

**Bruchim Ha'baim L'Reformim-**  
**Ushering Israelis Into a Successful**  
**Educational Partnership**

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## Introduction

When I was in 4<sup>th</sup> grade, I moved with my family from Israel to the United States. Having never been out of Israel, the process of immersing into a new culture left deep impressions on my identity. As an adult, I found myself re-experiencing the cultural adaptation through a professional organizational lens. For many years I worked as a “shlichim coordinator”, preparing Israeli emissaries and walking them through the experience. I learned a lot from being on the team of Jewish agency professionals constantly re-working the training process and re-thinking the ways to prepare Israelis for this professional cultural experience. Recently I began working with the Reform congregational programs: Religious schools, youth groups and different educational activities. Throughout these experiences I have encountered an initial feeling of “concern and cautiousness” among supervisors and colleagues in communicating with new Israeli staff members. I’ve also witnessed and heard tensions that rose from culturally unacceptable behavior or content from Israeli staff members.

The Idea of this unit came from these experiences and it attempts to give the Israeli educators and their supervisors the tools to do more than just succeed in conversation and/or prevent cultural “mistakes” made by the Israeli participants. The unit aims to allow the participant to adapt their knowledge and their unique perspectives in a way that would enrich the conversation and content in their curricula and workspaces.

The unit is a retreat followed by monthly meetings and continuous communications for the first year of the program (religious school calendar/school year/Employment year). It is to be offered to “new” Israeli teachers and educators in Reform educational settings. This means potential

teachers and educators who have been in the US less than three years and are interested or were hired to become a part of educational activities in Reform congregations or organizations. This unit is designed to help Israeli teachers work and lead positive change in Reform educational settings. To do this the course will address two key areas:

- 1) Cultural differences; and
- 2) Theological differences.

Once Israeli educators have learned to understand the differences and ways to navigate them, there will be increased likelihood of them fitting in with their new work setting and avoiding misunderstanding in expectations of content and organizational or social behaviors.

## Identified setting

Though the educational settings and curriculums of these new teachers and educators will vary, the history and culture that is introduced is relevant and necessary.

The Retreat Will be Held in a Camp Setting. Through the study of American Reform Judaism and resources such as Jonathan B. Krasner's "the Benderly Boys"<sup>1</sup> is apparent that one of those key cultural pieces is Jewish camping. Since Jewish camping and youth programing are crucial to relating and being immersed into the culture of reform Jewish education, the retreat should be held at the site of a Jewish camp. This would help the Israelis who, for the most part, are unfamiliar with the overnight camping concept bring to life the impressive sites and educational potential they bear.

Holding the retreat at a camp has the added value of being in an exciting and effective learning environment and building the learner community through camp activities and experiencing Reform camp Shabbat rituals in a sort of "communal vacuum" in which there can make space for questioning, raising comforts and discomforts and opening a theological, cultural and historical conversation.

The following monthly meetings will take place in the different workspaces to allow learners to experience other settings based on geographical convenience and via digital conference tools for those that are unable to physically join.

As constant continuous support outside the group, there will be online and phone communication with personal mentors that will be assigned. The mentors will be staff from the retreat and me

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• <sup>1</sup> Krasner, J.B., *The Benderly Boys & American Jewish Education*, Brandeis University Press, Waltham MA, 2011

## Rationale

Having worked in programs that bring Jewish counselors from Israel to Jewish programs in other countries I have experienced the cultural clashes that are intensified by the pressures of a work place. For example, when an Israeli in a leadership or educational role expresses (even gestures) discomfort with some reform customs such as having a female Rabbi or the ladies wearing a tallit and kippa, this creates a tension for the community and a strong feeling of disrespect for the values of Reform Judaism and values of an egalitarian modern society. Meanwhile for the Israeli these reform practices seems to disrespect the boundaries set by Orthodox Judaism as the “norm” of Israeli Judaism and are disconnected from the modern social values that they most likely hold. The whole hearted belief in the goals of bringing Israel content and connection through Israeli presence or bringing Hebrew through Hebrew speakers, has overshadowed, for many years, the challenges of overcoming the cultural gaps. Part of the time will be dedicated to give the learners a little background and some rationale regarding the culture they are entering or have already encountered. Using American-Jewish sources such as “Shul with a Pool”<sup>2</sup>, “The Benderly Boys”, and “A Place of our Own”, as well as Israeli-Jewish resources such as “Shtetl, Bagel, Baseball”<sup>3</sup> and “The State of Israel: Between Judaism and Democracy”<sup>4</sup> we will attempt to point out some of events, actions and communal needs that have resulted in the drift between the Jews that came to the United states and those that came to Israel.

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<sup>2</sup> Kaufman, David; Shul with a Pool, The “Synagogue-Center” in American Jewish History, Brandeis University Press, 1999

<sup>3</sup> Rosner, Shmuel; Shtetl, Bagel, Baseball, 2005 Keter-Books Ltd, Jerusalem

<sup>4</sup> David, Joseph E.; The State of Israel: Between Judaism and Democracy, Ahva Cooperative Printing Press, Ltd. 2003 The Israel Democracy Institute, Jerusalem

The descending numbers of shlichim (emissaries of the Jewish Agency for Israel) that are expected to integrate in teaching positions (from almost 100 in 2003-4 to barely 40 in 2012-2013) and the consideration to the comments and situations dealt with during the year with acting shlichim, it appears that creating a connection to the educational environment and expecting a familiarity based on “Jewish identity” has proven to stir problems in mutual expectations and communication between congregational leaders/ educators / Federation directors etc. and their Israeli employees.

Some programs solved this simply by no longer “inviting” those problems into their program and have stopped hiring Israeli professionals or emissaries (This refers to information from both acting educators and based on the conversations with programs that had funding but chose not to take emissaries). This happened not for lack of trying, but for lack of succeeding. The programs that send these professionals are in constantly attempting to adapt and better prepare the Israelis they send to the culture they are about to enter. As Israeli teachers cross over into the Jewish workplace as independents, they either break through or come out scarring the system and themselves.

The intent of this capstone concept is to become a guide for those Israelis who plan to enter the Reform Movement’s education world. The goal of this process is to foster a better understanding of the American Reform community by doing the following:

1. Identifying the gaps between religious concepts and behaviors.
2. Historical framing- Exploring the historical context for the gaps

3. Identifying the shared purposes and the unique contribution the Israeli educator can bring to progress the common goals that connect them to the organization.
4. Providing the participants with guidance and tools to meet the needs of the organization while acknowledging and preparing them for the challenges in the immersion process.

