

Israel *MO'ADON*: Teen Israel Club

Bringing Israel to lives and hearts of our teenage students



**MARE Capstone Project
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*scripted lesson plans

Curriculum Rationale

כל עוד בלבב פנימה

נפש יהודי הומיה

Kol od baleivav p'nimah nefesh yehudi homiya

“As long as in the heart, within, A Jewish soul still yearns”

“To be Jewish is to be part of a Jewish community and requires more than cerebral activity. To be Jewish involves activity and interaction. It shapes how one thinks oneself; more important, it is a way of being.”¹

This curriculum though written for Shaaray Tefila can be adapted to any congregation.

A core Reform Jewish value, reflected in Temple Shaaray Tefila’s mission statement is:

KLAL YISRAEL - strengthening our support of Israel and the Jewish people wherever they live.

Pursuing this goal, Shaaray Tefila has made a commitment to the *Beit Knesset Yisrael* (BKY) initiative², a project designed to enhance Shaaray Tefila’s congregants’ communal and personal connections to Israel. After this process was finished, Shaaray Tefila identified the need to address three criteria for Israel engagement within the synagogue³:

- Knowledge
- Attitude
- Behavior

Major considerations articulated by the synagogue’s BKY Task Force highlighted the need for a culture in which “Israel is integral in all that we do and how we think.” This consideration is part of a change process within Shaaray Tefila that includes programming, attitudes, and education. Developing a significant curriculum and program for teenagers is an

¹ Saxe, Leonard, and Barry I. Chazan. "Final Thoughts." *Ten Days of Birthright Israel: a Journey in Young Adult Identity*. Waltham, Mass: Brandeis UP, 2008. 186. Print.

² Beit Knesset Israel (BKY)– was an Israel Engagement Initiative for Reform Congregations through collaborative efforts of ARZA and MAKOM, the Israel Engagement Network.

³ *Beit Knesset Yisrael- Shaaray Tefila Congregational Proposal*. Rep. New York: Temple Shaaray Tefila, 2010. Print.

appropriate and influential backdrop for endeavors to bring Israel into the heart of the next generation of American Jews – teens.

The curriculum for Israel *Mo'adon*: Teen Israel Club applies the BKY criteria to a significant transitional period for our senior high school age youth community. I see this post Confirmation period (11th and 12th grades) as a unique, timely, and time-bound opportunity for Israel engagement and lasting impact. As High School students enter the pluralism of college life, they will be challenged by peers and their own hearts regarding middle-Eastern affairs, the existence and sustenance of the State of Israel, historic and religious factors, the position of progressive Judaism, and their own personal views and role. Educating High School students through the use of documents, maps, arts, and social media⁴ forums students can be helped to navigate historical perspectives and contemporary sources. They will be able to witness history as it has unfolded and how it continues to unfold⁵.

High school students have responded enthusiastically to the informal education and social experiences developed at Shaaray Tefila and have shown an interest for more content on Israel. The relationships students have already established with fellow students, clergy and youth education staff at Shaaray Tefila presents an excellent base for Israel-focused enrichment. These mentors have modeled the love for Israel for the students. Through our conversations, commitments, and practices; Shaaray Tefila students recognize that Israel is priority for the congregation and important to the individuals that teach them.

⁴ These forums could be (but not limited to) blogs, YouTube, twitter, Facebook, and educational videos.

⁵ Stein, Kenneth W. "What Works in Israel Education." *The RAVSAK Journal; The Jewish Community Day School Network* (Spring 2009): 12-13. Print.

Through a comprehensive and interactive Israel *Mo'adon*, the curriculum will raise awareness and deepen students understanding with a more accurate picture of Israel – inspirational, historic, and modern. This will strengthen High School students' personal connections to Israel's dynamic vision and modern society. Ultimately, it is the hope of the Israel *Mo'adon* will help them construct and enhance their lifelong love and support for Israel.

According to “Being a Jewish Teenager in America” teenagers' attitudes to Formal Jewish Education were less positive than attitudes toward their secular education. The actual participation in Jewish education programs decline for students becoming bar/bat mitzvah. This resulted in a steady drop in weekly participation. (This participation declined steadily from 60% in 7th grade to 22% in 11th grade.) The study also said that as part of their search for meaning, many teenagers cared about Israel as a topic of interest⁶ (p10).

Additionally, the evidence of rates and intensity of participation in Jewish day schools, synagogue, and youth groups, show that most of these students spend relatively little time in purely Jewish involvements. Therefore, I believe creating a curriculum that allows students to focus on a topic that they either care about or are extremely curious about while establishing an informal setting for it will nurture students as they are on their path of Jewish identity development. Combining Israel Education with an informal club will provide our students with an outlet to actively partake in a Jewish environment.

From the study *Israel in the Age of Eminem*⁷, we learn when advertising about Israel- you must do it in a creative way (p9). Furthermore, young Jews want their attention captured. How

⁶ *Being a Jewish Teenager in America*. Rep. Massachusetts: Cohen Center for Modern Jewish Studies, Brandeis University, 2000. Print (p10).

⁷ Luntz, Frank. *Israel in the Age of Eminem*. Issue brief. New York: ClearAgenda, 2003. Print. (p 9, 48)

you grab their attention, will be one of your first successes in sustaining their interest level.

Israel education could learn a few lessons from this study. The “ten commandments for the next generation of Israel advertising” from this study (p48) includes the following:

1. Less is more (the less cluttered the message, the more likely it will be read).
2. Show something to them that they don't already know.
3. Talk Peace! (This group wants to have this conversation)!
4. History equals credibility and Names equals nothing (Historical facts are what interest this group).
5. Relate the Jewish and Israel message to America.
6. Overtly Religious Appeals will fail.
7. Visual determines the connection between reader and advertisement (Pictures not words are what tug at emotions).
8. Inclusive in your language (Don't use “you” try “we” instead).
9. Prominently display web address on everything (this group wants to use the web for research).
10. Ask for their participation (reach out to them and they will respond better to causes and actions than Jewish Organizations).

Israel curriculum for teenagers might have greater success by applying some of these ideas it to the lessons currently being developed. For example, finding ways to connect the conversations to the students' lives in America is a great introduction to explore the conversation about Why Israel? And Why is Israel important to us (teens) today? Using “commandments five and eight” from *Israel in the Age of Eminem*, we can already find a personal connection for the

students. Using history is also another helpful technique to get the students involved in the conversation. They want to learn and want to bring their own knowledge into the conversation. Using “commandment number ten” from *Israel in the Age of Eminem*, asking for their participation makes it a conversation rather than just an informational session. Students want to process and discuss the information. Students are curious and talented, so the creation of an online forum will strengthen their interest. This gives the student the opportunity to take the information and learning outside of the walls of the classroom and into their rooms, coffee shops, and daily on the go web lifestyle.

The subject of Israel is important to teens. In their own words, teenagers from the North American Federation of Temple Youth’s New York Area Region (NFTY-NAR), shared their own visions and thoughts behind why Israel should be taught to teens. One student said, “Teaching Teens about Israel is really important because it helps gives us connection to a land where our ancestors came from and where we got a lot of culture from and may inspire us to go there which really helps to show us all the wonders that we hear about the different things that happened in history –you get to see History come alive.” Another student shared these thoughts, “Our youth is our future, and in order ensure the future of Israel, we really need to teach the youth how important Israel is to ensure the survival of Israel.” My educational vision is underscored by the thoughts of one of my colleagues, “To learn and to explore about Judaism without studying Israel and without Israel education, is to not really explore what it means to be Jewish⁸.” For me, teaching about Israel is one of the major components to developing one’s Jewish Identity. While my strategic vision is to take every teenager to Israel, the reality is that it is not always possible. I believe that teaching teens about Israel and how to be an advocate for

⁸ To view the video project of teen interviews created for this project, visit: <http://bit.ly/whyteachisraelto teens> .

Israel with critical lenses will help shape their Jewish Identity while on their lifelong journey of Jewish learning.

The relationship of Jews to their homeland, Israel, is complex and has long been a focus of debate and discussion in Jewish communities around the world. This is not new but rather the mantra that underlines most conversations surrounding ones connection to Israel. Reform Jews often struggle with modern Zionism and how it plays a role in their lives in the Diaspora. For the students that I interviewed for this project, they often reflected about being Jewish in a non-Jewish world. Even in the bubble of Eisner Camp, they recognized that when they leave the NFTY Community, their world causes tension. The tension for students to be connected to their Judaism, to identify with and connect to Israel, and how this related to their Jewish identity is a constant battle. Overwhelmingly, the students that I interviewed for this capstone said: “How can I defend Israel, if I don’t know enough about her?”

Our students understand that Israel is important to the Jewish community but are struggling to find their own voice. Not enough emphasis on Israel is offered as they are study to prepare for becoming a bar/bat Mitzvah. For those willing to stay on through confirmation, unpacking their education as emerging adults happens over a very short time period. Where is the time for Israel Education? How can we offer this? How can we frame Israel so it is authentic and relevant for teenagers as they are emerging into adulthood? Our students will go off to college and will be faced with numerous challenges and experiences, and questions, such as: How do they feel about Israel?

Since I cannot get all students to Israel, I believe offering a safe place where they can learn, grow, and test out their connections will help them prepare for the complex conversations they will encounter when the head to college. As John Dewey points out in *Experience and Education*, it can just be preparation that will focus our education, “prepare a person for later experiences of a deeper and more expansive quality⁹.” This Israel *Mo’adon* will offer a setting and provide an educational curriculum to engage students in an intense and supportive environment using the methodology of Informal Education where they will want to learn, to grow, and to open up about creating and nurturing personal Israel narratives. The ultimate mission of the Israel *Moadon* is to deepen and students’ Jewish experiences so they feel they are continuing their life-long Jewish journey and are not simply a member of this club. This goal will be achieved by the integration of social experiences throughout the curriculum. This can be accomplished by the facilitation of a safe space for students to trust one another and to foster conversations that will be both challenging and personal about Israel and their Jewish Identity.

⁹ Dewey, John. *Experience and Education*. New York: Simon & Schuster, 1997. (p 48) Print.

Educational Enduring Understandings

- As members of the Jewish people, we are each stakeholders and partners in the future of Israel.
- The study of the People of Israel and the State of Israel through critical and modern lenses leads to a stronger connection to Israel.
- Developing and nurturing a relationship with Israel – its people, history and future - are essential components of a one's Jewish Identity.

Audience

- Israel *Mo'adon* curriculum will draw post-Confirmation students (11th and 12th graders) in the congregation.
- Faculty will include an assigned teacher and the participation of synagogue clergy and educators, visiting Israeli speakers/educators, and local Jewish and Israeli educators.

Description

- The club mode provides an optimal informal, comfortable, and bonding atmosphere for students to share, learn, and experience Israel as part of their lives as Jews.
- Israel *Mo'adon* is to be a regularly-scheduled program with formal and informal methodologies for students designed to build community and to build a foundation for meaningful, critical, and constructive conversations about Israel.
- This mode and schedule will reinforce the view that the connection to Israel must be a consistent, ongoing component of Jewish life - rather than a once a year *Yom Ha'atzmaut* celebration or a once in a life-time visit.

Goals

Mo'adon will:

- Provide an interactive curriculum focusing on Israel education, arts, politics, advocacy, and connection to the land/people of Israel
- Teach participants how to become Israel ambassadors and advocates to fellow youth as well as adults in the synagogue community and beyond.
- To make Israel compelling and meaningful to the students¹⁰.

Vision for the future:

- Ultimately integrate a trip to Israel for the students to bring their learning to life and provide an exceptional foundation for their identity as they go off to college and Jewish adult lives.

¹⁰ Adapted from: Stollman, Rabbi Melissa Z. *Beit Knesset Yisrael – An Israel Engagement Initiative in Reform Congregations*. Thesis. Hebrew Union College-Jewish Institute of Religion, 2008. New York, 2008. Print. p 12

Letter to the Teacher

Dear Teacher,

In 2010, Shaaray Tefila adopted the proposal from the task force work of Shaaray Tefila's *Beit Knesset Yisrael* initiative, otherwise known as BKY. This initiative was a product of the Reform Movement as a collaborative effort between ARZA and Makom. The proposal identified and addressed three criteria for Israel Engagement: Knowledge, Attitude, and Behavior. Shaaray Tefila's task force highlighted the need for a culture in the synagogue in which "Israel is integral in all that we do and how we think." The following curriculum, *Mo'adon*, was created using the synagogue's BKY criteria in mind to provide our students with a framework to engage in Israel Education that is compelling and meaningful. This curriculum can be adapted for any synagogue school or informal education system. As High School students are continuing on their Jewish Identity Journey, Israel as a core subject is essential to their journey and will help provide them with a strong connection to the Jewish People (*Eretz Yisrael*). My hope is that each student will develop his/her own relationship to Israel and will have the opportunity to become trained ambassadors and leaders for Israel education within their synagogue community and in their future endeavors.

There are three major facets to the approach of this curriculum. The first is to provide the students with the opportunity to create their own personal connection to Israel (through class discussions, social media formats, and projects). The second is to have students engage in intellectual discussions surrounding history as well as modern Israel through critical lenses (including multiple opportunities for their own personal research). The third approach is to train students to become ambassadors for Israel to fellow students and adults within the synagogue community.

Format/Method:

Using Technology will be one of your biggest assets to connecting to the students for this curriculum. While content is very important, I believe half the battle is having the students engaged in the materials that you plan to use. The use of latest trends in media technologies will assist your delivery of the curriculum goals. In the classroom, allowing the students to use media devices will become a tool to engage them instead of being a nuisance of having to ban them. Additionally, asking students to learn beyond the classroom with these tools will help foster their curiosity on the subject matter. As I mentioned in my rationale, my goal is for students to take the information and learning outside of the walls of the classroom and into their rooms, coffee shops, and daily on the go web lifestyle. Transforming teaching through technology is best illustrated in this short video: <http://www.youtube.com/watch?v=gT2E2F0DmyE>¹¹. Additional educational and technology resources can be found on the T4 - Jordan School District:

<http://t4.jordan.k12.ut.us/t4/content/view/221/35/> .

