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A NARRATIVE APPROACH TO THE ISRAELI-PALESTINIAN CONFLICT

By

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Curriculum Guide
A Narrative Approach to the Israeli-Palestinian Conflict
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<u>Table of Contents</u>	<u>Page</u>
1. Educational Rationale	1
2. Enduring Understandings	4
3. Letter to the Teacher	6
4. Curricular Units	6
A. Unit One – Introduction	6
i. Lesson One – The Narrative Approach (scripted)	7
ii. Lesson Two – The History of the Conflict	10
B. Unit Two – Israeli Narratives	14
i. Lesson One – Israeli Musicians (scripted)	16
ii. Lesson Two – Israeli Settlers	19
iii. Lesson Three – Secular Israelis	22
iv. Lesson Four – Arab Israeli	24
C. Unit Three – Arab/Palestinian Narratives	26
i. Lesson One – Palestinian Artists (scripted)	28
ii. Lesson Two – Hamas and Fatah	30
iii. Lesson Three – Lebanese Soldiers	33
iv. Lesson Four – Jordanian Diplomat	36
D. Unit Four – American Narratives and the UN Process	38
i. Lesson One – American Comedians (scripted)	40
ii. Lesson Two – The Birthright Experience	43
iii. Lesson Three – American Politics Regarding Israel	46
iv. Lesson Four – American Jewish Israel Politics	48
v. Lesson Five – UN Process in Summation (Memorable Moment)	50
5. Appendices	52
6. Annotated Bibliography	91

Educational Rationale

The Israeli-Palestinian conflict focuses on a specific group of Jews, those living in Israel and how they contend with a subgroup of non-Jews that share the same land. Furthermore, the conflict provides a window into how the rest of the world perceives that relationship thereby influencing worldwide perceptions of Jews. This curriculum guide tackles the Israeli-Palestinian conflict through the differing narratives that various factions present. Students will consider the perspectives of not only Israelis and Palestinians, but also that of other influential parties (including Arab countries, the US, the UN, etc). In order to provide a historical context for the content of the curriculum guide, the Israeli-Palestinian conflict, the guide will offer a brief survey of modern Israeli history.

This curriculum is intended for tenth grade Religious School students. Studying various narratives will offer the students multiple perspectives on the issue, while providing them with insight into how others understand the conflict. According to Barry Chazan, “Narratives are ways of looking at the world, and according to this approach, in ‘education’ we don’t teach facts, knowledge, history or geography but rather diverse versions (narratives) of how facts, history, or geography happen.” This curriculum will not only include diverse narratives from within Israeli and Palestinian society, but also those of the US and other countries who have a stake in the conflict. Chazan adds, “There are diverse narratives about the Zionist movement, the establishment of Israel, and contemporary Israel. The most dramatic conflicting narrative versions are clearly between Israel and her neighbors, but within the Jewish world too there are conflicting narratives... We should be transmitting to [the students] the critical, analytic, and

reflective skills to read, discuss, debate, and consider alternative narratives so that, ultimately, they have the ability to create their own narrative.”¹ Students will have the opportunity to learn conflicting narratives from within the Jewish world as well as those external to the Jewish world.

Ultimately, grappling with issues that face Israel will strengthen students’ relationship with Israel and therefore their Jewish identity. In his article, *Jewish Identity Development: The Israel Dimension*, Leonard Saxe writes, “insights from sociology and social psychology suggest the specific mechanisms by which exposure to Israel can affect Jewish identity, and they tell us that the Israel experience is a powerful tool to turn Judaism from an abstract collection of values into a concrete, salient identity.”²

A genuine relationship with Israel must include a comprehensive understanding of the issues Israel faces. If students and educators ignore the topics they see as problematic, then students will never be able to develop an authentic relationship with Israel. According to Saxe, “First-hand exposure to both the triumphs and challenges of Israel not only corrects mistaken impressions and promotes expertise with respect to Israel, but also encourages more detailed examination of every aspect of one’s prior knowledge. In turn, this heightened scrutiny tends to increase the salience of Israel and Judaism in the construction of one’s personal and social identities.”³ This class will provide the students with a knowledge base that will not only allow them to confront the complexities, but will also provide them with the tools to engage in meaningful discussions of those challenges. Additionally, the study and comprehension of one challenge that Israel faces

¹ Barry Chazan, *The Aleph-Bet of Israel Education* “Lenses & Narratives for Teaching Israel” (Chicago: iCenter, 2011), 2-3.

² Leonard Saxe, *The Aleph-Bet of Israel Education* “Jewish Identity Development: The Israel Dimension” (Chicago: iCenter, 2011) 2.

³ Ibid, 6.

could provide students with the aptitude to learn about and engage with other challenges that confront Israel.