## Literature informing the curriculum

The tools for assessing the gaps to be bridged are based on cross-cultural adaptation theories from Hofstede's "Culture's Consequences: International Differences in Work Related Values" <sup>5</sup>which is structured around five major dimensions of cultural characteristics of business and employee behavior: power distance; uncertainty avoidance; individualism versus collectivism; masculinity versus femininity; and long term versus short-term orientation. Hofstede, based on his studies in 50 modern nations, suggests a method of identifying national culture as an element of "mental programs" that are developed in people starting in families in early childhood and reinforces in schools and organizations. His study leads him to finding 5 dimensions, as mentioned above, in which the same basic problems resulted in different solutions based on "country culture". He also describes some consequences of having these differences in the workplace. This unit will introduce these cultural differences and implications as framework for the program including taking introducing the 5 dimensions as well as some of the questions presented in the study and implementing them as planning tools for setting the theoretical and practical conversation between the participant and their workplace. The unit will be using these method and tools adapting them by focusing them on both the specific cultures in these interactions and the theological gap. For instance the chart for the three levels of Human Mental Programming<sup>6</sup> that differentiates between the inherited personal behavior (individual), the Cultural adapted behavior (Collective) and Human instinct (Universal) can be implemented as a tool with questions focused on provoked

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<sup>5</sup> Hofstede Geert, Culture's Consequences, comparing values, Behaviors, institutions, and Organizations Across Nations, Sage Publications, 2001

<sup>6</sup> Appendix B-Hofstede's Model of mental programming

and natural “tests” checking reactions to words and gestured and separating them into the charts with the participants. A similar, and perhaps more focused interactive cultural analysis examination, could be done using the “Onion Diagram”<sup>7</sup>, testing different manifestations of culture. We can find some of the initial similarities and differences between the cultures and understand challenges that could be encountered in our participants’ paths. The next step according to Hofstede’s is to connect the influences into our understanding of the “cultural consequences”. His chart<sup>8</sup>

Another theory, which will be used, is Integrative communication theory. A Cross-Cultural Adaptation theory by Young Yun Kim<sup>9</sup>.

Kim’s theory is highly controversial in its field and accuses Kim of being superficial in the process and not allowing for room to maintain key elements of the newcomers’ cultural identity. The main argument against the theory is that it equates adaptation with assimilation in the “extreme makeover” adaptation that it seems to describe. With that, there are many points which, if not taken to an extreme, make valuable guidelines and give a framework to the process of adapting behaviors of host cultures. One of this theory’s main proposals is that any person who finds him or her self in a new cultural surrounding will instinctually attempt to overcome the challenge and restore social balance. In order to achieve successful adaptation, one would need to concentrate on

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<sup>7</sup> Appendix C- - Hofstede’s diagram of Cultural layers

<sup>8</sup> Appendix D- Hofstede’s chart: The stabilizing of culture patterns

<sup>9</sup>Kim, Young Yun. 1988. *Communication and Cross-cultural Adaptation: An Integrative Theory*. Clevedon, United Kingdom: Multilingual Matters.

acquiring new cultural communication practices and be willing to put aside some of the old ones. This cannot be a theoretical adaptation, but a practical one. The participants need to be immersed in the “host culture”. We achieve this partially by carefully infusing cultural language (even in the Hebrew conversations), having the retreat at a camp and using camp vocabulary, and making the Shabbat services a part of the experience.

This theory can provide a framework that guides the process of achieving that “balance” in the immersion process. Talking through it, being there to identify, warn and walk the participants through the experiences, before they begin their work and during the first stages of it, are the key to successful “culture-crossing”.

The anchors to the concept of a shared goal and ground for success in the collaboration of Israeli teachers and the American Reform educational ventures are derived from references to the history of successes in “the Benderly Boys” and “a Place of Our Own”<sup>10</sup> as well as resources from The Center for Jewish Peoplehood Education.

From the literature I have deduced the following focuses for differences that need to be addresses by this unit:

1. Theology: What are accepted ideas about God, what is expected of the teacher to convey in messages about God.
2. Reform Jewish identification-communal expectations and behaviors.

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<sup>10</sup> Zola, Gary P.; Lorge, Michael M., A Place of Our Own, The rise of Reform Jewish Camping, 2006, The University of Alabama Press, Alabama

3. Cultural similarities and differences in organizational behaviors  
(structure, acceptable paths and language of communication, the characteristics of religious organizations, etc.)
4. Cultural similarities and differences in communications and social cues.

## Intended Audience

The immediate audience is those adults who plan to work in a Reform Congregational education setting. These could include teachers of Hebrew and/or Judaic studies in a traditional type supplementary school, teachers in Jewish day schools, curriculum writers, specialty program directors, youth advisors etc. The secondary audience is the educators who would have input into the content of the training and could participate as presenters and/or as partners in workshops regarding cross-cultural content.

## **Who are the unit facilitators?**

The facilitators of the retreat should be a combination of Israeli educators who successfully integrated and initiated successful programs or generated interest with educational/ organizational theories in the Reform Jewish education field. They would have training session that unpacked their personal experience and helps them identify within it the challenges they met and the abilities and knowledge that were needed in order to achieve success.

### **Mission of Organization:**

The goal of the program is to cater to different organizations that share the need and/or interest.

For this to be relevant to them, their missions should have Jewish educational goals and a commitment Hebrew and /or Israel education. I believe this creates an interest in involving Hebrew teachers and potential Israel educators that are the target audience (as learners) and their supervisors as the secondary audience taking part in part of the program, mentoring and assessment. The Unit will maximize the potential of enhancing Hebrew level education via Hebrew experts and open the door for Israel engagement with practical experiences, life-content and multiple thoughts and ideals that will be properly adjusted to fit the education system and its need as guided by the tools and skills of cultural and content adaptation.

This mission is directly connected to the larger mission of the reform movement:

From the URJ 1995 mission, 1 of the four major goals:

- To be supportive of the State of Israel and the Jewish people wherever they live and foster the development of Liberal Judaism worldwide under the auspices of the World Union for Progressive Judaism.