A few ideas of keeping the students connected throughout this curriculum using technology:

- An integrated approach of formal and informal education methodologies (i.e. video, music, blogging, debate, Facebook communication, book groups/reports and journaling) has proven to have impact on the youth's interest while they are also sharing materials, tools, and discussions with the larger synagogue community.
- Students will keep a journal in class and use it to update the class and personal online blogging and other communication modes that will enable students' interaction with the wider synagogue and peer community (i.e. temple website, specific teen website for Israel engagement, Facebook, twitter), reinforcing and expanding the club experience.

¹¹ "YouTube - Pay Attention - Final Cut." *YouTube*. T4 - Jordan School District, 7 June 2007. Web. 20 Mar. 2011. <<http://www.youtube.com/watch?v=gT2E2F0DmyE>>.

- This method will help create a buzz about the club through viral outlets and bring more interest and participation, as the group develops in future years.

Use of cell phones for learning:

Students and young adults are using their cell phones as web browsers. The Pew Internet reported that for wireless connectivity these groups access to the internet is changing. For example, teens and adults no longer access the internet solely from a computer or laptop. They now go online via cell phones, game consoles and portable gaming devices in addition to their home desktop or laptop computer¹².

Here are few ways to use cell phones in the classroom for student engagement:

1. Poll texting:

- Use texting to capture the thoughts and ideas of every student:
<http://www.polleverywhere.com/>

2. Photo Sharing Sites:

Flickr or Picasa Web class albums

- Flickr is a great way to engage the students using photography in the lessons.

Students can upload to an account for your class or have them send the photos directly to you.

<http://www.flickr.com/>
<http://picasa.google.com/>

3. Twitter:

- Students can right from their phone in class. You can find time to read the updates from the feed directly into a class website, blog, or class twitter account.

¹² <http://pewinternet.org/Reports/2010/Social-Media-and-Young-Adults/Part-2/5-Wireless.aspx?r=1>

- Create a hastag (e.g. #IsraelMoadon) for the lesson or for the entire year. As students to use it to keep the conversation organized for future use.
- I created a twitter account for the launch of this curriculum. You can follow us at <http://twitter.com/#!/IsraelMoadon>
- <http://twitter.com>

4. Texting students:

- **TextMarks-** Deliver homework assignments, meeting updates, and alerts.
<http://www.textmarks.com/?SSAID=314743>

5. Use of iPod and iPad for learning:

- **Podcasts** – Create education podcasts by the teacher for learning on the go. Ask students to create a podcast as an assignment or a project to share and post for the class to use.
- **Audiobooks** - Download audiobooks on subjects that assist the curriculum.
- **Books-** Give downloadable books to students (instead of purchasing hardcopies for them to use at home or in the classroom).
- **Music** - Supplement the lesson with songs (in Hebrew or English) to assist with reaching the goals of the lesson/subject matter. Music can also be shared w/YouTube videos (if available).
- **Photos** – as mentioned above, they can add to the lessons and students can bring them into the class to show if they don't upload them onto a file sharing site. They can also create photo slide show on their iPod or iPad.

- **Videos** – will assist curriculum with visual content for educational learning opportunities. Places to look and to add your content created for lessons:

<http://www.youtube.com/> , <http://www.jewtube.com/> , <http://vimeo.com/> .

Use of other resources for the classroom:

- **Shorten web links** –for personalization of links for class readings, articles and research, twitter posts of articles, and posting: <http://bitly.com/>
- **Google Calendar**– class calendar (list when class meets, due dates for assignments, retreats, holidays, etc.) <https://www.google.com/calendar/>
- **Facebook** – use this for the class group. Post reminders about upcoming classes, link to the Google calendar on “info” section of the group, post questions to the students, photos from trips/projects in class. A student volunteer can also “admin” the group and help with recruitment/reminders to the next class. (Note: anytime you communicate with the students through Facebook messages – also include an email note to parents with the same information so they are aware of the same information that is shared with the students).
- **Emails**–Don’t forget to include social media account information or links in marketing materials for programs and events when sending notes to the students or parents of your students in your class (as well as in your email signature). Always email the parents a copy of the social media messages (or social media emails) so they are in the loop of class meetings and information.

Additional notes about the format:

- Students meet approximately twice per month during the school year – reinforcing the concept of regular, ongoing engagement.
- The year will begin with an off-site retreat for students and faculty, bonding the group and fostering the development of shared goals for learning, social connections. Students will experience a safe “space” to unpack their individual attitudes, misunderstanding, questions and yearnings, and past experiences with Israel.
- Students will build a relationship with Reform Israeli teens (online communication, skype, etc.)
- *Tzedakah* opportunities related to Israel will be part of their experience, establishing a model for life-long practice. Students will give confidentially at their own discretion at each class, epitomizing the role each of us must play in caring for each other with particular responsibility to Israel and our brothers and sisters there.
- Ultimate programmatic goal is a subsidized trip to Israel for the students in this program.

Outline of Lessons with Essential Questions

I. **Personal Relationship to Israel**

○ **Why Israel?**

- How do biblical stories & Jewish leaders help us connect to Israel?
- What connects us as a Jewish people to Israel?
- Why does it matter to the American Jewish Community?

○ **My Israel:**

Part 1:

- What connects us to the people Israel? How does this affect Jewish identity?
- What connections and perspectives on Israel do individuals have? How do these narratives influence my personal connection?
- What is my Israel narrative?

Part 2:

- How do you connect to Israel today?
- How do you define your Jewish Identity? Where can/does Israel play a role?

II. **Connection to the Land of Israel**

○ **The People and the Land**

- How has the connection between Jews and the land of Israel been evident over time?
- How has the Jewish People as reflected in Jewish culture, religion, and identity connected to Israel over time?

○ **Israel and Zionism: Return to the Land**

- How is Zionism defined?
- How do I define my Zionism?

○ **Why is Jerusalem central to the Jewish People?**

- What is the central role that Jerusalem played throughout Jewish history?
- What religious and social tensions do we see today in Jerusalem?

○ **Modern Settlements**

- What maps and historical context are needed to discuss and debate about the land?

III. **Politics and Government**

○ **Understanding the Israel Government**

- What is the structure of the Israel Government?
- How does it differ from the structure of the US Government?

- **Israel Diplomacy and Decision Making**
 - How do strategic diplomacy, strategic and decisions/political decisions influence the government and state positions?
 - How as the relationship with the land of Israel shaped the spiritual, religious, and political experiences of the Jewish People?
- IV. **Modern Israel/Israel Today**
- **Israel and her borders**
 - What is Israel's relationship with the Palestinians?
 - What are Israel's challenges (government, political, pluralistic, land, social norms)
 - **Economy**
 - How has Israel's economy evolved?
 - What are her resources today and technological advances for the world?
- V. **Our Relationship with Israel**
- **Using a critical eye with a supportive frame**
 - When or should we criticize Israel?
 - How can American Jews support Israel today?
 - **Israel Teen Culture**
 - How are Israeli teenagers the same or different from those in our community?
 - How do we define the connection between Jews living in Israel and Jews living outside of Israel?
 - What does it mean to have a significant relationship with Israel?
 - **Israel Culture**
 - How are Israeli cultural influences to the world and Israel's society part of my life today? Why is it important?
 - How can we connect to Israeli's society?
- VI. **Activism**
- How can we support/advocate for Israel education in our community?
 - What are the ways we can integrate Israel connection into our programming and temple affinity groups?
 - How can Social Action programming and involvement for Israel be part of our group?
 - How can we share our knowledge with our synagogue community and peer groups?
- VII. **My Israel - revisited**
- Can we have a relationship to our land if we live outside of Israel?
 - What is my Israel narrative?

Scripted Lessons

Personal Relationship to Israel

Lesson #2: Finding and Creating your Personal Narrative

Enduring Understanding

- Connections with the land, people, and history of Israel are essential components of Jewish identity.
- Creating a community of learners fosters a healthy environment for growth.
- Personal narratives through arts and culture provide pathways to reflect and articulate how one connects to Israel.

Purpose:

- This lesson will provide students with the opportunity to review different narratives of people from various backgrounds and connections to Israel.
- Students will engage in personal reflection and cooperative learning activities to inspire them to develop a personal narrative through communicating and learning with their peers.

Essential Questions:

- 1) What connects us with Israel? How does this affect our Jewish identity?
- 2) What connections and/or perspectives on Israel do we have? How do these narratives influence my personal connection?

Goals:

- Students will explore their personal connection with Israel by studying art portraits (*midrash*) and texts that illustrate different Israel narratives.
- Students will develop their own collage to illustrate their personal connection with Israel.
- Provide an education environment that offers different engagement points for the learner.

Evidence of Understanding:

- Participants choose a portrait and Israel narrative that they identify. They are able to discuss their choices, questions and comments with a partner.
- Participants articulate their current personal Israel connections through reflection and discussion from the interactive exercise.

Materials needed:

- Student Journals (this was given to each student at opening retreat) –use for reflections and for collage
- Posters with enlarged Hanoch Piven portraits (Moses, Albert Einstein, Ben Gurion, Golda Meir, Barak Obama, and Yitzhak Rabin)
- Quotes by the individuals portrayed in portraits and other quotes about Israel for posters
- Study sheets for each portrait with quotes
- List of key words and pictures related to Israel for collage of personal narratives exercise
- 8 ½ x 11 cardstock (to make cover for journals), scissors, glue sticks for collage of personal narratives

Timeline:

00:10 – 00:30	Gathering and dinner
00:25 – 00:30	Check-in question for Journal
00:30 – 00:35	Individual exercise
00:35 – 00:60	Opening text study in small group discussion
00:60 – 01:10	Large group discussion & reflections
01:10 – 01:45	Individual narrative collages
01:45 – 02:00	Bringing it all together/follow up work

Detailed Timeline

00:10 – 00:25

Gathering and dinner

Small Mixer, community building activity for students to introduce themselves during dinner

00:25 – 00:30 – **Check-in question**

After students have finished dinner, ask students to respond to the following reflection question in their Journal (and then ask students to share with their neighbor for one minute each)

- ***Close your eyes:***
 - When you think of Israel, what comes to your mind (Is it a person, a place, object, a feeling maybe a thought)?
 - How is this related to Israel, who is this person (Is he/she they Israeli? American)?
- ***Open your eyes:***
 - Write down and describe your thoughts/reflections in your Journal.
 - Write your notes written down from your Journal and share with your neighbor for one minute and then switch.

00:30 – 00:35

Individual exercise

Large Posters are placed around the room with different narratives in the form of artwork and quotes. Folders are attached to each poster with sheets of paper that include the text and photo portrait depicted on the large posters.

Each participant will be asked to walk around the room and read the texts, quotes, and view the artwork on the wall. Ask them to take a sheet from the folder in front of the poster that they resonate with or would like to have future discussion with.

Ask participants to find others with the similar portrait to create a smaller group (Note: if a student is alone with a particular narrative – teacher might need to sit with them or direct them to sit with another small group and share the individual's narrative).

00:35 – 00:60

Opening text study in small group discussion

In small groups, using texts from the Large Boards around the room, a small group discussion about why this particular narrative was chosen should take place.

00:35 – 00:38:

Individual Work: write down notes in your Journal about all the pictures you just reviewed. Write down anything questions, thoughts, ideas about the quotes and artwork.

00:38 – 00:60:

Small Group Discussion:

1. Why did you choose this portrait and text?
2. Unpack the photo-
 - a. Why were certain objects used?
 - b. What do you think they mean?
 - c. How does this relate to Israel?
 - d. How does this tell a story about this person's connection to Israel?
3. Review the texts or quotes-
 - a. Reactions- How do you relate to the text/quote?
 - b. What questions do you have about the text or quote?
 - c. Do you agree or disagree with his/her view point from the text?
4. Pick someone to represent the group
 - a. What points will you share with the larger group?

00:60 – 01:10

Large group discussion & reflections

While presenting the group information the students should be asked the following questions:

- a. What was your connection to the portrait and text/quotes for the individual's narrative about Israel?
- b. Other comments from the class – do you identify with this narrative? Why?
- c. Do you have any questions about the narrative?

01:10 – 01:45

Individual Israel collages

1) Students* will be making a collage using several sources to illustrate their present Israel connection :

- a. Words/Key phrases provided for students to cut out and use for their collage and students can generate their words
- b. Pictures – available color clip art pictures of Israel, sports, religious icons, etc. Also, provide Israel newspapers in Hebrew (can also assign students to bring in small pictures that are important to them)
- c. Hand out some quotes about Israel from various sources
- d. Encourage the use of markers or colored pencils

*Individual work, play Israeli music in the background

2) After creating, pairs exchange pictures and describe to the other what the ideas generated by the other's collage.

01:45 – 02:00

Bringing it all together and follow up work

Share individual collages:

- What does your Israel collage represent?

The closing teacher comments:

- Reiterate the main themes brought up by students and discussed throughout the session
- What did the narratives and portraits teach us regarding our relationship to Israel?
- How are the narratives that we studied relevant to us today?
- Does it help deepen your connection to Israel, If, yes —how?

Follow-up assignment:

- Write up a blog entry about your work today in class or send five tweets with hashtag/name: #IsraelMoadon
 - Learn something new? Quote or Portrait inspired you? Something you want to share with your friends or community outside of the club?

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David Ben-Gurion

At age 14, he became one of the founders of the Ezra youth movement. Ben-Gurion joined the Poalei Zion (Zionist workers) movement at age 17 and was arrested twice during the revolution of 1905-1906. He settled in Eretz Yisrael in 1906, first working in orange groves and wine cellars.

David Ben-Gurion was the first Prime Minister of Israel and a Zionist leader. Ben-Gurion's passion for Zionism, which began early in life, culminated in his instrumental role in the founding of the state of Israel. Ben-Gurion in Tel Aviv, on May 14, 1948, was the voice that proclaimed independence for the State of Israel.