Enduring Understandings

1. The Israeli-Palestinian conflict promotes the ability to understand several different narratives regarding the situation in Israel.
2. Contemporary Israeli politics allows engagement with current events in Israeli society.
3. The Israeli-Palestinian conflict enhances the connection to modern Israeli society.
4. The Israeli-Palestinian conflict increases students' knowledge of the history of the modern state of Israel.
5. Contemporary resources allow learners to think critically about Israel.

To the teacher who uses this curriculum:

Thank you for your decision to use this curriculum. My aim is to give students a broader picture of Israel and a deeper understanding of the conflict. This curriculum is not intended to persuade students to a particular point of view or to turn them into Israel advocates. I wish to provide students with an overview of the issue from the narrative approach to allow them to see the multiplicity of views regarding the conflict.

Additionally, with your help, I believe that by peering through the window of one complexity that Israel faces we will provide students with the tools to learn about other issues in Israel.

You do need much background knowledge regarding the conflict, but you will need to review the lessons and the resources prior to teaching the course. One lesson in each unit is scripted. You can use these scripted lessons as a tool to help you guide the class. Furthermore, I provide you with guiding questions in every lesson to facilitate class discussions. In order to give students time to process the information every lesson has several times built in for the students to go onto the class Wiki and reflect. Please do not overlook this aspect of the course, it will allow the class to process together through keeping a running journal of their thoughts and reactions. Finally, in order to regularly contribute to the wiki as well as access all the course resources, each student will need access to a computer or tablet device; both must have internet access. Not only did I provide all the resources at the end of the curriculum, but also provide links to the websites in every lesson. Thank you again for choosing this curriculum.

Sincerely,

Jessica Lebovits

Unit 1 – Introduction

Unit Overview:

This curriculum is an introduction to the Israeli-Palestinian conflict through the approach of narratives. This unit, which is an introduction unit, will serve to provide a brief history of the conflict as well as an explanation of the narrative approach. The unit contains two lessons, one about the history of the conflict and one about using narratives as an educational approach to teaching. The lesson on narratives will not only demonstrate that various people have differing views, but also that they use a variety of techniques to convey their views.

Unit Enduring Understandings:

1. The Israeli-Palestinian conflict promotes the ability to understand several different narratives regarding the situation in Israel.
2. The history of the conflict will provide insight into the current politics of the conflict.
3. The politics of the conflict can provide a window into the nuances of Israeli society.
4. Multiple narratives steer students to their own narratives

Unit Goals:

The unit is designed...

1. To provide students with a brief background of the creation of the modern state of Israel and the subsequent wars that followed
2. To introduce learners to the historical and political causes of the Israeli-Palestinian conflict.
3. To provide an historical background to the conflict
4. To explore the multi-layered history, perspectives, and approaches to the Israeli-Palestinian conflict
5. To introduce students to the concept of narratives
6. To demonstrate multiple ways people express their narratives

Skills:

Students will be able to...

1. Articulate the narrative approach to learning about a particular issue
2. Explain the historical background that led to the Israeli-Palestinian conflict
3. Understand the origins of current border disputes
4. Demonstrate that one can convey narratives through a variety of methods
5. Explore the historical and social realities that led individuals to their perspectives
6. Engage in an ongoing dialogue with their peers regarding their opinions on the conflict
7. Examine sources critically

Evidence of Understanding:

1. Students will critically analyze news sources
2. Students will post their thoughts and opinions on a shared class wiki
3. Students will engage in an ongoing dialogue with their classmates on the class wiki
4. Students will perform outside research and respond to it on the class wiki with reflection, analysis, response and/or questions

Lesson 1 – The Narrative Approach

Goals:

1. To explore the multi-layered history, perspectives, and approaches to the Israeli-Palestinian conflict
2. To introduce students to the concept of narratives
3. To demonstrate multiple ways people express their narratives
4. To allow students to express their own narratives

Objectives:

1. Demonstrate that one can convey narratives through a variety of methods
2. Explore the historical and social realities that led individuals to their perspectives
3. Engage in an ongoing dialogue with their peers regarding their opinions on the conflict
4. Articulate narratives of their own lives
5. Empathize with the narratives of others
6. Describe multiple methods one can use to transmit a narrative

Materials:

Every student needs access to a computer or tablet, if no other option then smart phones

Access to the Internet

Paper (can be scrap, only need a few sheets)

Core Learning Experiences:

Set induction (10 minutes): Narratives

Have the students write on a small piece of paper one or two words that come to mind when you say Israel. Then ask the students to fold or crumple the paper scraps and throw them into the middle of the classroom. Each student should pick one, then have the students read aloud what the piece they picked up to the rest of the class.