## Goals, Enduring Understanding and Essential Questions

Over-arching Goal: To successfully integrate and bring added value to the work of Israeli teachers and educators into their American liberal- Jewish organizations.

\*EU: Israeli Jewish Educators will better succeed in their integration into American Liberal Jewish educational institutions through receiving tools to translate their knowledge and unique perspectives and relationships with Hebrew, Judaism and Israel, making them relatable and relevant to their position.

\* The EU is generalized to create a potential for adaptation to other cultural applications in Jewish education (teachers from conservative movement or from the Liberal movement in England or South Africa, or American teacher going to Israel)

Over arching EQ's:

What are cultural differences that affect our immersion in a new workplace?

How would cultural differences affect the position of a teacher/educator?

What are the keys to cross cultural adaptation in relation to an educational setting?

Topical EQ's:

How is my story connected to the American Reform Jewish story?

What can I do to bridge the gaps between cultures?

How will I know when I'm succeeding?

What are my unique gifts and perspectives?

## **Learner outcomes**

After my unit the learners will be writing new curriculums that better fit their learners and organizational mission.

### **\* Know:**

1. Theology: They will know Reform theology, rituals and minhagim in their community/institutions.
2. Reform Jewish identification: knowledge of some of the history of American Jewry and the Reform Movement in particular. The participants will show knowledge of expected participation in the community.
3. Cultural similarities and differences in organizational behaviors: knowledge of the hierarchy, the relationships, the financial structure, lay leadership etc.
4. Cultural similarities and differences in communications and social ques: They will have knowledge and understanding of cultural interpretations of gestures, language and behaviors.

### **\*Do:**

1. Theology: Participants will use terminology of God and Religious thought that is relatable and relevant to their community, and will be able to participate in Reform services.

2.Reform Jewish identification-Participants will teach and participate in writing curricula that identify with and meet the expectations of their supervisors and community in Reform Jewish content and interpretations.

3.Organizational Culture: Participants will know how to direct their communications and navigate through the system with understanding of the organizational needs and foundations.

4.Social Cultural: Participants will identify cultural gaps in language and gestures in interpersonal interactions and be able to adjust their behavior to match their intentions.

**\* Believe/value:**

1. Theology: Value the faith and concepts of God, Prayer and community of the Reform movement.

2. Reform identification: value the historic- religious path that has created the needs and characteristics of the modern American Jew.

3. Organizational Culture: The Participants will be able to reflect on the needs and inner- workings of the organization as a cultural adaptation.

4. Social cultural: Participants will be value the details of communication, oral and physical, as part of their identity and the identity of their host culture.

**\*Belonging:**

1. The participants will feel they belong in conversations of Liberal Jewish theologies.

2. The Participants will feel that they belong in the Reform Jewish Organization in which they work and to the community they serve.

## Evidence for Learning

1. The participants will actively use terminologies about God, prayer, faith and community according to curricula and published works relating to Reform and liberal American Judaism in their group work, presentations and reflections on their work.
2. The participants will need to display knowledge of milestones, key issues and important characters for American Liberal Judaism.
3. The participants will be taking part in comparison and contrast of American Jewish and Israeli Jewish societies and will show the recognition of the similarities and differences in organizations and interpersonal behaviors.
4. In a role-play scenario, the participants will be able to identify a gap in cultural expectation and/ or behavior and offer a proper solution for the dilemma.

## **Suggested tools to collect evidence of understanding**

One tool of the evidence for learning will be a questionnaire, created by the learners before they begin their work, with cultural adaptive questions about the program and the expectations of their work environment. This tool will be a collaborative process created with the supervisors of the participants and will include a process for finding evidence of each of the targets of learning through questionnaires, observations, recordings and briefings of certain programs. Another tool, as the learners begin to work and join monthly meetings, they will present a case study in which a cultural dilemma/ situation rose and they analyze their thoughts, feelings and actions.

A process engaging the learners in determining evidence:

The process of creating the questionnaire will be begin with learner group, continue with experienced mentors and end with the immediate supervisor. This should bring the desired result of a useful questionnaire that is carefully worded and helps set up the learner for more success and build relationships with people in the organization.

The case study will help each learner share, vent, reflect and help others by engaging them in the conversation of the specifics of the organization and situation. This will strengthen their sense of belonging and giving/receiving support, as well as help the group grow through real life errors and successes.

## 8 Lesson outline:

### In the retreat:

1. Introduction- cultural analysis- starting the conversation, realizing the gaps (full lesson)
2. Retrospective- diving into our personal Jewish past- what is my Jewish story?  
What is my unique perspective? What is the cultural language for me to explain that to others?
3. Learning about the American Jewish and specifically the Reform Jewish community- what is our “host culture”? What is the story of Judaism in America? (Full lesson)
4. Bridging the gap and finding meaning in the cross-cultural experience- What do I bring in that isn’t already there? Where are the boundaries of where my differences have a place within the system and when do they not tell the story that is relevant to my organization?
5. Shabbat experience – Tefillah and discussion. Embracing the questions, confusion, tension and beauty in experiencing a new religious culture.
6. Israel within the Reform movement- trends, disagreements, expressions and actions.
7. Working with your supervisor- creating a meaningful and useful tool for growth through supervision and feedback.

### Post retreat

8. Monthly meetings- sharing, analyzing, teaching and learning. Reflections protocols and enrichments. Enrichment topics: Feminism, Ritual, Intermarriage, circumcision, confirmation, conversion, religious school and camp, politics in America and Jewish-American world. (1 full lesson example).

## Model lesson 1- during camp retreat

Core concept: There are inherent differences in how we perceive Jewish life and our connection to it that are inherently cultural. Recognizing that and starting a conversation can prepare Israeli educators to work in the field of Jewish Education in Reform communities.

00:00-00:05 -Set induction:

Poem- Efraim Kishon- “Eizo Medina”<sup>11</sup> – “What a Country”

Did any of the phrases speak to you? How does it make you feel reading this from the perspective of a “non- resident” of Israel? How does our background affect our story?

00:05-00:35- Visual graphs:

Preparation: pre-collect answers from the learner’s supervisors for themselves and their guess for their learners. Prepare graphs to represent their answers.

There are piles of paper squares in 8 different colors. Each color represents a part of Jewish identity. Please pick the three that are most important to you in YOUR Jewish identity.