“The difference between you and me is that you are ready to sacrifice immigration for peace, while I am not, though peace is dear to me. And even if I was prepared to make a concession, the Jews of Poland and Germany would not be because they have no other choice. For them, immigration comes before peace.” (Ben-Gurion, March 1936)

“I must tell you at the very beginning that not only you youth leaders who are assembled here today, but every boy and girl in the land of Israel has been called to the most difficult task in our history—perhaps in the history of man! The charge that has been laid upon your generation is – unconditional allegiance, for life and death.....The meaning of the Jewish revolution is contained in one word—*independence*! Independence for the Jewish people in its homeland! Dependence in not merely political or economic; it is also moral, cultural, and intellectual, and it affects every limb and nerve of the body, every conscious and subconscious act. Independence, too, means more than political and economic freedom; it involves also the spiritual, moral, and intellectual realms, and, in essence, it is *independence in the heart*, in sentiment, and in will. From this inner sense of freedom outer forms of independence will develop in our way of life, social organization, relations with other people, and economic structure. Our independence will be shaped further by the conquest of labor and land, by broadening the range of our language and its culture, by perfecting the methods of self-government and self-defense, by creating the framework and conditions for national independence and creativity, and finally—by attaining political independence. This is the essence of the Jewish revolution.” (Ben Gurion, The imperatives of the Jewish Revolution, 1944)



Hanoch Piven, *David Ben-Gurion*, 1997

Golda Meir

Golda Meir was a teacher, kibbutznik and politician who became the fourth Prime Minister of the State of Israel. Meir was elected Prime Minister of Israel in March 1969, Israel's first woman to hold such an office (Eventually, the aftermath of the 1973 Yom Kippur War brought her time to an end she resigned in 1974). Her family fled Russia where she was born in 1898, to begin again in Milwaukee, Wisconsin. There she developed a passionate commitment to Zionism, married and pushed for their eventual relocation to Palestine in 1921. She put the cause of Zionism above all else, sacrificing even her personal life.

“A leader who doesn’t hesitate before he sends his nation into battle is not fit to be a leader.” (Golda Meir, shortly before the Six Day War of 1967)

Ben-Gurion once said about Golda Meir, “She had faith when others wavered. She believed in the absolute justice of our cause when others doubted.”

“A woman of greater wisdom might have resigned and let the younger generation battle it out, no matter the cost. A leader of foresight might have told her people everything they didn’t want to hear, that the situation was not sustainable, that a dozen problems were woven into the national fabric, and that they were living on quicksand. A creative prime minister

might have devised new approaches to everything from ethnic divisions to peacemaking. And an innovative might have burst the national bubble of arrogant self-confidence by explaining that the political system was ossified or acknowledging that Israelis were not, in fact, the new superheroes... she had the kind of approval ratings few world leaders could begin to hope for, and cajoled her to remain in power well beyond her day.”- Elinor Burkett (who wrote *Golda*

Hanoch Piven, *Golda Meir*, 2002



Albert Einstein

He became a United States citizen in 1940. After World War II, Einstein was a leading figure in the World Government Movement, he was offered the Presidency of the State of Israel, which he declined, and he collaborated with Dr. Chaim Weizmann in establishing the Hebrew University of Jerusalem.

“...Free Jewish immigration to Palestine, and the right of the Jews to continue the upbuilding of their ancient homeland without artificial restrictions, will increase the sum of well-being in the world. It is time to make an end to the ghetto status of Jews in Palestine, and to the pariah status of Jews among peoples. I trust that you, who so boldly have struggled for freedom and justice, will place your great influence on behalf of the claim for justice made by the people who so long and so dreadfully have suffered from its denial.” (Einstein comments about a Letter to the Manchester Guardian)

Hanoch Piven, *Albert Einstein*, 2002

“My relationship to the Jewish people has become my strongest human bond, ever since I became fully aware of our precarious situation among the nations of the world.” (Albert Einstein --- Statement to Abba Eban, November 18, 1952)

“I am not a Jew in the sense that I would demand the preservation of the Jewish or any other nationality as an end in itself. Rather, I see Jewish nationality as a fact and I believe that every Jew must draw the consequences from this fact. (Albert Einstein --- In Jüdische Rundschau, June 21, 1921. CPAE Vol. 7, Doc. 57)

“The pursuit of knowledge for its own sake, an almost fanatical love of justice, and the desire for personal independence, these are the features of the Jewish tradition which make me thank my lucky stars I belong to it.” (Albert Einstein)



Yitzhak Rabin

Rabin was in the IDF for a total of 27 years, including Chief of Staff from 1964-68, which was his position during the Six Day War [June 1967]. Also, Rabin was a member of the Israeli delegation to the first negotiations with Egypt. Rabin served as Prime Minister of Israel 1974-1977 and 1992-1995. He was the 5th and 11th Prime Minister (and the first native-born Prime Minister). Yitzhak Rabin was also one of the three laureates awarded the highest accolade recognized by the entire world: the Nobel Peace Prize, on December 10, 1994. Rabin was assassinated on November 4, 1995 in Tel Aviv, on leaving a mass rally for peace held under the slogan "Yes to Peace, No to Violence."

"There are enemies of peace who are trying to hurt us, in order to torpedo the peace process. I want to say bluntly, that we have found a partner for peace among the Palestinians as well: the PLO, which was an enemy, and has ceased to engage in terrorism. Without partners for peace, there can be no peace. We will demand that they do their part for peace, just as we will do our part for peace, in order to solve the most complicated, prolonged, and emotionally charged aspect of the Israeli-Arab conflict: the Palestinian-Israeli conflict." – November 4, 1995

"We should not let the land flowing with milk and honey -become the land flowing with blood and tears." – September 28, 1995 (speech at the White House)

"...Ladies and gentlemen, the debate goes on: Who shapes the face of history – leaders, or circumstances? My answer to you is, we all shape the face of history. We, the people. We, the farmers behind our plows, the teachers in our classrooms, the doctors saving lives, the scientists at their computers, the workers on the assembly lines, the builders on their scaffolds. We, the mothers blinking back tears as our sons are inducted into the army; we, the fathers who stay awake at night worried and anxious for our children's safety. We, Jews and Arabs. We, Israelis and Jordanians.



Hanoch Piven, *Yitzhak Rabin*

We, the people, we shape the face of history. And we, the leaders, hear the voices and sense the deepest emotions and feelings of the thousands and the millions, and translate them into reality. If my people did not desire peace so strongly, I would not be standing here today. And I am sure that if the children of Amman, and the soldiers of Irbid, the women of Salt and the citizens of Aqaba did not seek peace, our partner in this great quest, the King of Jordan, would not be here

now, shaking hands, calling for peace. We bear the responsibility. We have the power to decide. And we dare not miss this great opportunity. For it is the duty of leaders to bring peace and well-being to their peoples. We are graced with the privilege of fulfilling this duty for our peoples.” (Rabin’s address by Prime Minister Yitzhak Rabin to the United States Congress- Washington, D. C. July 26, 1994)

“...A child is born into an utterly undemocratic world. He cannot choose his father and mother. He cannot pick his sex or color, his religion, nationality, or homeland. Whether he is born in a manor or a manger, whether he lives under a despotic or democratic regime, is not his choice. From the moment he comes, close-fisted, into the world, his fate lies in the hands of his nation’s leaders. It is they who will decide whether he lives in comfort or despair, in security or in fear. His fate is given to us to resolve – to the presidents and prime ministers of countries, democratic or otherwise.

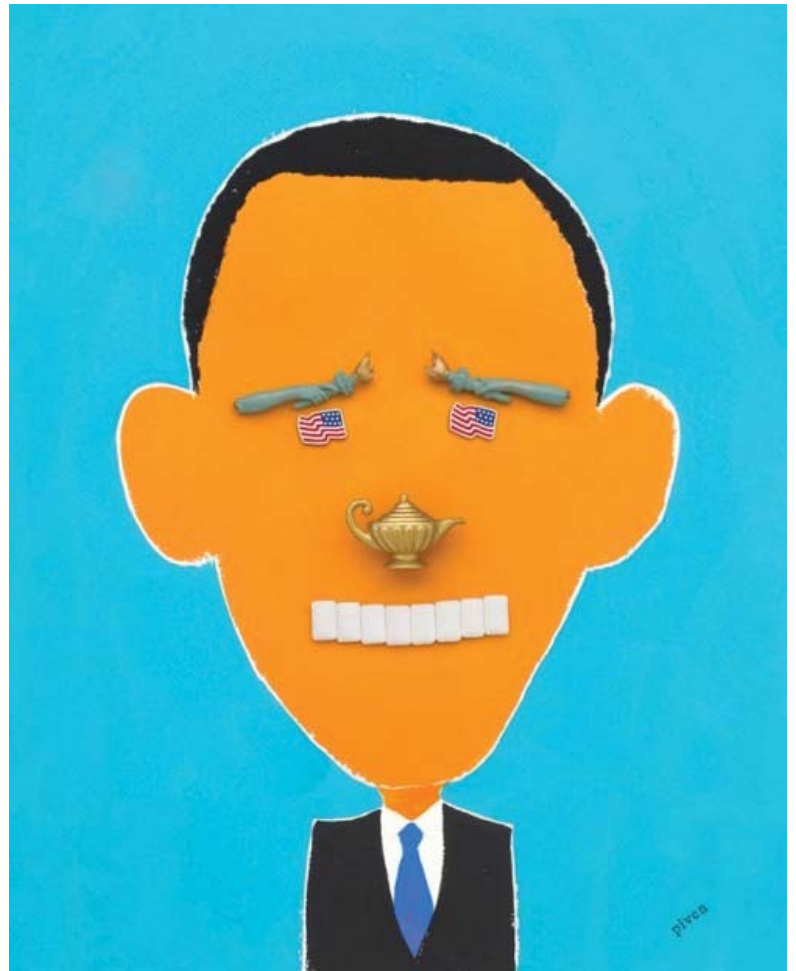
Ladies and gentlemen, just as no two fingerprints are identical, so no two people are alike, and every country has its own laws and culture, traditions and leaders. But there is one universal message which can embrace the entire world, one precept which can be common to different regimes, to races which bear no resemblance, to cultures alien to each other. It is a message which the Jewish people has borne for thousands of years, a message found in the Book of Books, which my people has bequeathed to all civilized people: "V'nishmartem me'od l'nafshotechem," in the words of Deuteronomy – "Therefore take good heed to yourselves," or, in contemporary terms, the message of the sanctity of life....” (Address by Prime Minister Yitzhak Rabin upon receiving the Nobel Peace Prize in Oslo, Norway on December 10, 1994)

Barak Obama

-- Zionism is a universal symbol of homecoming and healing:

From Barack Obama, A People "Excavating Their Best Traditions and Their Best Selves" (2008):

"You know, when I think about the Zionist idea, I think about how my feelings about Israel were shaped as a young man -- as a child, in fact. I had a camp counselor when I was in sixth grade who was Jewish-American but who had spent time in Israel, and during the course of this two-week camp he shared with me the idea of returning to a homeland and what that meant for people who had suffered from the Holocaust, and he talked about the idea of preserving a culture when a people had been uprooted with the view of eventually returning home. There was something so powerful and compelling for me, maybe because I was a kid who never entirely felt like he was rooted. That was part of my upbringing, to be traveling and always having a sense of values and culture but wanting a place.... my starting point when I think about the Middle East is this enormous emotional attachment and sympathy for Israel, mindful of its history, mindful of the hardship and pain and suffering that the Jewish people have undergone, but also mindful of the incredible opportunity that is presented when people finally return to a land and are able to try to excavate their best traditions and their best selves. And obviously it's something that has great resonance with the African-American experience."



Hanoch Piven, *Barak Obama*

Moses

In Jewish tradition he is called *Moshe Rabeinu*, “Moses our teacher.” He is Israel’s own teacher. Acting on God’s behalf, he leads the Jews out of slavery, unleashes the Ten Plagues against Egypt, guides the freed slaves for forty years in the wilderness, carries down the law from Mount Sinai, and prepares the Jews to enter the land of Canaan. Moses is not allowed to enter into the land of Milk of Honey.

“And the Eternal said to him, “This is the land which I swore to Abraham, Isaac, and Jacob, ‘I will assign it to your offspring.’ I have let you see it with your own eyes, but you shall not cross there.”

- Deuteronomy 34:4

The blessing with which Moses offered to the Israelites as a farewell before he died (end of Deuteronomy)...He charged the people with the teaching as the heritage of the congregation of Jacob...

“Thus Israel dwells in safety,
Untroubled is Jacob’s abode, In a land
of grain and wine, Under heavens
dripping dew. Oh happy Israel! Who is
like you, A people delivered by the
Eternal, Your protecting Shield, your
Sword triumphant! Your enemies shall
come cringing before you,
And you shall tread on their backs.”

- Deuteronomy 33: 28-29

“Never again did there arise in Israel a prophet like Moses- whom the Eternal singled out, face to face, for the various signs and portents that the Eternal sent him to display in the land of Egypt, against Pharaoh and all his courtiers and his whole country, and for all the great might and awesome power that Moses displayed before all Israel.”

- Deuteronomy 34:10-12



Hanoch Piven, *Moses*

For individual collages - photos



Word List for Individual collages

Love	Home away	Heart
Connection	from home	East
Soul	My Heart is in	West
Peoplehood	the East	South
People of Israel	Camels	North
Land of Israel	Torah	Me
Strength	Bible	Difficult
Pride	Violence	Pain
Weakness	Desert	Diplomacy
Morality	Holidays	Foreign Policy
Struggle	Immigration	Middle East
Journey	Values	Longing
Conflict	Prayer	Yearning
War	Kotel	Philanthropy
Covenant	Western Wall	Education
History	Sacrifice	Youth
Moses	Responsibility	Leader
Abraham	Water	Synagogue
History	Borders	Worship
Temple	Kibbutz	
Jerusalem	Moshav	
Tel Aviv	Passion	
Eilat	Technology	
Haifa	Science	
Negev	Making the	
Galilee	desert Bloom	
Jordan River	Trips	
Trees	Contradictions	
Belonging	Music	
Food	Milk & Honey	
Falafel	Right to exist	
Far away	Arab	
Dancing	Zionist	
Ingathering of	Persecution	
The exiles	Visit	
Democracy	Promise	
Hebrew	Labor	
Safe haven	Soil	
Homeland	Growth	
Home	Large	
	Small	

Additional quotes for their collages:

David Ben Gurion

We must master our own fate—we must take destiny into our own hands!
Necessary...for our future survival as a free and independent people.