Activity 1 (10 minutes): Reaction

Students will create a wiki profile and sign on to the class wiki. (5 minutes).

Every student will go on to the class wiki and post a few initial reactions (2-3 sentences) to what they and their classmates wrote on the pieces of paper. Were there any surprises/repeats? Why did they write what they wrote (don't have to share, can keep what they wrote private)?

Activity 2 (15 minutes): What is a narrative

Ask the students to define narrative:

- Possible answers:
 - A story
 - The process of telling a story

If they have trouble coming up with a definition, allow them to look up the definition:

- Wikipedia definition: A **narrative** is a constructive format (as a work of speech, writing, song, film, television, video games, photography or theatre) that describes a sequence of non-fictional or fictional events. The word

derives from the Latin verb *narrare*, "to recount", and is related to the adjective *gnarus*, "knowing" or "skilled"

- Dictionary.com definition: 1) A story or account of events, experiences, or the like, whether true or fictitious. 2) A book, literary work, etc., containing such a story.

Ask the following questions to begin a discussion on narratives:

1. What are various ways people express narratives?
 - Possible answers:
 - Through telling stories
 - Through expressive art
 - Through plays or other active expressions
 - Music, art, literature
2. How is a narrative different than a political position?
 - Political position takes a stance and a narrative is a lens of how a person sees the world
 - They may blend, a narrative may have a political stance, but they are not the same
 - A political position is a stance on one issue, a narrative tells your story
 - Politics involve many, narratives pertain to the individual
3. How do you express yourself?
 - Art including; drawing, painting, sculpture, etc
 - Writing including; poetry, short stories, books, journals, etc
 - Facebook or other social networking sites
 - Comedy
 - Telling stories
4. What are some of your own personal narratives?
 - I am an artist, athlete, actress, techy, geek, nerd, computer nerd, and so on (basically how they or other label them)
 - I am a family person, deeply involved in my family life
 - I love playing soccer and have been a part of various soccer teams since I was four
 - I am Jewish and my Judaism has always been a part of my life through school, camp, youth group, confirmation etc.
5. What are ways you can express your own narrative(s)?
 - Art, stories, writing, social network sites/blogs, discussions, music

Activity 3 (25 minutes): Create your own Jewish narrative

Students will create a narrative that expresses their beliefs regarding Judaism, their Jewish practices and/or beliefs, and/or feelings about Judaism or religion in general. Students will write an autobiographical piece that exhibits their personal religious narrative. These autobiographies will be written in as a narrative. They will pick 3 or 4 key moments in their religious lives and string them together through a dialogue description. The narratives may include experiences they had during prayer, Religious School, camp, youth group or other informative experiences. They may also include conversations they had about Judaism, their beliefs, or thoughts about God with friends,

classmates, teachers, parents, or religious leaders. It can also include an articulation of their beliefs about religion, God, or Judaism.

Activity 4 (15 minutes): Reflection

Have each student read through all the posts that their classmates posted. They should each pick 2 or 3 posts to respond to with a short response and/or they can post questions to that person under their post.

Homework:

Students may finish autobiographical pieces at home if they did not complete them in class.

Lesson 2 – The history of the Conflict

Goals:

1. To introduce students to the Israeli-Palestinian conflict
2. To provide students with a brief background of the creation of the modern state of Israel and the subsequent wars that followed
3. To introduce learners to the historical and political causes of the Israeli-Palestinian conflict.
4. To provide a historical background to the conflict
5. To demonstrate that maps are inherently subjective and suggestive

Objectives:

1. Explain the historical background that led to the Israeli-Palestinian conflict
2. Understand the origins of current border disputes
3. Engage in an ongoing discussion with their peers about the conflict
4. Summarize the founding of Israel and subsequent wars
5. Look critically at maps
6. Look critically at a variety of resources

Materials:

Every student needs access to a computer or tablet, if no other option then smart phones

Access to the Internet

A copy of Appendix A for each student

Core Learning Experiences:

Responses to last class: students will review the responses and questions posted below their wiki then write reaction and responses to it.