1. Hebrew
2. Israel
3. Shared History

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<sup>11</sup> Appendix E- Handout for model lesson 1

4. Jewish Education
5. Religion
6. Culture
7. Family
8. Camp/youth group/informal Jewish programs

Once you're done picking your 3, please try to guess what would be the three that your learners would pick.

Go around and share your answers and the answer you picked for your learners and why?

Note the similarities and differences, what do you think creates those differences?

Create 2 graphs out of the colored squares- one for the group's answers for their own identity and one for their learners.

00:35-00:50 - Share with the group the pre-collected answers from their supervisors. In what ways are we similar or different in our own emphases of Jewish identity, and in our perception of the learners?

Discuss thoughts, interpretations, possible effects and challenges.

00:50-01:00- take-away

What did you learn? How is this knowledge relevant to your work?

## Model lesson 2-During camp retreat

Core concept: The historic path is a gateway to relating to the culture and when referenced against historical Israeli Zionist/Religious key moments it is more understandable.

00:00-00:05: Set induction

The participants will get a piece of paper and writing utensil and will be asked to write the 5 most important moments in Jewish history.

In Sharing the answers they will be encouraged to think first on how these moments shaped their life and then how their answers are influenced by culture. How many of them wrote biblical moments in their answers? How many of those moment are not a part of the story of Jews of different cultures? Why, then, is the particular key moment in the history of a culture so meaningful in shaping their identity?

00:05-00:30: getting to know key players.

The group will be given quotes relating to Jewish life and culture from Jewish religious leaders, political leaders and philosophers. The names will not be on the quote. The four walls in the room will be marked as places- Europe, Middle-East (not including Israel), Africa, America, Israel.

They will be asked to place the quote in the location they believe, or know, it came from and to create a timeline on each wall- when the quote was said.

Once quotes are up- the participants share why they placed the quote at a certain place and time

Examples of quotes:

- “Judaism is not complete without Christianity and without Judaism, Christianity would not exist”. Benjamin Disraeli (December 21, 1804 - April 19, 1881, England)
- “I do not know how to teach philosophy without becoming a disturber of established religion”. Baruch Spinoza
- : "When you returned you defiled my land and made my heritage an abomination" (Jeremiah 2:7).
- “Religious nationalism is to religion what national socialism is to socialism”. Yeshayahu Leibowitz

[Other authors to be quoted (Rozensweig, Buber, Soloveichick, Freud, Herzl, Achad ha'am-Asher Ginzburg, Moses Mendelssohn, Kaplan, Ovadia Yosef, Maimonides, Holdheim, Abraham Geiger, Zecharia Frankel, Heschel, Yisrael Meir Lau, Kalisher, Borowitz, Marcia Falk, Rachel Adler...)]

00:25- 00:50: After the quote exercise- the participants will be given the names and some background on those quoted and the context in which they lived. They will then be asked to focus on quotes relating to the beginning of modern/ liberal/ cultural Jewish life and attempt to re- capture the story and bring up the cultural and religious dilemmas they find in the story. They will be given a copy of “Reform Judaism through the decades” created by the URJ.

00:50- 01: 30- Guest lecturer

A speaker, who will give the background, context, highlights and major dilemmas of the American Reform movement.

01:30- 01:35- Siyyum

Each person will share one piece of the Reform Jewish story they personally connect and/ or relate to.

## Model Lesson 3- Mifgash- a model for one of the monthly gatherings

Core concept: Group workshop analysis of dilemmas, challenges and successes of recent situations where culture and/or Theological gaps were evident.

00:00-00:10- welcome and check in- round of “highs and lows”.

00:10-01:00- Group feedback protocol (up to 5 participants in a group):

The process will consist of 6 stages:

1. Individual time for articulating in writing a scenario that was challenging culturally or theologically in the workspace and the way it was handled by the participant.
2. Time for each participant to share the story and explain his/her choices
3. A round of clarification questions
4. Time for feedback and thoughts from each of the group members
5. Response from the participant to the group
6. Individual time to journal the experience- write takeaways from their own story and feedback and from others' stories.

01:00-01:10- Break

01:10-01:55- Enrichment: the conversation about Intermarriage in the Reform movement

Text study: Moses and Tziporah<sup>12</sup>,

Participants will read the biblical text from Exodus referring to Moses's marriage to a non- Hebrew women, in addition they will read the article from Interfaith

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<sup>12</sup> Appendix F- Handout for model lesson 3

Family website “For Officiating at Intermarriages: The Voice of Zipporah” by Stephen Kahn<sup>13</sup> and an article from the Jewish Daily Forward: “Rabbis Shift To Say 'I Do' to Intermarriage, No Regrets for Those Who Agree To Officiate at Weddings” By Nathan Guttman<sup>14</sup>.

The participants will have a conversation on their understanding of the dilemma, the ways the Reform movement has addressed them, and their own thoughts and feelings about this issue through the lenses of the culture they grew up in and the culture they are a part of today.

01:55- 02:00- Siyyum-appreciation for things learned and farewell.

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<sup>13</sup> Kahn, Stephen; For Officiating at Intermarriages: The Voice of Zipporah, Interfaith Family, Supporting Interfaith Families Exploring Jewish Life, 2006  
[http://www.interfaithfamily.com/news\\_and\\_opinion/synagogues\\_and\\_the\\_jewish\\_community/For\\_Officiating\\_at\\_Intermarriages\\_The\\_Voice\\_of\\_Zipporah.shtml](http://www.interfaithfamily.com/news_and_opinion/synagogues_and_the_jewish_community/For_Officiating_at_Intermarriages_The_Voice_of_Zipporah.shtml) Aug, 17, 2006

<sup>14</sup> Guttman, Nathan; “Rabbis Shift To Say 'I Do' to Intermarriage, No Regrets for Those Who Agree To Officiate at Weddings”, The Daily Jewish Forward, 2014  
<http://forward.com/articles/191983/rabbis-shift-to-say-i-do-to-intermarriage/?p=all> Feb, 7, 2014

## Annotated Resources for facilitators:

- Hofstede Geert, *Culture's Consequences, comparing values, Behaviors, institutions, and Organizations Across Nations*, Sage Publications, 2001

Hofstede, a Dutch social psychologist, is a researcher in the fields of organizational studies and more concretely organizational culture, also cultural economics and management. This is his most notable work in which he introduces the cultural dimensions theory, which consist of five dimensions that aim to cover what “culture” is composed of- 5 basic “problems” that every society deals. The cultural gaps lay in the way different cultures cope and solve these “problems”. These dimension present the cultural mental programing that people carry with them. Understanding the difference in the coping tools and solutions of two cultures is critical to any attempt to cross them or bridge between them.