Hatikvah

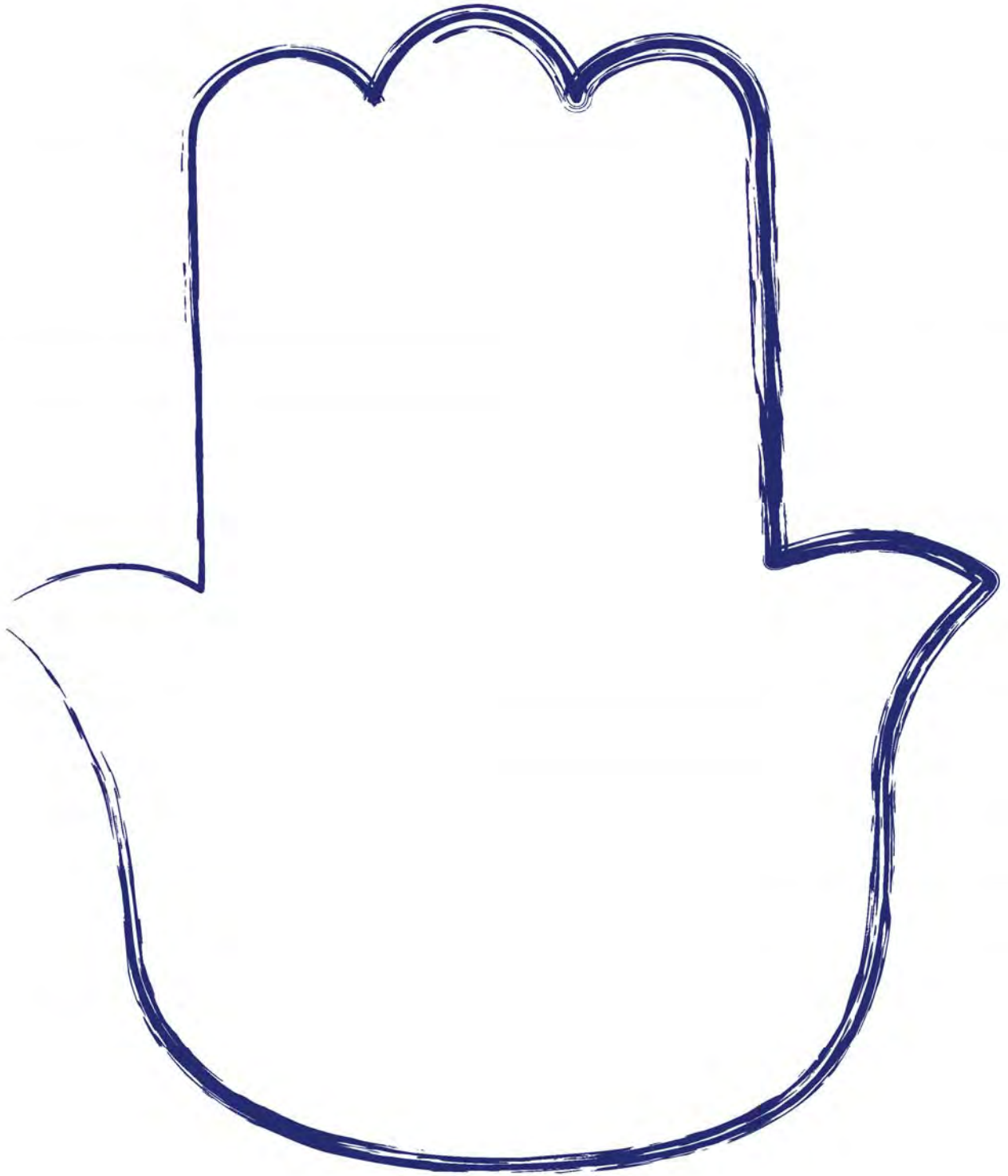
(“The Hope,” Israel’s national anthem)

To be a free people in our land
Eyes turned toward the East, looking toward Zion
Two-thousand year old hope

Declaration of Independence

The Land of Israel was the birthplace of the Jewish people.
Here [the Jewish people’s] spiritual, religious and political identity was shaped.
Here...[the Jewish people] created cultural values of national and universal significance.
Here...[the Jewish people] gave to the world the eternal Book of Books.
the people...never ceased to pray and hope for their return to it
loving peace but knowing how to defend itself
right to a life of dignity, freedom and honest toil in their national homeland
[The] recognition by the United Nations of the right of the Jewish people to establish their State
is irrevocable.
Natural right of the Jewish people to be masters of their own fate, like all other nations, in their
own sovereign State.

My Israel Collage



Notes for Teacher

Teacher Guide for *Midrash* notes on Portraits¹³ used in the lesson¹⁴

David Ben Gurion Photo

- Picture in background: Day of Independence.
- Face made with sand: first leader to take on the desert as a national project to nurture and develop the land (college, communities, etc).
- Flowers at the end of his hair represent the growth made in the desert from nothing to something.
- Ben Gurion represents leadership, understanding Jewish people with land and making the land the name of the people (e.g. formally naming the country Israel).
- Lack of toilet paper- symbolizes the lack of resources at the time the country was founded.
- Bathroom setting- natural function, he's human, part of the community.
- Boxing Glove – represents the “fight” he provided to the country/to his work.

Golda Meir

- Chicken nose represents her polish background, also can mean her leading a country as she balances cooking and running a household.
- Dough face- to represent Golda's shaping a country.
- Brillo hair-represents her as she was a tough leader (like steel wool).
- Thick grey hair- not only because she had grey hair but represents her think/strong leadership presence. She was often referred to a strong leader (as strong as her male counterparts).
- Shoes- actual style shoes that she wore/represent old fashion/traditional style (both personal and leadership style). Sturdy shoe- moving forward the country. Tension of being a woman in a male dominant leadership world.
- Her force of personality and determination knew no bounds. Unfortunately, her lack of subtlety and her limited repertoire of response to problems, limited her effectiveness.

¹³ Piven, Hanoch. *Faces: 78 Portraits from Madonna to the Pope*. San Francisco: Pomegranate, 2002. Print.

¹⁴ Midrash notes created by Hope Chernak as suggestions to help guide teacher and students when looking at the portraits.

- “A man that met with Golda Meir in 1971. He said that she was no ordinary woman. Yet, he said, paradoxically that was because she was such an ordinary woman. He described her as “an exceptionally intelligent, capable, balanced and understanding mind.” He said she had that rare quality of seeing things precisely as they are. Her vision was in sharp focus. Her mind was capable of piercing through the extraneous and confusing details to the central important point. She remained unconfused by the labyrinth of branches and twigs, and had the trunk of the tree in clear view¹⁵.

Albert Einstein

- Lights/Screws/face- represent his inventions
- Light bulb nose- idea man that shaped the world we know today
- Suit- his formal interaction with the world

Yitzhak Rabin

- Wax is represented for his face
- Peace or peace rallies are often associate with candles or candle holding
- Wax can represent tears, Israel/World’s tears for his assassination
- No background- can be very stark almost as if his legacy is melting
- Side view: contemplation

Moses

- Body, face, eyes, etc. that represent the stories of the bible
- Historical figure that led a people of slaves out of Egypt (symbols of the plaques, pyramids)
- Looks like he is wandering – not able to cross into the promise land
- Hand-cuffs for mouth: Slow of speech- hesitant to speak in leadership

Obama

- Eyes- flags, vision of hope and for America. Backwards flags- how he sees the world (maybe from the view on air force one, The White House).
- Mint gum- politics.

¹⁵ McKinney, Michael. "Golda Meir: A Study in Leadership." Weblog post. *Leading Blog: Building a Community of Leaders*. LeadershipNow / M2 Communications, 19 May 2008. Web. 1 Mar. 2011. <http://www.leadershipnow.com/leadingblog/2008/05/golda_meir_a_study_in_leadersh.html>.

Jewish Nationhood

Lesson # 6: Jewish narrative on Peoplehood

Enduring Understandings:

- Connection to the land and people of Israel are core components of Jewish Identity.
- Responsibility towards each other is part of the fulfillment of the covenant between the people of Israel and God.
- Jews are responsible for each other around the world.
- Empowering students with knowledge gives them tools to discuss and articulate their personal relationship to Israel and how they will act upon that relationship.

Purpose:

- This lesson will provide students with the opportunity to discuss the connection to people Israel. The concept of Israel as Jewish people from all over the world, not just the people who live in the land of Israel.
- Students will engage in text study and multi-media learning activities to inspire them to develop their own narrative on the concept of a Jewish Nationhood.

Essential Questions:

- What are the factors that make Jews a nation, as opposed to a random group of people?
- What common events or experiences unite Jews as a people?
- What does a nation need to exist? To flourish?

Goals:

- Students will explore their personal connection with Israel by studying texts that illustrate the concept of being responsible for one another.
- Students will discuss through text the concept of responsibility God, people of Israel, land of Israel and Torah.
- To provide an education environment that offers different engagement points for the learner.

Evidence of Understanding:

- Participants will articulate their current personal definition of Jewish Nationhood through participation of text study and discussions with peers and faculty.
- After viewing movie clips, students will be asked to articulate how the actions of the Israeli government took responsibility for the Jewish people.
- Through reflection exercise and blogging after the class session, students will articulate how they feel the Jewish people can/should take care of one another. Within the online forum, students will have the opportunity to comment on each other's statements and comments.

Materials needed:

- Text study sheets
- Video links from YouTube (use internet to view movie clips) – Entebbe Story¹⁶
- Provide students a few articles about the Carmel fires, Israel assistance in Japan, North American Jewish community assistance to Argentina community, and other examples of modern day assistance of helping Jews around the world. Look for current and relevant examples to provide to students when teaching this session.

Timeline:

00:10 – 00:30	Gathering and dinner
00:25 – 00:30	Check-in question for Journal
00:30 – 00:45	Text Study, discussion, articles of Jewish responsibility to one another
00:45 – 01:45	Multi-media - Entebbe clips
01:45 – 02:00	Large group discussion, reflections, bringing it all together/follow up work

Detailed Timeline

00:10 – 00:25

Gathering and dinner

- Small Mixer, community building activity for students during dinner

00:25 – 00:30

Check-in question

After students have finished dinner, ask the following reflection question in their Journal

- Can you think of time when the Jewish people needed to be responsible for one another? When was that? What did the Jews do to help each other?

(Is this person to person responsibility? Environment? Etc?)

¹⁶ **Operation Entebbe** was a hostage-rescue mission carried out by the Israel Defense Forces (IDF) at Entebbe Airport in Uganda on 4 July 1976

Text Study and articles discussion

הזב הז מיברע לארשי לכ

- All Israel is responsible for one another – Babylonian Talmud, Shavuot 39a

- What does it mean to be responsible for one another?
 - Are we talking about the land of Israel, the people?
- What are the challenges of this text?
- How do I have something in common w/someone that I have never met and how should you be responsible for them?

וְאֶעֱשֶׂךָ לְגִי יוֹד וְלֹא יִרְכָּךְ וְאֶגְדֶּלְךָ שְׁמֶךָ וְהִנֵּה פִּרְכֶּךָ:

- “I will make of you a great nation, and I will bless you; I will make your name great, and you shall be a blessing.” – Genesis 12:2 (God speaking to Abraham)

וַיֹּאמֶר אֱנֹכִי הָאֵל לְאֵלֶיךָ יֵאָבֵד יָדְךָ אֶל־תִּירָא מִרְדָּה מִצָּר יִמָּה כִּי יִלְגֵּי וְיִגְדֹּל

אֵשׁ יִמְךָ שֶׁ:

“And He said, I am God, the God of your father: fear not to go down into Egypt: for I will there make of you a great nation.” – Genesis 46:3 (God speaking to Jacob)

- What does it mean, “I will make you a great nation?”

- Is there mutual responsibility?
- How did the Biblical covenants create a foundation for the connection between *Eretz Israel* and *Am Israel*?
- What is our covenantal relationship with God? What responsibility do we have?
- When have the Jewish people been a nation-state or a people in their own land?
(Think back to History)

00:45 – 01:45

Multi-media - Entebbe clips

For Teacher:

- On 4th July, 1976, an Air France flight was hijacked, and 103 passengers, many of them Israeli citizens, were taken hostage in Entebbe, Uganda. Jews and Israelis were separated by the hijackers (other hostages were released).
- The story of their rescue has become legend, and Lt.-Col. Jonathan Netanyahu, who led the operation and was killed during its execution, has become a modern-day hero.
- This event of terrorism, Entebbe, came after the incident of Munich where they government tried to negotiate with the terrorists (Sept. 5, 1972, when five Arab terrorists wearing track sweat suits climbed the six-foot six-inch fence surrounding the Olympic Village to attack the Israeli team¹⁷)
- Story shares the difficult decision that the Israeli government went through to assist with the responsibility to help their own citizens and Jewish citizens. Clips share the struggles of the situation, decision making to the struggle of Israel to protect of their freedom.

Story Clips:

Part 1 (9:01) Entebbe story:

<http://www.youtube.com/watch?v=ffRQ6e29Dw0&feature=related>

Part 2 (10:01): http://www.youtube.com/watch?v=DJU1VsgI_-I&NR=1

Part 3 (10:01): <http://www.youtube.com/watch?v=Lv7L0repSuA&NR=1>

Part 4 (10:00): <http://www.youtube.com/watch?v=Pe0zyp7Ijhg&NR=1>

Part 5 (10:00): http://www.youtube.com/watch?v=xoeMvUW_Rck&NR=1

• Follow up to the story:

End with follow up clip in Hebrew, with English Subtitles (3:29 minutes), 30 years after Entebbe (survivors and heroes interview): <http://www.videosurf.com/video/raid-on-entebbe-30-years-on-meet-the-heroes-56404786>

Transcript:

A young student asks the retired IDF officer:

“What motivated you? You could you have stayed in Israel, peacefully far from all these terrorists...Why did you go?”

IDF officer:

“It was the same motivation that let David to face Goliath...when the people were in great danger or rebellions in the Warsaw Ghetto, who tried to change the situation, or the warriors in the Israel War of Independence, and so on...**The Jewish people have this quality of mutual responsibility.**”

Discuss the movie clips-

- Reactions? What did you think of this real life story?

¹⁷ Bard, Mitchell. "The Munich Massacre." *Jewish Virtual Library - Homepage*. Web. 27 Mar. 2011. <<http://www.jewishvirtuallibrary.org/jsourc/Terrorism/munich.html>>.