Activity 1 (15-20 minutes): maps

Show the student three maps (the maps are provided in Appendix A)

3 maps: 1) Israel with areas in green marked as territories in green gained by Israel in 1949 and areas in yellow marked as occupied territory since 1967; 2) Israel with various areas subdivided by color and marked (East Jerusalem and the Golan Heights are marked as part of Israel); 3) map of Israel with no border differentiation

Images: <http://regionalgeography.org/101blog/wp-content/uploads/2009/07/Israel-debM.jpg>
http://www.israel-travel-center.com/app/webroot/img/uploads/israel_map6_552.gif
http://www.google.com/imgres?q=israel+map&um=1&hl=en&client=safari&sa=N&rls=en&biw=1262&bih=587&tbn=isch&tbnid=ZUERS-u_0qVMEM:&imgrefurl=http://www.jewishvirtuallibrary.org/jsource/vie/on_your_own.html&docid=IYmQ2lOTyxMo0M&imgurl=http://www.jewishvirtuallibrary.org/jsource/images/israel_map.jpg&w=367&h=721&ei=Rxl7T92sEMeYiQKIj0m&zoom=1&iact=hc&vpx=384&vpy=161&dur=4649&hovh=315&hovw=160&tx=93&ty=230&sig=114753218858496290837&page=2&tbnh=131&tbnw=67&start=35&ndsp=40&ved=1t:429,r:33,s:35

Show the class these maps on the wiki, if unavailable show them color copies of these maps.

Give them a few minutes to look over all the maps.

Ask the following questions:

1. What are these maps of?
 - Possible answers:
 - Israel
 - The Middle East
 - Israel and it's neighbors
 - Israel and the Palestinian territories
 - Palestine
2. What are the differences between these maps?
 - They have different borders
 - They are from different years
 - Israel and its neighbors dispute the borders
3. Why are these maps not all the same?
 - Different groups (Israel, neighbors of Israel, others) dispute the borders
 - They are maps of different years and the borders changed
 - Not everyone recognizes the changes in the borders
4. How are the borders differentiated?
 - By different colors
5. Which of these maps if any do you identify with?
 - This will depend on the students
6. Which map do you think Israeli settlers would identify with?
 - The map of Israel that doesn't identify any questionable borders

Reaction:

Every student will go on to the class wiki and post a few initial reactions to the map activity (2-3 sentences).

Activity 2 (40 minutes): The Founding of the state

Divide the students into three groups.

Assign each group the one of the following websites (if the link is no longer available you will find the site on the class wiki), have the students look over their websites and create a short 5 minute presentation on the information they found to the rest of using the guiding questions to help them pick out the pertinent information. If the students do not divide evenly into three groups, make group 1 the largest group. (25 minutes)

Group 1:

History of Israel (wikipedia): http://en.wikipedia.org/wiki/History_of_Israel

Guiding questions:

1. When was the modern state of Israel created?
2. What were the different periods of history in Israel, including the major leaders and groups in power?
3. What were the major events that occurred prior to the founding of the state c. 1800-1948?
4. How did the Zionist Movement arise?
5. In your opinion what led to the founding of the state of Israel?

6. Who do you think were the major contributors to this Wikipedia page?

Group 2:

Palestine Facts: <http://www.palestinefacts.org/>

Guiding questions:

1. Go to the section “Early History of Palestine” and click on “What Is the Arab History in Palestine.” Who are “Arabs” and what is their history in the land?
2. Click on “Israel from 1991 through the Present.” There are 7 headings with a list of questions below. Pick 2 questions from the following three sections to read through; the “first intifada,” the PLO, PA and Yasser Arafat, and Israel. What can you tell your classmates about these headings?
3. Who do you think created Palestinefacts?
4. Do you believe this site presented a fair unbiased representation of the facts?

Group 3:

The Modern State of Israel (Essortment): <http://www.essortment.com/history-state-israel-21214.html> & <http://www.essortment.com/modern-state-israel-64246.html> (read both articles)

1. What led to the creation of the modern state of Israel?
2. What happened immediately after the creation of the state?
3. What were the subsequent large events (mainly wars) that occurred following the founding of the state?
4. What can you tell the class about the PLO and neighboring Arab countries?
5. What are settlements?
6. Who do you think created Essortment? Does it have an obvious bias or is it fairly unbiased?

Group presentations of their findings (15 minutes, 5 minutes per group)

Closure (5 minutes):

Have the students go around and each share one thing they learned about Israel or one thing that surprised them.

Activity 3 (15 minutes): Reflection

Give each student a chance to read their own post from the beginning of the class and give them a few minutes to add or change anything in their own post.

Next have each student read through all the posts that their classmates posted. They should each pick 2 or 3 posts to respond to with a short response and/or they can post questions to that person under their post.

Homework:

Have the students search the keywords “Israel” and “Palestine” on an online search engine and spend a few minutes looking through the sites that come up. Have them look at these sites ‘critically’ in order to identify the sources for these sites. Explain to the students that looking at a source critically means that they are not only looking at the information, but also looking at the source. The students should look for possible biases

that exist in the sites. They should write a few thoughts (2-3 sentences or bullet points) on the class wiki in reaction to what they saw.