- Michael A. Meyer, *What a difference a century makes; a- 100-year retrospective on the tragedies, triumphs, and challenges of the Jewish people*, Reform Judaism publication, winter 1999

This article provides the reader with a thorough guide of the milestones, key personalities and controversies of the Reform movement in context of the events surrounding it. It briefly summarizes each decade in a few paragraphs and several pictures. This article is a “go-to” reference for terminology and a background for understanding of the developing story of the movement leading

to the year 2000.

- Rosner, Shmuel; *Shtetl, Bagel, Baseball*, 2005 Keter-Books Ltd, Jerusalem.  
Israel.

Rosner gives Israeli readers a chance to uncover the “2000” year old story of a “parallel” Jewish community. He explains aspect of the American Jewish culture that separated from the Zionist, European and Israeli narrative. Through his focus of different cultural phenomena, he attempts to explain some of the tensions of today such as the Israeli “fear” of the vanishing Jewish community in America, or the feeling that American Jews enjoy visiting Israel, perhaps, but don’t feel obliged to support or even remain connected to it.

## Other recommended Resources facilitators:

- Guttman, Nathan; *"Rabbis Shift To Say 'I Do' to Intermarriage, No Regrets for Those Who Agree To Officiate at Weddings"*, The Daily Jewish Forward, 2014  
<http://forward.com/articles/191983/rabbis-shift-to-say-i-do-to-intermarriage/?p=all> Feb, 7, 2014
- Kahn, Stephen; *"For Officiating at Intermarriages: The Voice of Zipporah"*, Interfaith Family, Supporting Interfaith Families Exploring Jewish Life, 2006,  
[http://www.interfaithfamily.com/news\\_and\\_opinion/synagogues\\_and\\_the\\_jewish\\_community/For\\_Officiating\\_at\\_Intermarriages\\_The\\_Voice\\_of\\_Zipporah.shtml](http://www.interfaithfamily.com/news_and_opinion/synagogues_and_the_jewish_community/For_Officiating_at_Intermarriages_The_Voice_of_Zipporah.shtml) Aug, 17, 2006
- Kim, Young Yun. 1988. *Communication and Cross-cultural Adaptation: An Integrative Theory*. Clevedon, United Kingdom: Multilingual Matters.
- Kishon Ephraim, *So Sorry We Won*, Maariv publishing , 1967, Tel Aviv
- Kolatch, Alfred J. *Great Jewish Quotations: By Jews and About Jews*, Jonathan David Publishers 1996
- Krasner, J.B., *The Benderly Boys & American Jewish Education*, Brandeis University Press, Waltham , 2011, MA, USA
- Shahrar, L. and Kurz, D., *Border Crossings, American Interactions with Israelis*, Intercultural press, INC. 1995, Maine, USA

## Annotated Bibliography

- Kim, Young Yun. 1988. *Communication and Cross-cultural Adaptation: An Integrative Theory*. Clevedon, United Kingdom: Multilingual Matters.

In this somewhat controversial theory, Kim presents an idea that Cross-Cultural adaptation has a direct path to assimilation as the natural inclination and instinct of the “newcomer” is to become like their “host”. Kim claims that the way to adapt successfully is to put aside old practices and acquire new ones. The points Kim makes about the human tendency to struggle for internal equilibrium directs the potential adapter to test their behaviors in the cultural situations, recognize the imbalances and set up a system to overcome it. Kim also point out that successes in adaptation can be based either entirely on the personality, openness, strength, positivity and intelligence of the new comer or on the personality, attentiveness, understanding and receptiveness of the host and the environment. Kim believes most successful adaptations are balanced between those.

- Krasner, J.B., *The Benderly Boys & American Jewish Education*, Brandeis University Press, Waltham , 2011, MA, USA

Through the story of Samson Benderly and his work to shape Jewish education in America, Krasner builds a story of the Jewish immigrants, their dilemmas, their challenges, the opportunities for recreating and innovating educational organizations. In order to appreciate and understand Jewish education in America today, one must be able to understand the background of

supplementary religious school, JCC's, camps, and the different content that went in and out of their Curricula over the years.

- Shahaar, Lucy and Kurz, David, *Border Crossings, American Interactions with Israelis*

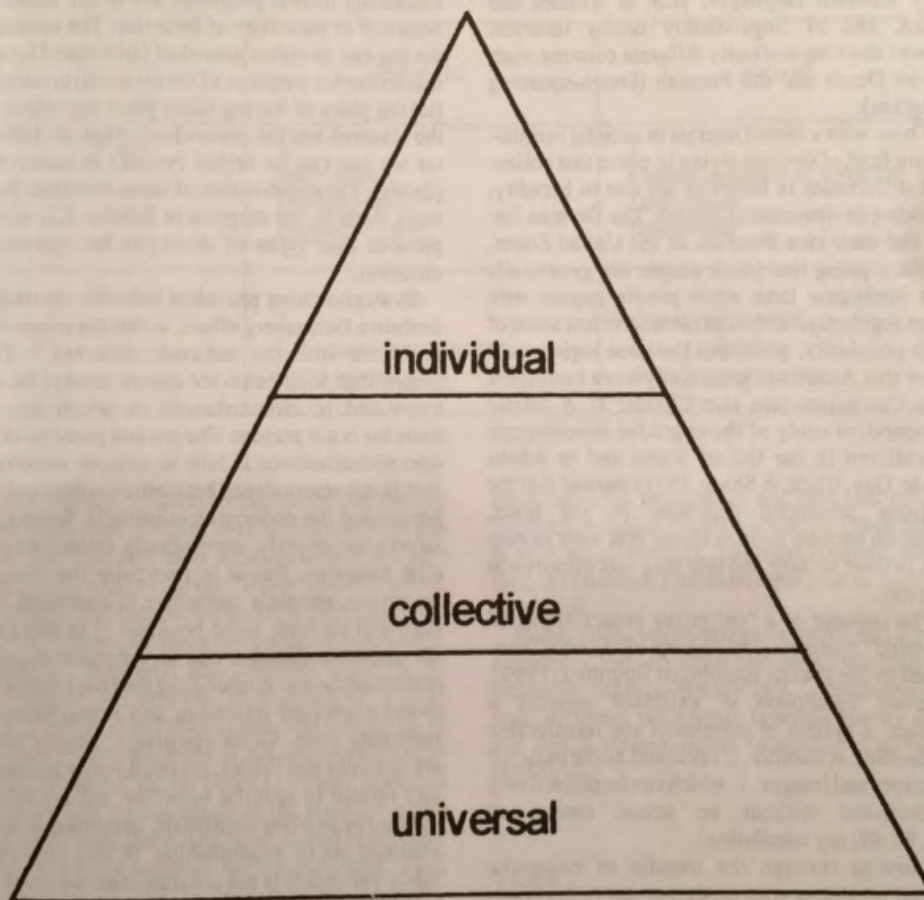
Lucy and David are both Americans that have lived in Israel for over twenty years and feel they are examples of well-adapted newcomers in the Israeli culture. They share their challenges in identifying similarities and differences between American and Israeli culture in environments that appear the same “on paper” such as shopping mall, International organizations, and basic interpersonal interactions. They try to point at some of the dissonance that is created in the clashing of European and middle eastern cultures, as well as attempt to create some sort of behavioral dictionary of some of the elements of how Israelis see themselves and how Americans may interpret that and vice versa.