- What do you think it was like for Israel's officials to debate how to respond to this situation?
- What is their responsibility to the Jewish people that were held captive? (Both Israelis and non-Israelis?)
- How do the texts we read studied inform any decisions or actions that were taken to liberated the kidnapped individuals?
- How would you handle the situation if you were part of the discussion makers in Israel (government, army)?

01:45 – 02:00

Bringing it all together and follow up work

Pass out handouts of current situations where responsibility of Jews taking care of Jewish:

- Articles about the Carmel fires, Israel assistance in Japan, North American Jewish community assistance to Argentina community, and other examples of modern day assistance of helping Jews around the world.
- Ask students to research /brainstorm projects we should support and act upon as part of our *tzedakah* project for the rest of the year (in btw the 3 weeks) – ways we can help take care of the Jewish Community.

The closing teacher comments:

- Reiterate the main themes brought up by students and discussed throughout the session
- What does “All Israel is responsible for one another” – mean to you?
- How does the covenantal relationship between God and the forefathers apply to us today with our relationship with Israel? The People? The Land?
- How did the story of Entebbe teach us about responsibility to one another?
- What do you think the statement made by the retired IDF officer means: “The Jewish people have this quality of mutual responsibility”
- What is our mutual responsibility to the Jewish Community? To Israel (people/land)?
- Has anything today deepen your connection to Israel, If, yes —how?

Follow-up assignment:

- Write up a blog entry about your work today in class or send five tweets with hastag/name: #IsraelMoadon
 - Learn something new? What inspired you? Something you want to share with your friends or community outside of the club?
 - Ask students to reflect, on how they feel responsible to take care of another in the world. How do all the ideas that we spoke about today connect with the film?
 - Research articles or examples of the Jewish community taking care of each other- post to blog, tweet articles.
 - Each student will receive the book: The Letters of Jonathan Netanyahu¹⁸ - Jonathan was the younger brother Prime Minister Benjamin Netanyahu.
 - Students can write a letter to Prime Minister Benjamin Netanyahu about the lesson learned from Entebbe and their reflections about the book and Jonathan Netanyahu (Post class letter or multiple letters to blog or temple website to share with the community)

The Letters of Jonathan Netanyahu (Gefen Publishing, 2001) is a collection of personal letters penned by Netanyahu over a period of thirteen years, from high school in Philadelphia to the raid at Entebbe. Yoni, as he was known to family, friends, and the Israeli nation, is revealed as a devoted and serious man, deeply dedicated to his country and the soldiers under his command.

¹⁸ Netanyahu, Yonatan. *The Letters of Jonathan Netanyahu: the Commander of the Entebbe Rescue Force*. Jerusalem: Gefen Pub. House, 2001. Print.

Israel Teen Culture

Lesson # 13 -Building bridges

Enduring Understandings

- Connection with the people of Israel is an essential component of Jewish identity.
- Teenage personal narratives provide a pathway for teenagers to connect to the people of Israel.

Purpose:

- In this lesson we will learn about teenagers in Israel today (both Jews and Arab students).
- Students will engage in research about Israeli pop culture and teenage commonalities between cultures.
- Students will continue to build their commitment with one another through personal reflection, cooperative learning activities in small and large group discussions will continue to help students build community.

Essential questions:

- How are Israeli teenagers the same or different from those in our community?
- How do we define the connection between Jews living in Israel and Jews living outside of Israel?
- What does it mean to have a significant relationship with Israel?

Goals:

- Students will understand Israeli teenage culture.
- Students will experience through media Israeli/Arab teenage dialogue,
- Students will learn the commonalities and differences between American and Israeli cultures.

Evidence of Understanding:

- Students are able to lead a discussion, raise questions, and comment on a selected area of Israel Teen culture (e.g. Social action projects, popular culture, Israeli army prep at 17 years, progressive Judaism, Noar Telem – Israeli Reform youth movement.) that they identify with and will be able to lead a class discussion, raise questions, and comment.
- Students can articulate their current personal Israel narrative through reflection and discussion.

- Students can discuss their own connection, assumptions, opinions, and knowledge of Israeli teens.

Materials needed:

- Text study sheets- *Hatikvah*
- Copy of Movie: “16”, From Ma’aleh School of Television, Film, and Arts, Jerusalem
- Teacher prepares introductory assignment given to students before class (website links and suggestions for their research on teens today in Israel to present and/or blog about before this session).

Timeline:

- 00:10 – 00:30 Gathering, Israel Coat of Arms exercise and dinner
- 00:25 – 00:35 Text Study: *Hatikvah*
- 00:35 – 01:00 Presentation of Research- what it means to be a teen today in Israel
- 01:00 – 01:30 Movie: “16”
- 01:30 – 02:00 Large group discussion, reflections, blog teams, bringing it all together

Detailed Timeline

00:10 – 00:30

Gathering and dinner

Community building activity for students during dinner –Israel Coat of Arms exercise

Pass out Jewish Star sheet – ask students to respond to your questions, as they are finishing up dinner/social time.

- Put a tagline in the middle of the star that represents what you think this session represents today¹⁹. This could be one word, a sentence, a line from a song, a tagline from something you have seen online, TV, in magazines.
- Guiding questions: (Have students use each corner of the star to write in their answers)
 - What is one thing you have learned from your research assignment?
 - What words would you use to describe being a teenager today?
 - What words would you use to describe an Israeli teen? (The answer(s) could be the same/different or a little bit of both).
 - Did you learn something shocking? Exciting about Israeli teen culture?

¹⁹ If students were given an assignment before class, they will have an idea of the topic for this session

- What do you hope to learn today in class?
- How have our assumptions changed about what we think about Israeli teenagers?
- Ask students to share with a partner. After 4 minutes (give them 2 minutes each) – ask a few students to share something they found interesting from their discussion of their Israel Coat of Arms exercise.

00:25 – 00:35

Text Study: *Hatikvah*

The Hope

Text Study: הַתִּקְוָה

כל עוד בלבב פנימה

נפש יהודי הומיה

ולפאתי מזרח קדימה

עין לציון צופיה

עוד לא אבדה תקותנו

התקוה בת שנות אלפים

להיות עם חפשי בארצנו

ארץ ציון וירושלים

After students have finished dinner, pass out text study sheet (see the document at the end of this lesson for the full handout for the students).

Discussion Questions:

- What does this text mean to you?
- What do you think it means to Israelis? Jews around the world?
- Are the messages relevant today, both in Israel and the Diaspora?
- Would you change or supplement the wording of the national anthem?
 - Any changes in view of any particular event in modern Jewish or Israeli history?
 - What would you add or change?

00:35 – 01:00

Presentation of Research- What it means to be a teen today in Israel

- Have students present their research (pull up a blog, share their article, music, Youtube clip)

Teacher note: ask students if they have questions during the presentations, additional comments, or feedback to encourage an interactive class discussion and not frontal presentations.

01:00 – 01:30

Movie: “16”

From Ma’aleh School of Television, Film, and Arts, Jerusalem

Movie Synopsis (movie length: 30 min)

Two Jewish boys and two Muslim boys are sharing a room at a boarding school in Jerusalem. All are 16 years old. David, from an orthodox Jewish home, wants to give up religion. Mohammad, a traditional Muslim, is brilliant but keeps failing his exams. Majdi and Guy are both homesick, but for different reasons. Each of the boys must carve out a niche for himself during the painful process of growing up.

01:30 – 02:00

Large group discussion, reflections, blog teams, bringing it all together

Movie Discussion:

- What did you think of the movie?
- What are the main differences between the Israeli teens and the Arab teens in this film? What are the differences (if any) between the Israelis and the Arabs? Their families? Values/Goals?
- What do you think about David’s defiance to his family/religious values? Can you relate to what he is going through as a teen? Do you think he would have acted out this way if he was not away at boarding school?
- What could you relate to from the situation of the four different teens?

Blog posting assignments:

- Ask students to divide into small groups based on what they want to blog about after class (they are to work together to create at least two paragraphs about what they learned today or want to share from their research they prepared before the session about teenage life in Israel).

Notes and Resource links for teacher and students

• **Introductory Assignment Notes:**

Ask students to research how Israeli teens are responsible for their society—(recommend to use clips of the film to look into lives of Israeli teens, and do some research, provide a list of social organizations are run by teens or Israeli teens that have been actively involved. Have them share stories or names of social organizations of Israeli teens that are popular or of interest to them.

Ask students possibly interview students from an Israeli youth group about their lives, social action programs or commitments, (ask why it is important, etc?). If your synagogue has a partner congregation- use those connections to help facilitate the *mifgash* through internet, etc.

- **IMPJ-** Israel Movement for Progressive Judaism: The Israel Movement for Progressive Judaism has 24 congregations. These congregations promote complete equality between women and men. The congregations are located from Nahariya in the north to the Kibbutzim Yahel and Lotan in the south.
- **Social Action within IMPJ:**
 - IMPJ cooperates with local congregations, the Israel Religious Action Center, the Young Adult Leadership Forum to plan and implement social justice programs.
 - Activities include distributing basic school equipment to disadvantaged students before the beginning of the school year; distributing traditional food parcels for the needy at Passover; and running a social justice fair at two leading Israeli universities to expose students to organizations active in the field.
 - Just like in the Union for Reform Judaism Congregations, IMPJ congregations run social justice projects on the local level.
 - For example: Or Chadash Congregation in Haifa subsidizes Bar/Bat Mitzvah ceremonies for youngsters from disadvantaged families. Kol Hanesama in Jerusalem runs an English-language tutoring program for local youngsters. Kibbutz Yahel in the Arava hosts groups of Jewish and Arab Israeli children.

More about this information and other resources can found on their website:

<http://www.reform.org.il/eng/index.asp>

- **Noar Telem** (“Noar” means youth, and “Telem” is the Hebrew acronym for Movement for Progressive Judaism) is the IMPJ’s youth movement, providing experiential activities for children from 4th grade through 12th grade. Local programs at centers around Israel include social activities and programs, enabling the children to encounter the values of the IMPJ: An acquaintance with Jewish tradition and culture, social justice, equality and democracy. National activities include seminars, tours and summer camps.

More about this information and other resources can found on the Noar Telem page of the

IMPJ: <http://www.reform.org.il/Eng/Youth/Youth.asp>

- **Project *Mechina***

Ask students to research more about this program and present to the class.

The IMPJ *Mechina* Project is a post-high school, pre-military year dedicated to study and preparations toward compulsory service in the IDF.

This was launched in the IMPJ in September 2003. In Israel today there are over 30 different *Mechina* projects, each offering a different perspective and emphasis regarding issues and values

studied. The Progressive movement's *Mechina* offers young Israelis the opportunity to intensively study their Jewish heritage and Israeli identity. The participants put Jewish values into practice by working in community service projects.

The program's unique location in the Lev-Yaffo neighborhood in Jaffa and plays a significant part in shaping the character and quality of the *Mechina* experience. The *Mechina* is based in a diverse neighborhood, whose residents include Jews from an extremely wide range of religious and ethnic backgrounds, as well as Muslim and Christian Arabs and migrant laborers from around the world.

IDF website about Army Preparation programs:

http://www.idfinfo.co.il/Army_Preparation_Programs_Mechinot_Main.php?cat=a13

- **If time allows: Follow up-** prepare program to teach to 4th graders
As students to unpack what part of this class session could they re-create or update to teach 4th graders about what it means to be a teen today in Israel. Split into teams and give tasks to each group to come up with part of a lesson that could be implemented into the 4th grade curriculum or special programming within the class.

- **Movie: "16"**, can be found at Ma'aleh School of Television, Film, and Arts, Jerusalem: <http://www.maale.co.il/default.asp?PageID=6>

- **Movie: Project Mechina**

A movie was created about the first year of Project *Mechina*. Possible additions to the lesson-view this movie. Synopsis: *Mechina: A Preparation* reveals a side of Israel unseen in the media, a side that exposes the people beyond the conflict and beneath the uniform. Movie explores what it means to be eighteen in Israel. Six friends prepare for their army service. This documentary shares the complexity of being young and idealistic in a time of war, as the teen's transition from students to soldiers. Written by Mital Guttman.

Trailer can be viewed at <http://www.youtube.com/watch?v=rA9CK8oxo0o>

- **Sheet Music for Hatikvah:**
<http://www.akhlah.com/israel/hatikva.php>

The Hope

Text Study: הַתִּקְוָה (*Hatikvah**)