Unit Two – Israeli Narratives

Unit Overview:

This unit will explore the Israeli-Palestinian conflict through the use of narratives. This unit explores four different Israeli narratives including that of Israeli musicians, settlers, secular Israelis and an Arab Israeli. The students will approach the material through the perspectives of these individuals. They will also keep a class wiki which will not only allow them to keep an ongoing journal to records their views, thoughts, questions, reflections, but will also allow them to engage in a continual dialogue with their classmates.

Unit Enduring Understandings:

1. The Israeli-Palestinian conflict promotes the ability to understand several different narratives regarding the situation in Israel.
2. Varied Israeli narratives uncover the complexity of Israeli society.
3. The politics of the conflict may provide a window into the nuances of Israeli society.
4. Multiple narratives steer students to their own narratives.

Unit Goals:

This unit is designed...

1. To introduce students to the multiple narratives
2. To introduce students to the complexities of the Israeli-Palestinian conflict allowing them to think critically about the issues
3. To explore the multi layered history, perspectives, and approaches to the Israeli-Palestinian conflict
4. To explore the various ways Israelis engage in activism as a form of political or social expression
5. To look at individual Israeli stories as a window into various perspectives
6. To give students the ability to look at various sources critically
7. To demonstrate multiple ways people express their narratives

Skills:

Students will be able to...

1. Discuss the differences and similarities between the various narratives
2. Explore the historical and social realities that led individual Israelis to their perspectives
3. Engage in an ongoing dialogue with their peers regarding their opinions on the conflict
4. Look at various sources critically
5. Identify the origins of sources and locate the possible biases in those sources

Evidence of Learning:

1. Students will critically analyze news sources
2. Students will post their thoughts and opinions on a shared class wiki
3. Students will engage in an ongoing dialogue with their classmates on the class wiki

4. Students will perform outside research and respond to it on the class wiki with reflection, analysis, response and/or questions

Lesson One – Israeli Musicians

Goals:

1. To introduce students to the musical expression of narratives
2. To display music as a source of social and political expression
3. To see new expressions of personal narratives
4. To foster social awareness through expressive art

Objectives:

1. Listen to music with critical ears
2. Convey their views and understandings through artistic expression
3. Understand that people express themselves through numerous manifestations

Materials:

Every student needs access to a computer or tablet, if no other option then smart phones

Access to the Internet

A copy of Appendix B for each student

Core Learning Experiences:

Responses to last class: (5 minutes)

Have students read their wiki posts from last session and the questions or responses posted below. Write responses with any new insights or thoughts.

Set Induction: (15 minutes)

Play the *Jewish-Arab Song for Peace* (either a recording or the [youtube link](#)) (4:11 minutes), *Numbers* by Hadag Nachash (click [link](#)) (4:25 minutes), (4:28 minutes), and *Jerusalem of Gold* by Naomi Shemer.

Reaction

Every student will go on to the class wiki and post a few initial reactions (2-3 sentences) to the video clips/songs. They can write about if any of the songs resonated with them, if they have heard any of the songs before, what they think the songs meant or how they feel about them.

Activity 2: (30 minutes)

Hand out copies of **Appendix B**, which contains the lyrics in English as well as the transliterated Hebrew and Arabic lyrics for *The Jewish-Arab Song for Peace*, *Numbers*, and *Jerusalem of Gold*

Have the students read the lyrics out loud or independently.

Guiding Questions:

1. What is your initial reaction to reading the lyrics of these songs?
 - Possible answers:
 - I liked them/don't like them
 - They were interesting
 - I am surprised that Israeli musicians sing about these topics
 - I am happy that Israelis and Arabs got together to do a song for peace
 - I never thought about music as a place to display a narrative