## Appendix A: Additional Literature Review and Works Cited

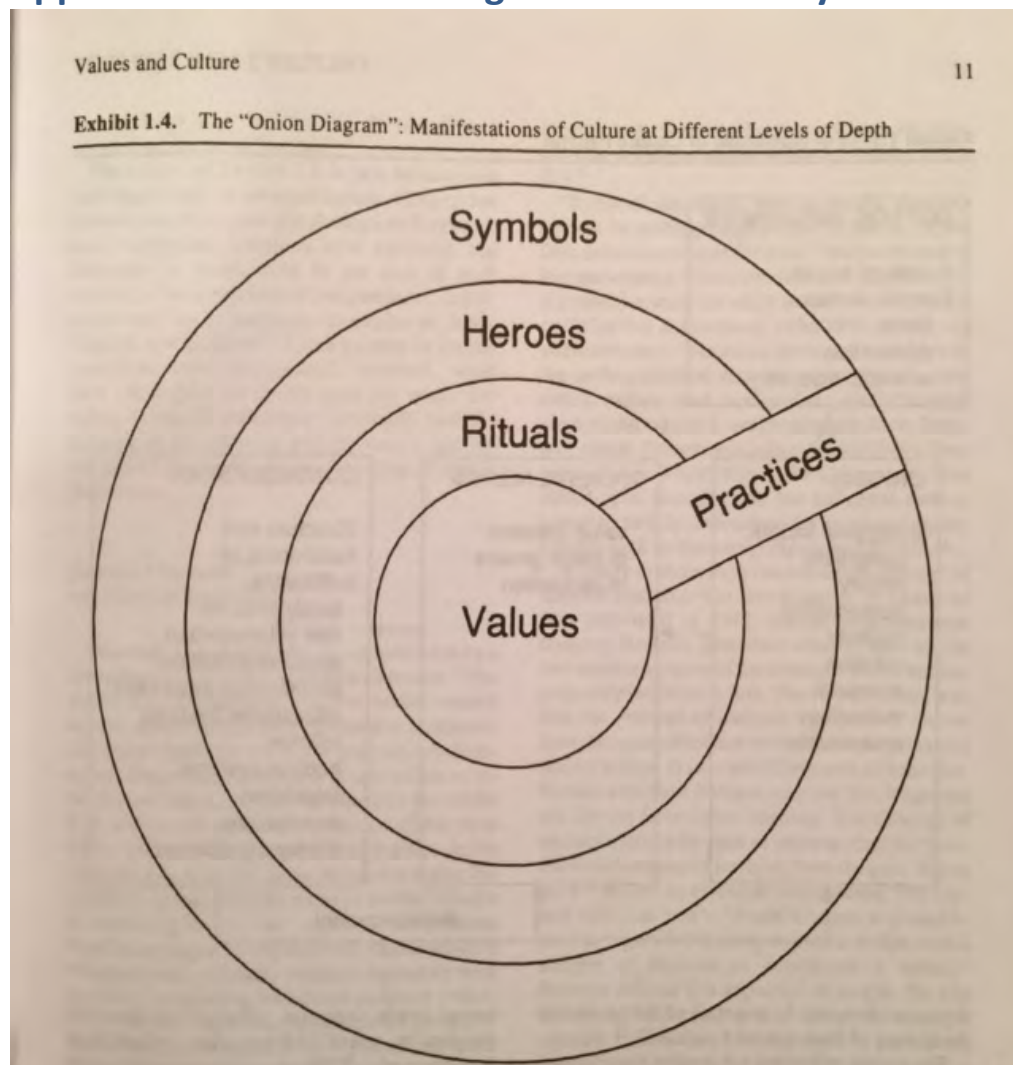
- “A Hebrew- English Bible, According to Masoretic Text and the JPS 1917 edition”, Mechon Mamare, 2005, <http://www.mechon-mamre.org/p/pt/pt0.htm>
- Alter, Robert, “*The Five Books of Moses, a Translation with Commentary*”, Norton Paperback, 2008, NY, USA
- David, Joseph E.; *The State of Israel: Between Judaism and Democracy*, Ahva Cooperative Printing Press, Ltd. 2003 The Israel Democracy Institute, Jerusalem
- Dershowitz, Alan M.; *The Vanishing American Jew, In Search of Jewish Identity for the Next Century*, Touchstone publication, 1998
- Kaufman, David; *Shul with a Pool, The “Synagogue-Center” in American Jewish History*, Brandeis University Press, 1999
- Lorge, M.M. and Zola G.P., *A Place of Our Own, the Rise of Reform Jewish Camping*