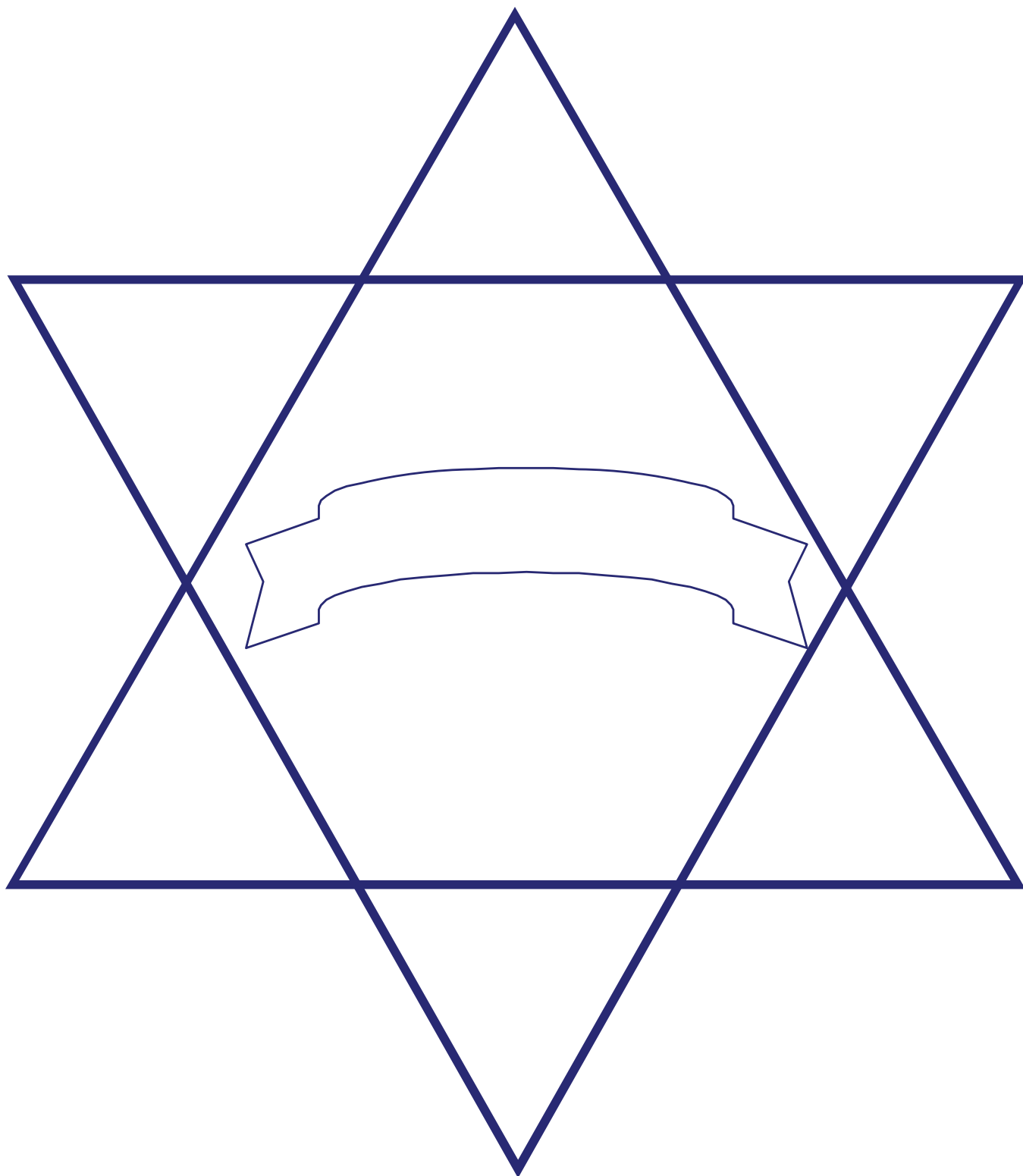
כל עוד בלבב פנימה
נפש יהודי הומיה
ולפאתי מזרח קדימה
עין לציון צופיה
עוד לא אבדה תקותנו
התקוה בת שנות אלפים
להיות עם חפשי בארצנו
ארץ ציון וירושלים

As long as in the heart, within, A Jewish soul still yearns, and onward, towards the ends of the east, An eye still gazes toward Zion; Our hope is not yet lost, The hope of two thousand years, To be a free people in our land, The land of Zion and Jerusalem.

Discussion Questions:

- What does this text mean to you?
- What do you think it means to Israelis? Jews around the world?
- Are the messages relevant today, both in Israel and the Diaspora?
- Would you change or supplement the wording of the national anthem?
 - Any changes in view of any particular event in modern Jewish or Israeli history?
 - What would you add or change?

* *Hatikvah* is the national anthem of Israel. The anthem was written by Naphtali Herz Imber, 1878. Music set by Samuel Cohen, 1888.



Annotated Bibliography

Being a Jewish Teenager in America. Rep. Massachusetts: Cohen Center for Modern Jewish Studies, Brandeis University, 2000. Print.

The Jewish Adolescent Study (JAS) used information gathered from a survey given to approximately 1,300 *b'nei mitzvah* ages 13 to 17, from Reform, Conservative, Reconstructionist, and independent Congregations. The respondents came from three regions of Eastern Massachusetts. This report considers how teenagers' lives are organized by their schools, families, peer groups, and communities. Information gathered illustrated the multifaceted lives of teenagers during the transition from bar/bat mitzvah to the end of high school. These students struggle to navigate and comprehend their values, passions, and commitments by straddling a world in both the American community and Jewish community. The respondents in this study feel positive about being Jewish but do not necessarily make Judaism a priority if it does not allow them to have social belonging in their secular world.

Luntz, Frank. *Israel in the Age of Eminem*. Issue brief. New York: ClearAgenda, 2003. Print.

Israel in the Age of Eminem: This study identifies that young Jews (18-29 year olds) strongly identify with their Jewish identity but without to the same level of commitment and passion as in past generations. This was a study about "advertising" Israel and the findings glean an interesting shift in consumer attitudes about Israel which intern would impact Israel Education. For this group, culture is the stronger focal point to the backseat of tradition and spirituality. Organized religion is often questioned and for Young Jews culture replaces formal religion. Their relationship with Israel is at alarming low level even with news headlines often reporting about Israel and its conflict. Their conversations around Israel are not included in personal statements or reflections or even as "our" communal story but rather viewed the subject of Israel and its people are referred to as "them." Young Jews want to think for themselves which means they are open discussion and debates about Israel just without spoon-feeding them information. They want to review the facts themselves to attain their own opinions and viewpoints as supporters of Israel. For them, Israel is tangible and engaging only when conducted in open conversations about the real issues.

Stein, Kenneth W. "What Works in Israel Education." *The RAVSAK Journal; The Jewish Community Day School Network* (Spring 2009): 12-13. Print.

This article provides suggestions for teachers to create context for teaching Israel's history. Ken Stein states that you should teach students about history through the technique of witnessing history as it unfolds. He further explains that teaching students to comprehend multiple virtues of Jewish nation building should happen through "documents and employing primary sources." A student could unpack core concepts and questions through using documents to not only explain Israel's national identity but for them to use facts and historical documents to shape their understanding of how Israel functions today. Stein's main concept in this article is to focus on

big issues and big questions. An important concept that is compelling is this statement; “There is a Jewish inner core; it is peoplehood.” Connecting students through the conversation of peoplehood and how this has connected the Jewish community over time is essential to help students develop their connection to the Jewish People and to Israel.

Saxe, Leonard, and Barry I. Chazan. *Ten Days of Birthright Israel: a Journey in Young Adult Identity*. Waltham, Mass: Brandeis UP, 2008. Print.

Ten Days of Birthright Israel: a Journey in Young Adult Identity shares the narrative and data from the Taglit-Birthright Israel project that was launched in 2000. This initiative, offered a free ten-day tour of Israel for Jewish Young adults in the Diaspora. Since 2000, over 150,000 young adults have participated in one of these free trips. A new generation has shifted from talking about Israel to actually visiting Israel. This birthright has given the young adults the chance to meet Israelis face to face, interact with their Jewish and Israeli history taught to them in their youth (or not taught to them at all), and to be part of community that is part of a age cohort that is their Jewish Identity journey. Lenard Saxe and Barry Chazan interpret their findings of what happens on a ten-day trip of educational and social experiences. This book demonstrates the impact a visit and interaction with Israelis can have on our young people. The lasting influence goes beyond ten-days. The journey unfolded in this book further underscores the need to include interactive programming and visits to Israel education for students in the Diaspora.

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Print and Web Resources for Students and Teachers

Israel at Sixty: From Modest Beginnings to a Vibrant State. Publication. Israel: Israel Ministry of Foreign Affairs, 2008. Print.

This publication, written to provide a panoramic portrait of “Israel Today”, is a guide which offers snapshots of Israel. The information was compiled for the celebration of Israel’s 60th anniversary as a modern sovereign state. This document highlights Israel the nation and its people throughout its obstacles to create a powerful economy in the Middle East over the last 60 years. Through descriptive stories and examples the reader can see the strides and influences made by leaders, contributions in hi-tech, science, medicine, and the arts. Additionally, historical information about the cities of Jerusalem and Tel Aviv are provided.

The enhanced web edition of “Israel at 60: From Modest Beginnings to a Vibrant State” is located at:

http://www.mfa.gov.il/MFA/MFA+Publications/Printed+material/Israel_60_Beginnings_to_Vibrant_State_1948-2008.htm . This site contains additional content, videos and links to Israel-related internet resources.

Piven, Hanoch. *Faces: 78 Portraits from Madonna to the Pope*. San Francisco: Pomegranate, 2002. Print.

This book provides portraits of leaders, celebrities, and people who shape our world’s community. Priven’s artwork using recyclable objects and general items that characterizes the portrait’s personality and leadership helps to provide the reader with tools to have an open lens. The reader can create personal and descriptive stories of the individuals. The subjects have expressions and stories to share and can be interpreted differently by each reader. Deep study into each portrait can provide insightful and meaningful discussions.

The enhanced website for Hanoch Priven, Illustrator and Caricature Artist, is located at: <http://www.pivenworld.com/>

Additional Educational Resources

- Resources and materials for lessons and class discussions
 - To provide background information for the teacher
 - Additional retreat program lessons

Jewish iPhone Magazine

Jewish iPhone Magazine. Web. 26 Mar. 2011. <<http://www.jewishiphonecommunity.org/>>.

Jewish iPhone Community website is an online resource magazine to find Jewish mobile applications. This website includes news for mobile devices (e.g. iphone, android, and blackberry) and includes articles about Jewish APPS, ebooks, music and video. A virtual community was created for Jews of all affiliations. In addition to finding resources and links to new programs, this site provides troubleshooting help and technological news.

Jewish Identity and Community in a Time of Unlimited Choices

"Grande Soy Vanilla Latte with Cinnamon, No Foam..."

Reboot, April 2006

Web. <<http://www.acbp.net/About/PDF/Latte%20Report%202006.pdf>>.

The authors draw on results of interviews and focus groups of Generation Y Jews (aged 18-25) around the United States in order to discuss how young Jews see their Jewish identities. Among the authors' findings are: that young Jews see their Jewish identity as one among many identities; that young Jews are very self-confident about their Jewish identities; that institutional awareness is declining; that denominational identification is declining; that informal expressions of Judaism are increasing.

"How Generation Y Is Redefining Faith In The iPod Era"

Reboot, 2005

Web. <http://www.greenbergresearch.com/articles/1218/1829_rebootpoll.pdf>.

Generation Y, is a "generation of individuals." Their parents sowed the seeds of the triumph of individuality and their children see themselves as having the freedom to figure out who they are, to explore their relationship with God and spirituality, and to determine their place in society. This generation is characterized by open mindedness and tolerance, believing that people should do their own thing, even if it seems strange to others. For many, pursuing the American Dream simply means, "doing whatever I want."

Pay Attention- YouTube Video

"YouTube - Pay Attention - Final Cut." *YouTube*. T4 - Jordan School District, 7 June 2007. Web. 20 Mar. 2011. <<http://www.youtube.com/watch?v=gT2E2F0DmyE>>.

Transforming teaching through technology is best illustrated in this short video. Material was created by T4- Jordan School District. Additional educational and technology resources can be found on the T4 - Jordan School District:

<http://t4.jordan.k12.ut.us/t4/content/view/221/35/> .

Real Talk: Laying the Groundwork for New Conversations about Israel

Towards a New Paradigm of Israel Engagement

Sinclair, Alex. "Real Talk: Laying the Groundwork for New Conversations about Israel." *The Jewish Agency*. Makom. Web. 20 Mar. 2011.

<<http://www.makomisrael.net/NR/rdonlyres/9502B5DC-8D52-4D54-92E8-1C18716BA894/66233/RealTalk1Makom.pdf>>.

Materials created by Makom focus on Israel advocacy and the new paradigm of Israel Engagement. This document is a guide is for facilitators working with a group to help them think differently about how Israel engagement happens in their particular context. This is not a curriculum but rather a description of lessons on the conversation about Israel can take form. This document provides images of Israel that are prevalent in the public discourse of the Jewish community, and suggested that the metaphor of conversation might be a helpful one in pushing the communal discourse to a more profound level of Israel engagement.

Other resources included in this PDF: ice breaker ideas, opening guiding questions for class, and questions for student blog questions. Examples of what is included in this resource: Israel word association, photos as paradigms of Israel engagement, and using conversation as a metaphor for Israel engagement.

Creating New Conversational Sparks

Sinclair, Alex. "Real Talk 2: BEYOND “WE ARE ONE”: Creating New Conversational Sparks." *The Jewish Agency*. Makom. Web. 21 Mar. 2011.

<<http://www.makomisrael.net/NR/rdonlyres/9502B5DC-8D52-4D54-92E8-1C18716BA894/66235/RealTalk2Makom.pdf>>.

These additional materials created by Makom focus on Israel advocacy and the new paradigm of Israel Engagement. This document includes: Conversation, Culture & Questions: by Robbie Gringras: “*Wrestling and Hugging*” Materials created to assist in facilitating and creating conversations for wrestling and hugging Israel. Educator and artist Robbie Gringras notes, cultural arts are by definition complex. Culture can bring the viewer,

listener, or reader into an engagement with complexity, irony, the multi-faceted nature of life in Israel. This document provides metaphors for conversation to add to the layers of “culture” and “questions”, to include in Israel engagement how conversations can be powerful and compelling using Israeli cultural arts as a vehicle.

Putting Israel Engagement into Practice

Sinclair, Alex. "Real Talk 3: BEYOND ISRAELI DANCING: Putting Israel Engagement into Practice." *The Jewish Agency*. Makom. Web. 21 Mar. 2011.

<<http://www.makomisrael.net/NR/rdonlyres/9502B5DC-8D52-4D54-92E8-1C18716BA894/66236/RealTalk3Makom.pdf>>.

This session helps to assist in the theoretical format of how practice of educational or communal context that is relevant to your group. Group or individual study can be used as a way to discuss and think about Israel engagement. Materials in this PDF include information regarding Israel Conversation on: summarizing a position and setting a communal agenda, other metaphors to think about Israel, and using Yehudah Amichai's poem Tourists (with discussion questions).

Other websites and materials:

American Israel Public Affairs Committee
www.aipac.org

Anti-Defamation League
www.adl.org

edSocial Media: Exploring the role of Social Media in Education
<http://www.edsocialmedia.com/>

Guide To The Social Media Landscape
CMO.com, 2010
Handout:
<http://www.cmo.com/sites/default/files/CMO-SOCIAL%20LANDSCAPE-R5.pdf>

How Jewish Experiential Learning Works
Edited by Joseph Reimer with Susanne A. Shavelson
<http://www.brandeis.edu/ije/resources/other/HowJewishExperientialLearningWorks.pdf>

Jewish Council for Public Affairs
www.jewishpublicaffairs.org

Israeli Ministry of Foreign Affairs
www.mfa.gov.il

Middle East Research Institute
www.memri.org

The Philosophy of Informal Jewish Education
By Barry Chazan
<http://www.jafi.org.il/NR/rdonlyres/2EF39A52-0622-4633-9B8F-D8870C83A204/0/Chazan.pdf>

Film: The Tribe
<http://www.tribethefilm.com/>

Union for Reform Judaism
www.urj.org

United Jewish Communities
www.ujc.org

News Sources

- **Ha'aretz** <http://www.haaretzdaily.com>
Israel Hebrew newspaper, translated in English
- **Jerusalem Post** <http://www.jpost.com>
Israel English newspaper
- **Ma'ariv (in Hebrew)** <http://www.maariv.co.il/>
One of Israel's main Hebrew newspapers

Appendix A

Handouts for lessons

Personal Relationship to Israel
Lesson #2: Finding and Creating your Personal Narrative



Hanoch Piven, *David Ben-Gurion*, 1997

David Ben-Gurion

At age 14, he became one of the founders of the Ezra youth movement. Ben-Gurion joined the Poalei Zion (Zionist workers) movement at age 17 and was arrested twice during the revolution of 1905-1906. He settled in Eretz Yisrael in 1906, first working in orange groves and wine cellars.