- I think music is a great place to express narratives and opinions
 - In the *Numbers* song it was cool how they used bumper stickers to show multiple narratives
2. Does reading the lyrics give you a different reaction than listening to the songs or watching the music videos?
 - I thought that the *Numbers* song music video was interesting because it allowed me to see depictions or “characterizations” of different people
 - I’ve heard *Jerusalem of Gold* before, but I never thought about the lyrics
 3. Which song speaks to you if any and why?
 - *Jerusalem of Gold* because that is how I feel about Israel
 - *Numbers* because I liked the song, it was really modern, the other two felt a little cheesy
 - *The Jewish-Arab Song for Peace* because they are using music to make peace
 4. Do these songs offer particular views on the conflict?
 - Yes, they offers views for peace
 - No, 2 of the songs have nothing to do with the conflict
 - Yes, *Numbers* shows a lot of different people who may have a stake in the conflict
 - I am not sure that *Jerusalem of Gold* has anything to do with the conflict, except that it expresses why Jerusalem is so significant to the Jewish people
 5. Some people play the song *Jerusalem of Gold* as a claim to the land; do you think this is an appropriate reading and use of this song? Do you think this is the intention of the song?
 - No, I think the song is just an expression of the love for Jerusalem, not a claim to the land
 - Yes, I think it can show a claim to the land, after all it shows why many believe they have a claim to the land
 6. *Jewish-Arab Song for Peace* has Israeli and Arab/Palestinian musicians; what is your reaction to this song? Do you think such a peace is possible? Do you think this song can inspire people to make peace?
 - I think its great that Jewish Israelis and Palestinians got together to make this song, it shows that peace is possible
 - I didn’t like this song, it was really over the top and I think unrealistic, I don’t think it would inspire people to anything, is it even a popular song?
 7. Hadag Nachash is a famous modern Israeli band; does this song speak to you? Do you think Jews are obsessed with numbers? Do you think this is a political song? What political views if any does this song portray?
 - I’ve heard this band before, I really like them
 - I think they can inspire social action through music
 - Jews are totally obsessed with numbers, we’re always talking about 7, or 4 in Passover, or 12 comes up a lot, 40 days and nights; 6 million Jews and so on
 - I think this group is probably politically liberal because liberals usually press social and political issues through music and art

Activity 3: Project (25 minutes)

Explain to students that they will create an ongoing original project in this class. They will be given class time at various points throughout the semester to work on it, but may also work on it at home if they want (they do not need to). Each time they work on it they may add to it, change it, create independent works along the way, or a cohesive project. At the end of the semester they will present their projects to the entire class.

Instructions for students:

Create an original piece that reflects your thoughts on the conflict so far, if you are confused, unsure, feel like you need to know more, or confident in your position your product can and should reflect this. Students should work independently. Projects can include a song, rap or poem, an artistic piece (drawing, sculpture, collage, etc using materials available to them), an online video blog, PowerPoint, a play, article, music video, or any combination of the above. They may also come up with an original idea to be approved by the teacher.

Activity 4 (15 minutes): Reflection

Give each student a chance to read their own post from the beginning of the class and give them a few minutes to add or change anything in their own post.

Next have each student read through all the posts that their classmates posted. They should each pick 2 or 3 posts to respond to with a short response and/or they can post questions to that person under their post.

Homework:

Have the students search for an Israeli song that has lyrics that speak to them. Then they should write a few sentences on the class wiki in which they describe what in the song grabbed their attention.

Lesson Two – An Israeli Settler

Goals:

1. To introduce students to an Israeli settler narrative
2. To explore the background that brought this Israeli to his current position
3. To understand the position of the Israeli Settler

Objectives:

1. Explain what led this Israeli to his current position
2. Explore the social context in which this Israeli lives
3. Look critically at the materials the class is using
4. Identify the sources of the materials they use in order to identify any bias
5. Process complex ideas and feeling
6. Analyze the narrative of these settlers
7. Compare various conflicting sources of information

Materials:

Every student needs access to a computer or tablet, if no other option then smart phones

Access to the Internet

A copy of Appendix C for each student

Core Learning Experiences: (5 minutes)

Responses to last class: students will review the responses and questions posted below their wiki then write reaction and responses to it.

Set Induction (10 Minutes): Good and Brave People

Show Youtube Clip (5 minutes)

<http://www.youtube.com/watch?v=E8FMeVFfa57Q&feature=endscreen>

Ask the students the following questions:

1. What are your initial reactions to this video?
2. What do you think was happening in this situation?
3. Do you think the police/army officials acted inappropriately? Why or why not?
4. How do you feel about the family whose home was destroyed?

Reaction:

Every student will go on to the class wiki and post a few initial reactions (2-3 sentences) to the video clip and the discussion that followed.

Activity 2 (15 minutes)

Read A Brief History of K'far Darom (8 minutes) ***Appendix C**

Ask students the following questions: (7 minutes)

1. What is K'far Darom?
2. Where is K'far Darom?
3. Who do you think wrote this article?
4. Does this portray a balanced view of this place? Why or why not?

Activity 3 (40 minutes)

Divide the students into 3 groups. Assign each group to look through the following websites for 10 minutes.

<http://www.zbigniewkosc.nl/Occupied%20territories/>

1. Ask the students to read the page, and flip through the pictures as well as the site
2. What do you think is the point of view of this person? (Settler, Palestinian, other)
3. Who is the source for this site?
4. Does knowing who contributed to this site inform your view of this web page?

http://en.wikipedia.org/wiki/Kfar_Darom

1. Do you feel that this article contains any biases?
2. Does anything in this page lead you to believe that someone of a particular faction wrote this?
3. Go to the bottom of the page, what are the references?
4. Does knowing the references change your thoughts on this page in any way?