**Exhibit 1.1. Three Levels of Human Mental Programming**

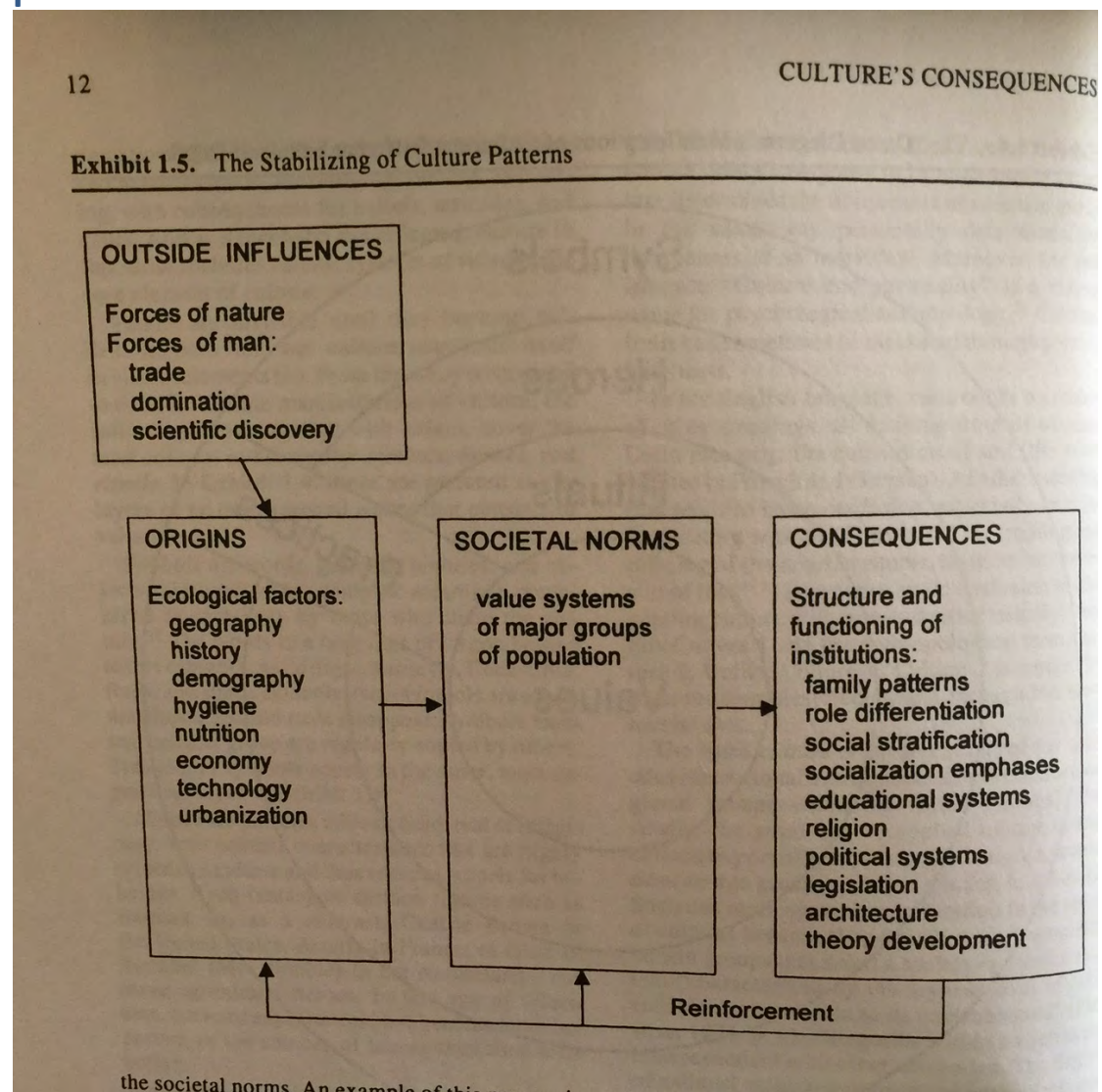
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## Appendix C- Hofstede's diagram of Cultural layers



## Appendix D- Hofstede's chart: The stabilizing of culture patterns



## Appendix E- Handout for Lesson 1

### איזו מדינה / אפרים קישון

זוהי המדינה היחידה שבה 61 אחוז מהציבור תומך בניוד רצועת האלכסון, אבל רק 12 אחוז מהם יודעים מה זה בעצם.

זוהי המדינה היחידה שבה את החינוך העצמאי משלמת המדינה, אבל את החינוך חנם משלמים ההורים.

זוהי המדינה היחידה שבה המובטלים שובתים.

זוהי המדינה היחידה שבה כביש חוצה נגמר לפני החצי, נתב"ג 2000 עוד סגור ב- 2003, יבוא המים מתחיל דווקא בשנה הכי גשומה ופי גלילות מפורק כבר שמונה שנים רצוף, ועדיין קיים.

זוהי המדינה היחידה שבה בני 60 עדיין שונאים את המ"כ מהטירונות.

זוהי המדינה היחידה שבה יש שני שרי אוצר ולשניהם אין גרוש, מקובל בן 101 מקים מפלגה, לראש הממשלה אסור להיות שר בטחון לפי החלטת ועדה ממלכתית, האופוזיציה שכחה להריץ מועמד בעיר הבירה, וחברי הכנסת שבחרו בזכות השתיקה לא סותמים את הפה.

זוהי המדינה היחידה שבה משרד התחבורה הציב בצד את השלט: "כוהנים- סעו בצד שמאל של הכביש", ועכשיו צריך רק לקוות שהכוהנים נוסעים מהר יותר.

זוהי המדינה היחידה שלאמא של הרב"ט יש את הטלפון של המ"מ ושיזהר לו.

זוהי המדינה היחידה שבמועדוני טראנס מוכי אקסטזי הלהיט הוא "פרחים בקנה, בנות בצריח", הזמר שהפרויקט שלו כבש את המצעדים עדיין גר עם ההורים בכפר סבא, לאמן הראפ הכי בוטה קוראים מוקי והקמבק של צביקה פיק נמשך עשר שנים.

זוהי המדינה היחידה שהעלתה לחלל לוויין תקשורת, אבל אף אחד לא נותן לגמור משפט.

זוהי המדינה היחידה שבה התפוצצו כבר טילים מעיראק, קטיושות מלבנון, מתאבדים מעזה ופגזים מסוריה, ועדיין דירת שלושה חדרים עולה יותר מאשר בפאריז.

זוהי המדינה היחידה שבה שואלים כוכבניות פורנו "מה אומרת אמא שלך", שחקני כדורגל באים למגרש עם אבא כדי שהוא יצעק על המאמן, וביום שישי, כשהולכים להורים, כל אחד יושב בדיוק באותו כיסא שבו ישב בגיל חמש.