David Ben-Gurion was the first Prime Minister of Israel and a Zionist leader. Ben-Gurion's passion for Zionism, which began early in life, culminated in his instrumental role in the founding of the state of Israel. Ben-Gurion in Tel Aviv, on May 14, 1948, was the voice that proclaimed independence for the State of Israel.

“The difference between you and me is that you are ready to sacrifice immigration for peace, while I am not, though peace is dear to me. And even if I was prepared to make a concession, the Jews of Poland and Germany would not be because they have no other choice. For them, immigration comes before peace.”

(Ben-Gurion, March 1936)

“I must tell you at the very beginning that not only you youth leaders who are assembled here today, but every boy and girl in the land of Israel has been called to the most difficult task in our history- perhaps in the history of man! The charge that has been laid upon your generation is – unconditional allegiance, for life and death.....

The meaning of the Jewish revolution is contained in one word- independence! Independence for the Jewish people in its homeland! Dependence is not merely political or economic; it is also moral, cultural, and intellectual, and it affects every limb and nerve of the body, every conscious and subconscious act. Independence, too, means more than political and economic freedom; it involves also the spiritual, moral, and intellectual realms, and, in essence, it is *independence in the heart*, in sentiment, and in will. From this inner sense of freedom outer forms of independence will develop in our way of life, social organization, relations with other people, and economic structure. Our independence will be shaped further by the conquest of labor and land, by broadening the range of our language and its culture, by perfecting the methods of self-government and self-defense, by creating the framework and conditions for national independence and creativity, and finally- by attaining political independence. This is the essence of the Jewish revolution.” (Ben Gurion, The imperatives of the Jewish Revolution, 1944)



Hanoch Piven, *Golda Meir*, 2002

Golda Meir

Golda Meir was a teacher, kibbutznik and politician who became the fourth Prime Minister of the State of Israel. Meir was elected Prime Minister of Israel in March 1969, Israel's first woman to hold such an office (Eventually, the aftermath of the 1973 Yom Kippur War brought her time to an end she resigned in 1974). Her family fled Russia where she was born in 1898, to begin again in Milwaukee, Wisconsin. There she developed a passionate commitment to Zionism, married and pushed for their eventual relocation to Palestine in 1921. She put the cause of Zionism above all else, sacrificing even her personal life.

“A leader who doesn’t hesitate before he sends his nation into battle is not fit to be a leader.”

(Golda Meir, shortly before the Six Day War of 1967)

Ben-Gurion once said about Golda Meir, “She had faith when others wavered. She believed in the absolute justice of our cause when others doubted.”

“A woman of greater wisdom might have resigned and let the younger generation battle it out, no matter the cost. A leader of foresight might have told her people everything they didn’t want to hear, that the situation was not sustainable, that a dozen problems were woven into the national fabric, and that they were living on quicksand. A creative prime minister might have devised new approaches to everything from ethnic divisions to peacemaking. And an innovative might have burst the national bubble of arrogant self-confidence by explaining that the political system was ossified or acknowledging that Israelis were not, in fact, the new superheroes... she had the kind of approval ratings few world leaders could begin to hope for, and cajoled her to remain in power well beyond her day.”- Elinor Burkett (who wrote *Golda*)



Hanoch Piven, *Albert Einstein*, 2002

Albert Einstein

He became a United States citizen in 1940. After World War II, Einstein was a leading figure in the World Government Movement, he was offered the Presidency of the State of Israel, which he declined, and he collaborated with Dr. Chaim Weizmann in establishing the Hebrew University of Jerusalem.

“The pursuit of knowledge for its own sake, an almost fanatical love of justice, and the desire for personal independence, these are the features of the Jewish tradition which make me thank my lucky stars I belong to it.” (Albert Einstein)

“...Free Jewish immigration to Palestine, and the right of the Jews to continue the upbuilding of their ancient homeland without artificial restrictions, will increase the sum of well-being in the world. It is time to make an end to the ghetto status of Jews in Palestine, and to the pariah status of Jews among peoples. I trust that you, who so boldly have struggled for freedom and justice, will place your great influence on behalf of the claim for justice made by the people who so long and so dreadfully have suffered from its denial.” (Einstein comments about a Letter to the Manchester Guardian)

“My relationship to the Jewish people has become my strongest human bond, ever since I became fully aware of our precarious situation among the nations of the world.” (Albert Einstein --- Statement to Abba Eban, November 18, 1952)

“I am not a Jew in the sense that I would demand the preservation of the Jewish or any other nationality as an end in itself. Rather, I see Jewish nationality as a fact and I believe that every Jew must draw the consequences from this fact. (Albert Einstein --- In Jüdische Rundschau, June 21, 1921)



Hanoch Piven, *Yitzhak Rabin*

Yitzhak Rabin

Rabin was in the IDF for a total of 27 years, including Chief of Staff from 1964-68, which was his position during the Six Day War [June 1967]. Also, Rabin was a member of the Israeli delegation to the first negotiations with Egypt. Rabin served as Prime Minister of Israel 1974-1977 and 1992-1995. He was the 5th and 11th Prime Minister (and the first native-born Prime Minister). Yitzhak Rabin was also one of the three laureates awarded the highest accolade recognized by the entire world: the Nobel Peace Prize, on December 10, 1994. Rabin was assassinated on November 4, 1995 in Tel Aviv, on leaving a mass rally for peace held under the slogan "Yes to Peace, No to Violence."

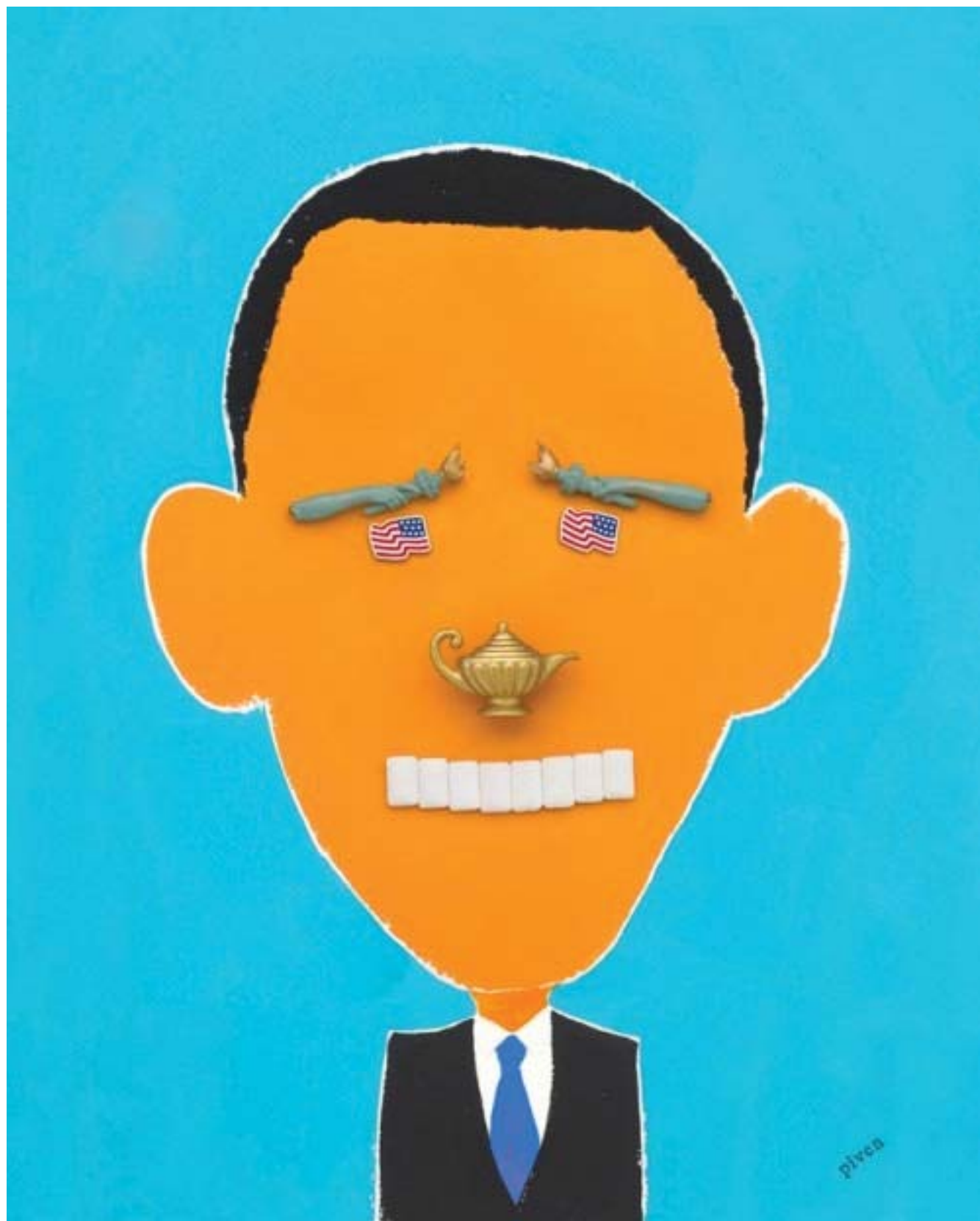
"There are enemies of peace who are trying to hurt us, in order to torpedo the peace process. I want to say bluntly, that we have found a partner for peace among the Palestinians as well: the PLO, which was an enemy, and has ceased to engage in terrorism. Without partners for peace, there can be no peace. We will demand that they do their part for peace, just as we will do our part for peace, in order to solve the most complicated, prolonged, and emotionally charged aspect of the Israeli-Arab conflict: the Palestinian-Israeli conflict." – November 4, 1995

"We should not let the land flowing with milk and honey -become the land flowing with blood and tears." – September 28, 1995 (speech at the White House)

"...Ladies and gentlemen, the debate goes on: Who shapes the face of history – leaders, or circumstances? My answer to you is, we all shape the face of history. We, the people. We, the farmers behind our plows, the teachers in our classrooms, the doctors saving lives, the scientists at their computers, the workers on the assembly lines, the builders on their scaffolds. We, the mothers blinking back tears as our sons are inducted into the army; we, the fathers who stay awake at night worried and anxious for our children's safety. We, Jews and Arabs. We, Israelis and Jordanians. We, the people, we shape the face of history. And we, the leaders, hear the voices and sense the deepest emotions and feelings of the thousands and the millions, and translate them into reality. If my people did not desire peace so strongly, I would not be standing here today. And I am sure that if the children of Amman, and the soldiers of Irbid, the women of Salt and the citizens of Aqaba did not seek peace, our partner in this great quest, the King of Jordan, would not be here now, shaking hands, calling for peace. We bear the responsibility. We have the power to decide. And we dare not miss this great opportunity. For it is the duty of leaders to bring peace and well-being to their peoples. We are graced with the privilege of fulfilling this duty for our peoples." (Rabin's address by Prime Minister Yitzhak Rabin to the United States Congress- Washington, D. C. July 26, 1994)

"...A child is born into an utterly undemocratic world. He cannot choose his father and mother. He cannot pick his sex or color, his religion, nationality, or homeland. Whether he is born in a manor or a manger, whether he lives under a despotic or democratic regime, is not his choice. From the moment he comes, close-fisted, into the world, his fate lies in the hands of his nation's leaders. It is they who will decide whether he lives in comfort or despair, in security or in fear. His fate is given to us to resolve – to the presidents and prime ministers of countries, democratic or otherwise.

Ladies and gentlemen, just as no two fingerprints are identical, so no two people are alike, and every country has its own laws and culture, traditions and leaders. But there is one universal message which can embrace the entire world, one precept which can be common to different regimes, to races which bear no resemblance, to cultures alien to each other. It is a message which the Jewish people has borne for thousands of years, a message found in the Book of Books, which my people has bequeathed to all civilized people: "V'nishmartem me'od l'nafshotechem," in the words of Deuteronomy – "Therefore take good heed to yourselves," or, in contemporary terms, the message of the sanctity of life...." (Address by Prime Minister Yitzhak Rabin upon receiving the Nobel Peace Prize in Oslo, Norway on December 10, 1994)



Hanoch Piven, *Barak Obama*

Barak Obama

-- Zionism is a universal symbol of homecoming and healing:
From Barack Obama, A People "Excavating Their Best Traditions and Their Best Selves
(2008):

"You know, when I think about the Zionist idea, I think about how my feelings about Israel were shaped as a young man -- as a child, in fact. I had a camp counselor when I was in sixth grade who was Jewish-American but who had spent time in Israel, and during the course of this two-week camp he shared with me the idea of returning to a homeland and what that meant for people who had suffered from the Holocaust, and he talked about the idea of preserving a culture when a people had been uprooted with the view of eventually returning home. There was something so powerful and compelling for me, maybe because I was a kid who never entirely felt like he was rooted. That was part of my upbringing, to be traveling and always having a sense of values and culture but wanting a place.... my starting point when I think about the Middle East is this enormous emotional attachment and sympathy for Israel, mindful of its history, mindful of the hardship and pain and suffering that the Jewish people have undergone, but also mindful of the incredible opportunity that is presented when people finally return to a land and are able to try to excavate their best traditions and their best selves. And obviously it's something that has great resonance with the African-American experience."