<http://english.katif.net/index.php>

1. Who do you think created this site?
2. What do you think about this site? Is it well put together? Do they provide useful information? Would you advise others to go to this site to access information about Settlements?
3. Is it clear from this site that this is a settlement community?
4. Does knowing that this is a website created by a settlement community change your opinion on the site?

Students in their groups meet (20 minutes)

Have students discuss the webpage they looked at and compile a list of things they thought was most interesting about it.

Each group will share their compilations (10 minutes, approximately 3 minutes per group)

Class Discussion: (10 minutes)

Ask the students to share their thoughts on the experience of looking at these different sites.

Guiding questions:

1. What did you think about the site you looked at?
2. What is your impression of the other sites?
3. Did you feel that there were biases in these sites? Why or why not?
4. Was it easy to see the biases if they existed?
5. Does knowing who contributed to the site change the way you looked at or thought about the site?

Activity 4 (15 minutes): Reflection

Give each student a chance to read their own post from the beginning of the class and give them a few minutes to add or change anything in their own post.

Next have each student read through all the posts that their classmates posted. They should each pick 2 or 3 posts to respond to with a short response and/or they can post questions to that person under their post.

Homework:

Ask the students to look for a video, song, piece of artwork, blog, article, editorial, or another creative idea from an Israeli settler. Then write a two to three sentence response, reflection, or questions that arose on the class wiki.

Lesson Three – Secular Israeli

Goals:

1. To introduce students to a Secular Israeli narrative
2. To explore the background that brought this Israeli to his/her current position
3. To understand the position of the Secular Israeli
4. To Introduce students to people living in Israel

Objectives:

1. Explain what led this Israeli to his current position
2. Explore the social context in which this Israeli lives
3. Look critically at sources
4. Articulate multiple views of Israeli citizens

Materials:

Every student needs access to a computer or tablet, if no other option then smart phones

Access to the Internet

Appendix D

Core Learning Experiences:

Responses to last class: (5 minutes)

Have students read their wiki posts from last session and the questions or responses posted below. Write responses with any new insights or thoughts.

Set Induction: (5 minutes)

Ask the students: what does secular Israeli mean? Who are secular Israelis? Are they Jewish?

Have the students each go around and give a brief answer to one of the questions above.

Activity 1: (30-45 minutes) Text Study

Read the following 2 articles with the class found in appendix D:

<http://www.haaretz.com/print-edition/opinion/god-s-promise-of-land-to-jews-has-deep-pull-on-secular-israelis-1.3294>

<http://www.spiegel.de/international/0,1518,469996,00.html>

Guiding Questions:

1. What is the difference between a religious and secular state?
2. Does it matter if Israel is a secular or religious state?
3. What do you think the opinions of secular Israelis are on the Israeli-Palestinian conflict?
4. What claims do secular Israelis have to the land? Do you think they still use a religious or biblical argument? If not, what arguments do they make?
5. Do you think secular Israelis tend to be more 'liberal' than religious Israelis? Why or why not?
6. Do you think most American Jews would consider 'secular' Israelis secular or would they still define them as Jewish and therefore 'religious'?

Closure: (5 minutes)

Have each student share one thing they learned from class and one question they have.

Activity 2 (15 minutes): Reflection

Give each student a chance to read their own post from the beginning of the class and give them a few minutes to add or change anything in their own post.

Next have each student read through all the posts that their classmates posted. They should each pick 2 or 3 posts to respond to with a short response and/or they can post questions to that person under their post.

Homework:

Ask the students to think about Israelis they have met in the past (religious school teachers, camp counselors, friends parents, etc). How would they define themselves? Do they consider themselves secular or religious? If they have access to any Israelis, ask them if they would consider themselves secular or religious or something else and what that means to them. Have the students write a two to three sentence response, reflection, or questions that arose on the class wiki.

Lesson Four – Arab Israelis

Goals:

1. To introduce students to an Arab Israeli narrative
2. To explore the background that brought this Israeli to his/her current position
3. To understand the position of this Arab Israeli
4. To deepen the knowledge that students have of the Arab-Israeli population in Israel
5. To allow students to develop their own impression of a contemporary of themselves living in Israel
6. To Introduce students to people living in Israel

Objectives:

1. Explain what led this Israeli to his/her current position
2. Explore the social context in which this Israeli lives
3. Look critically at sources
4. Articulate multiple views of Israeli citizens

Materials:

Every student needs access to a computer or tablet, if no other option then smart phones
Access to the Internet

Core Learning Experiences:

Responses to last class: (5 minutes)

Have students read their wiki posts from last session and the questions or responses posted below. Write responses with any new insights or thoughts.