זוהי המדינה היחידה שבה ארוחה ישראלית מורכבת מסלט ערבי, קבב רומני, פיתה עיראקית וקרם בוואריה (שזה מחוז בגרמניה). אנחנו כנראה אוהבים לאכול אנטישמים.

זוהי המדינה היחידה שבה האיש בחולצה הפתוחה עם הכתם הוא כבוד השר, וזה שלידו עם החליפה והעניבה הוא הנהג שלו.

זוהי המדינה היחידה שבה הביטוי "אני לא הפרעתי לך", משמעו שאני רוצה להפריע לך.

זוהי המדינה היחידה שבה מוסלמים מוכרים מזכרות קדושות לנוצרים, תמורת שטרות שעליהם מודפס פרצופו של הרמב"ם.

זוהי המדינה היחידה שבה בגיל 18 עוזבים את הבית ובגיל 24 עדיין גרים בו.

זוהי המדינה היחידה שבה אנשים שהולכים לתאטרון מקליטים את "משחק החיים".

זוהי המדינה היחידה שבה אנשים שבאים אליך בפעם הראשונה, שואלים אם "אפשר לקחת מהמקרר?"

זוהי המדינה היחידה שבה אף אישה לא מסתדרת עם אמא שלה, אבל בכל זאת מדברת איתה שלוש פעמים ביום, שתיים מהן עליך.

זוהי המדינה היחידה שבה מראים תמונות של הילדים, גם כשהילדים נמצאים (ומתביישים נורא).

זוהי המדינה היחידה שבה אפשר לדעת מה המצב הבטחוני לפי השירים ברדיו.

זוהי המדינה היחידה שבה העשירים הם בשמאל הסוציאליסטי, העניים בימין הקפיטליסטי והמעמד הבינוני משלם הכול.

זוהי המדינה היחידה שבה נהוג להאשים פוליטיקאים בכך שהם רוצים מכונית שוודית משפחתית עם תאוצה של טרקטור.

זוהי המדינה היחידה שבה אין בעיה להשיג תוכנת מחשב להטסת חלליות, אבל צריך לחכות שבוע כדי שיתקנו לך מכונית כביסה. ורק פה, אם כבר מדברים, קיימת יחידת הזמן הקרויה "אני אגיע בין אחת עשרה לשש".

זוהי המדינה היחידה שבה בדייט הראשון שואלים את הבחורה איפה היא שירתה בצבא.

והמדינה היחידה שבה מתברר שהיא היתה יותר קרבית ממך.

זוהי המדינה היחידה שבה בין היום הכי שמח ליום הכי עצוב יש בדיוק שישים שניות.

זוהי המדינה היחידה שבה רוב האנשים אינם מסוגלים להסביר למה הם גרים דווקא בה, אבל יש להם המון סיבות למה אי אפשר לגור במקום אחר.

זוהי המדינה היחידה שבה אם אתה שונא פוליטיקאים, שונא פקידים, שונא את המצב, שונא את המיסים, שונא את איכות השירות ושונא את מזג האוויר, סימן שאתה אוהב אותה.

זוהי המדינה היחידה שיכולתי לחיות בה.

זו המדינה שלי

## Appendix F- handout for model lesson 3

Exodus 22: 15-22

טו וַיִּשְׁמַע פַּרְעֹה אֶת-הַדְּבָר הַזֶּה, וַיִּבְקֹשׁ לַהֲרֹג אֶת-מֹשֶׁה; וַיִּכְרַח מֹשֶׁה מִפְּנֵי פַרְעֹה, וַיָּשָׁב בְּאֶרֶץ-מִדְיָן וַיֵּשֶׁב עַל-הַבְּאֵר.

15 And Pharaoh heard this thing and he sought to kill Moses. But Moses fled from the presence of Pharaoh, and dwelled in the land of Midian; and he sat down by a well.

טז וַיִּלְכְּדוּ מִדְיָן, שִׁבְעַת בָּנוֹת; וַתְּבָאנָה וַתְּדַלְּגָה, וַתַּמְלִאנָה אֶת-הָרֶהֱטִים, לְהִשְׁקוֹת, צֹאן אֲבִיהֶן.

16 And the priest of Midian had seven daughters; and they came and drew water, and filled the troughs to water their father's flock.

יז וַיָּבֹאוּ הָרֹעִים, וַיִּגְרְשׁוּם; וַיָּקָם מֹשֶׁה וַיּוֹשֶׁעַן, וַיִּשְׁק אֶת-צֹאנָם.

17 And the shepherds came and drove them away; but Moses stood up and helped them, and watered their flock.

יח וַתְּבָאנָה, אֶל-רְעוּיָאֵל אֲבִיהֶן; וַיֹּאמֶר, מַדּוּעַ מְהֵרָתָן בָּא הַיּוֹם.

18 And when they came to Reuel their father, he said: 'Why have you hurried back today?'

יט וַתֹּאמְרֶנּוּ--אִישׁ מִצְרִי, הִצִּילֵנוּ מִיַּד הָרֹעִים; וְגַם-דָּלָה דָּלָה לָנוּ, וַיִּשְׁק אֶת-הַצֹּאן.

19 And they said: 'An Egyptian man rescued us from the hands of the shepherds, and moreover he drew water for us, and watered the flock.'

כ וַיֹּאמֶר אֶל-בָּנֹתָיו, וְאִיוֹ; לָמָּה זֶה עֲזַבְתֶּן אֶת-הָאִישׁ, קָרָאן לוֹ וַיֹּאכֵל לֶחֶם.

20 And he said unto his daughters: "And where is he? Why did you leave the man? Call him, that he may eat bread."

כא וַיּוֹאֵל מֹשֶׁה, לְשִׁבְת אֶת-הָאִישׁ; וַיִּתֵּן אֶת-צֹפְרָה בְּתוֹ, לְמֹשֶׁה.

21 And Moses agreed to dwell with the man; and he gave Moses Zipporah his daughter.

כב וַתֵּלֶד בֵּן, וַיִּקְרָא אֶת-שְׁמוֹ גֶרְשֹׁם: כִּי אָמַר--גֵּר הָיִיתִי, בְּאֶרֶץ נִכְרִיָּה. {פ}

22 And she bore a son, and he called his name Gershom; for he said: "A sojourner have I been in a foreign land".