Hanoch Piven, *Moses*

Moses

In Jewish tradition he is called *Moshe Rabeinu*, “Moses our teacher.” He is Israel’s own teacher. Acting on God’s behalf, he leads the Jews out of slavery, unleashes the Ten Plagues against Egypt, guides the freed slaves for forty years in the wilderness, carries down the law from Mount Sinai, and prepares the Jews to enter the land of Canaan. Moses is not allowed to enter into the land of Milk of Honey.

“And the Eternal said to him, “This is the land which I swore to Abraham, Isaac, and Jacob, ‘I will assign it to your offspring.’ I have let you see it with your own eyes, but you shall not cross there.”

- Deuteronomy 34:4

The blessing with which Moses offered to the Israelites as a farewell before he died (end of Deuteronomy)...He charged the people with the teaching as the heritage of the congregation of Jacob...

“Thus Israel dwells in safety, Untroubled is Jacob’s abode, In a land of grain and wine, Under heavens dripping dew. Oh happy Israel! Who is like you, A people delivered by the Eternal, Your protecting Shield, your Sword triumphant! Your enemies shall come cringing before you, And you shall tread on their backs.”

- Deuteronomy 33: 28-29

“Never again did there arise in Israel a prophet like Moses- whom the Eternal singled out, face to face, for the various signs and portents that the Eternal sent him to display in the land of Egypt, against Pharaoh and all his courtiers and his whole country, and for all the great might and awesome power that Moses displayed before all Israel.”

- Deuteronomy 34:10-12

For individual collages - photos



Word List for Individual collages

Love	Home away	East
Connection	from home	West
Soul	My Heart is in	South
Peoplehood	the East	North
People of Israel	Camels	Me
Land of Israel	Torah	Difficult
Strength	Bible	Pain
Pride	Violence	Diplomacy
Weakness	Desert	Foreign Policy
Morality	Holidays	Middle East
Struggle	Immigration	Longing
Journey	Values	Yearning
Conflict	Prayer	Philanthropy
War	Kotel	Education
Covenant	Western Wall	Youth
History	Sacrifice	Leader
Moses	Responsibility	Synagogue
Abraham	Water	Worship
History	Borders	
Temple	Kibbutz	
Jerusalem	Moshav	
Tel Aviv	Passion	
Eilat	Technology	
Haifa	Science	
Negev	Making the	
Galilee	desert Bloom	
Jordan River	Trips	
Trees	Contradictions	
Belonging	Music	
Food	Milk & Honey	
Falafel	Right to exist	
Far away	Arab	
Dancing	Zionist	
Ingathering of	Persecution	
The exiles	Visit	
Democracy	Promise	
Hebrew	Labor	
Safe haven	Soil	
Homeland	Growth	
Home	Large	
	Small	
	Heart	

Additional quotes for their collages:

David Ben Gurion

We must master our own fate—we must take destiny into our own hands!
Necessary...for our future survival as a free and independent people.

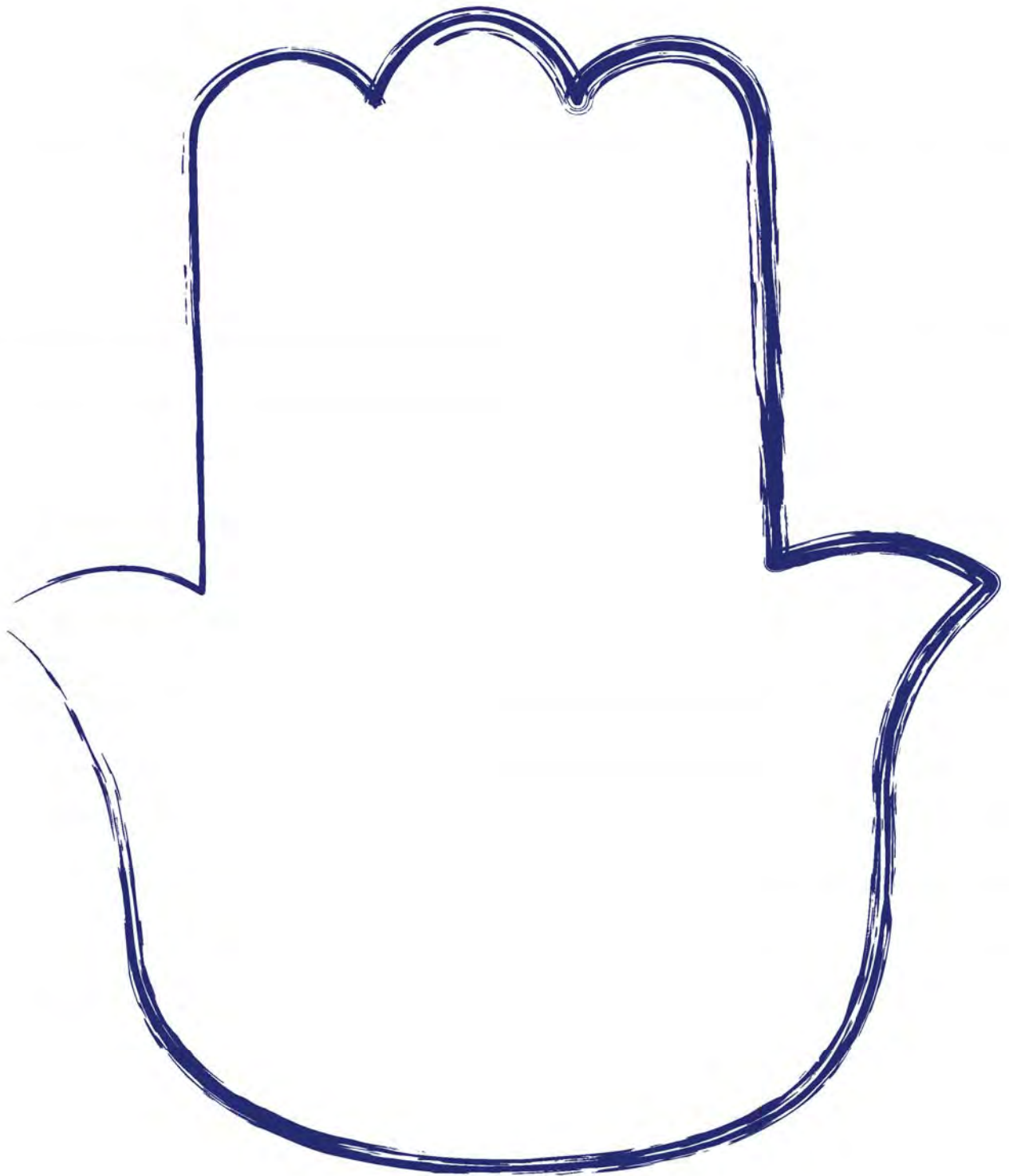
Hatikvah

(“The Hope,” Israel’s national anthem)

To be a free people in our land
Eyes turned toward the East, looking toward Zion
Two-thousand year old hope

Declaration of Independence

The Land of Israel was the birthplace of the Jewish people.
Here [the Jewish people’s] spiritual, religious and political identity was shaped.
Here...[the Jewish people] created cultural values of national and universal significance.
Here...[the Jewish people] gave to the world the eternal Book of Books.
the people...never ceased to pray and hope for their return to it
loving peace but knowing how to defend itself
right to a life of dignity, freedom and honest toil in their national homeland
[The] recognition by the United Nations of the right of the Jewish people to establish their State
is irrevocable.
Natural right of the Jewish people to be masters of their own fate, like all other nations, in their
own sovereign State.



Jewish Nationhood

Lesson # 6: Jewish narrative on Peoplehood

הזב הז מיברע לארשי לכ

Kol Yisrael arevim zeh bazeh:

All Israel is responsible for one another

– Babylonian Talmud, Shavuot 39a

Questions:

- What does it mean to be responsible for one another?
- Are we talking about the land of Israel, the people?
- What are the challenges of this text?
- How do I have something in common w/someone that I have never met and how should you be responsible for them?

Additional Texts:

וְאֶעֱשֶׂךָ לְגֹי גָד וְלִנְאֻבָּרְכָךְ וְאֶגְדָּלְךָ שְׁמֶךָ וְהָיָה בְּרִכָּה:

- “I will make of you a great nation, and I will bless you; I will make your name great, and you shall be a blessing.” – Genesis 12:2

וַיֹּאמֶר אֱנֹכִי הָאֵל לְאֵלֶיךָ יְיָ אֲבִיךָ אֵל-עִירָא מִרְדָּה מִצְרַיִם כִּי-לֹא יִגְדֹל

אֶשְׁרֵיךָ שָׁמָּה:

- “And He said, I am God, the God of your father: fear not to go down into Egypt: for I will there make of you a great nation.” – Genesis 46:3

Questions:

- What does it mean, “I will make you a great nation?”
 - Is there mutual responsibility?
- How did the Biblical covenants create a foundation for the connection between *Eretz Israel* and *Am Israel*?
- What is our covenantal relationship with God? What responsibility do we have?
- When have the Jewish people been a nation-state or a people in their own land? (Think back to History)

Israel Teen Culture

Lesson # 13 -Building bridges

The Hope

Text Study: הַתִּקְוָה (*Hatikvah**)

כל עוד בלבב פנימה
נפש יהודי הומיה
ולפאתי מזרח קדימה
עין לציון צופיה
עוד לא אבדה תקותנו
התקוה בת שנות אלפים
להיות עם חפשי בארצנו
ארץ ציון וירושלים

As long as in the heart, within, A Jewish soul still yearns, and onward, towards the ends of the east, An eye still gazes toward Zion; Our hope is not yet lost, The hope of two thousand years, To be a free people in our land, The land of Zion and Jerusalem.

Discussion Questions:

- What does this text mean to you?
- What do you think it means to Israelis? Jews around the world?
- Are the messages relevant today, both in Israel and the Diaspora?
- Would you change or supplement the wording of the national anthem?
 - Any changes in view of any particular event in modern Jewish or Israeli history?
 - What would you add or change?

* *Hatikvah* is the national anthem of Israel. The anthem was written by Naphtali Herz Imber, 1878. Music set by Samuel Cohen, 1888.

Appendix B:

Written transcripts from interviews with teenagers at NFTY NAR's Winter Kallah at URJ's Eisner Camp: January 21-23, 2011

Clip 115:

Teaching Teens about Israel is really important because it helps gives us connection to a land where our ancestors came from and where we got a lot of culture from and may inspire us to go there which really helps to show us all the wonders that we hear about the different things that happened in history –you get to see History come alive.

Clip 126:

Our youth is our future, and in order ensure the future of Israel, we really need to teach the youth how important Israel is to ensure the survival of Israel.

Clip 108:

I think teens learn about Israel, because it's an incredible place with the history, and the culture and all the really modern stuff, it's just incredible and the people, the place, the feeling, all of it together – without it I would not be the person I am today...teens/people have gotten so much out of Israel which is really important to learn about it.

Clip 124:

I think as Jews, what keeps us alive is our heritage and our community, and I think Israel is a really integral part of that heritage and that community, so if we don't educate our teens now-- the future of Israel and even American Jews relating to Israel is going to be in jeopardy and we should strengthen that bond- now.

Clip 100:

I think that having a religion is really important so that I believe that believing in Judaism is really important to be able to have religion to fall back on, and I think it's important to believe in your religion's homeland so I think everyone should be educated on Israel and about their homeland.

Clip 104:

Israel is important to teach to teenagers because it's a representation of our Judaism....coming to life.

Clip 101:

I think it's important to learn about Israel because the media doesn't always make it seem as what it is, it's not necessarily all good or all badthere are teachers try play it out to make it look good or look bad, but you have to make sure you look to see for yourself about what Israel really is, the real picture about what Israel is and not what others makes it out to be.

Clip 103:

We need to teach people about Israel because Israel is the center of the Jewish religion and other religions too....and it's all part of our world, and if we are going to learn about our world, and who we are as Jews, then we need to learn about Israel since it's the center of everything.

Clip 96:

It's important to teach about Israel because it gives the people learning about Israel perspective on life and how we are all Jews and we are connected to each other even though we are living across the world.

Clip 106:

It's important to about teach about Israel to teenagers so that we are educated about a country that is so important to in our heritage and are able establish connections to it and understand why it's so important.

Clip 117:

I think Israel is important to teach to teens because learning about other cultures is really important to help understand the way the world works and Israel is really the home of Jewish culture.

Clip 110:

I think Israel is extremely important for teens to experience because everywhere in American (almost everywhere in America) teens are a minority if they are Jewish, and in Israel- it's like you got to this place and everyone is Jewish and you experiencing the culture and tradition at a whole different level and it's just an incredible experience.

Clip 112:

Israel is important to teach teens because it's a very misunderstood area (not myself, because I go to a lot of Jewish camps and Jewish functions)..but I still not really completely understand what my relationship to it as Jew and what to someone who might not Jewish what it means to them and stuff so that in order to properly understand the all the complicated issues that are going on in the Middle east as a whole – you should probably start by learning about Israel.

Clip 121:

Learning about Israel, teaching about Israel to Jewish teens is important because it helps them to build a cultural connection to Israel and that helps also strengthen Jewish ties and just to be really immersed in cultural is really important.

Clip 120:

To learn and to explore about Judaism without studying Israel and without Israel education is to not really explore to what it means to be Jewish.

Clip 122:

Not everyone has the opportunity to go to Israel so the only way to keep a connection between kids and Israel is teach about it and we need to support Israel so you need to teach about it so it's the only way to do it.

Clip 123:

Ignorance is really one of the biggest causes of the conflict that surrounds Israel and I think that being able to educate people about what's going on there – the different issues that surround the policies there will really help at least prevent conflict or help educate people about it so if they are fighting at least they know what they are fighting for...

Clip 127:

I think it's so important to learn about Israel as an American Teenager because we need to realize that there are such a large community of Jews outside America and even though its thousands of miles of away, that's our homeland, those are our people and I think it's essential to realize that they are always going to be there to back us up, there are our community and how can we defend Israel if we don't even know anything about it so that is why I think education is the step to understanding our past, who are people are, and we have become the people we are today.

Clip 97:

I think it's important to teach teens about Israel today so that they can be informed to make their own choices, gain exposure all different aspects of what's happening Israel, what Israel has been and what it can be...For teens parents and grandparents, Israel was a hugely important topic of conversation as it was being founded and all the excitement that surrounding that...now that Israel is in existence as an Jewish state – Jewish teens today need learn about Israel today so they can choose how they want to be involved in shaping or not shaping our Jewish country.