organisation of the "State on the way".
- h) The Chaltutz Movement as implementing the Zionist aim.

2. The theories of Socialist thinkers.

Saint-Simon, Fourier, Owen, Babeuf, Proudhon, Kropotkin,
Landauer, Marx, Lenin, Lassalle, Bernstein, etc.

3. The History of the Labour Movement in the world.

4. Communal Experiments in the World.

5. The Arab World.

- a) The Arab people and Islam. c) The Arab States and Arab Nationalism.
b) The life of the Arabs. d) Oil as a factor in the Middle East.
e) Israel-Arab relations.

6. Parties in Israel.

- i. The Electoral system - formation of Governments in Israel.
- ii. The parties: Herut, General Zionists, Progressives, National Religious Bloc, Mapai, Achdut Avoda, Mapam, Communists.

7. History of the Israel Labour Movement - the Histadrut.