Set Induction: (5 minutes)

Write on the board the following names of “peoples/identities”: Arab, Israeli, and Israeli Arab.

Ask the students the following questions:

1. Who do these names refer to?
2. What would be the identity of these people?
3. Can people have overlapping identities?

Reaction:

Have the students write two to three sentences on the class wiki in response to the identity activity. The students may write about whether they have thought about having overlapping identities, who Arabs or Israelis are, or anything else that came out of the class discussion of these titles.

Activity 2: (30-45 minutes)

Have the students read the following website (either bring copies of it or have them look at it online) and then ask them the guiding questions to being a discussion. (10 minutes)

<http://lnbd.technion.ac.il/NanoChemistry/Templates/ShowPage.asp?DBID=1&TMID=139&LNGID=1&FID=502&PID=0&IID=741>

Guiding Questions:

- Does anything strike you up the profile of this person?

- Why do you think this professor's profile is being shared?

Have the students read the following website (either bring copies of it or have them look at it online) and then ask them the guiding questions to being a discussion. (20 minutes)

<http://www.thecuttingedgenews.com/index.php?article=52058&pageid=&pagename=>

Guiding Questions:

- What is your reaction to this article?
- Do you feel any differently about this person knowing he is an Arab Christian Israeli?
- How do you think he feels about being an Israeli citizen?
- What percentage of Arabs do you think are Israeli citizens?
- Hossam Haick, like many Israelis in the cutting edge of science and technology, has had many offers to work in the US and countries in Europe, but has decided to stay in Israel and work mostly with Jewish Israeli scientists because he views Haifa, Israel as his home and the place he wants to raise his children. How does this make you feel about Israel and how it treats its non-Jewish citizens?

Activity 3 (15 minutes): Reflection

Give each student a chance to read their own post from the beginning of the class and give them a few minutes to add or change anything in their own post.

Next have each student read through all the posts that their classmates posted. They should each pick 2 or 3 posts to respond to with a short response and/or they can post questions to that person under their post.

Homework:

Ask the students to search for any other articles on Hossam Haick. What did the articles say? Did many of them focus on the fact that he is a Christian Arab-Israeli? Have them write two to three sentences regarding their thoughts on these articles.

Unit Three – Arab/Palestinian Narratives

Unit Overview:

This unit will explore the Israeli-Palestinian conflict through the use of narratives. This unit explores four different Arab narratives. It will include two Palestinian narratives, one of an artist and one of a Hamas. The unit will also contain two neighboring Arab narratives, one Lebanese and one Jordanian. The students will approach the materials through the perspectives of these individuals. They will also keep a class wiki which will not only allow them to keep an ongoing journal of sorts to records their views, thoughts, questions, reflections, and so on, but will also allow them to engage in a continual dialogue with their classmates.

Unit Enduring Understandings:

1. The Israeli-Palestinian conflict promotes the ability to understand many different narratives regarding the situation in Israel.
2. Varied Palestinian and Arab narratives uncover the complexity of Arab society.
3. The Arab/Palestinian narrative conveys the reality of multiple claims to land of Israel.
4. Multiple narratives steer students to their own narratives.

Unit Goals:

The unit is designed to...

1. To introduce students to the multiple narratives
2. To introduce students to the complexities of the Israeli-Palestinian conflict allowing them to think critically about the issues
3. To explore the multi layered history, perspectives, and approaches to the Israeli-Palestinian conflict
4. To explore the various ways Arabs engage in activism as a form of political or social expression
5. To look at individual Arab/Palestinian stories as a window into various perspectives
6. To give students the ability to look at sources critically
7. To demonstrate multiple ways people express their narratives

Skills:

Students will be able to...

1. Explain various Arab/Palestinian views on the Israeli-Palestinian conflict
2. Discuss the differences and similarities between the various narratives
3. Explore the historical and social realities that led these individuals to their perspectives
4. Engage in an ongoing dialogue with their peers regarding their opinions on the conflict
5. Look at various sources critically
6. Identify the origins of sources and locate the possible biases in those sources
7. Demonstrate that one can convey narratives through a variety of methods

Evidence of Understanding:

5. Students will critically analyze news sources
6. Students will post their thoughts and opinions on a shared class wiki

7. Students will engage in an ongoing dialogue with their classmates on the class wiki
Students will perform outside research and respond to it on the class wiki with reflection, analysis, response and/or questions

Lesson One – Palestinian artist

Goals:

1. To introduce students to the artistic expression of narratives
2. To explore the background that brought these Palestinians to their position
3. To understand the position of these Palestinians
4. To display art as a source of social and political expression
5. To see new expressions of personal narratives
6. To foster social awareness through expressive art

Objectives:

1. Explain what led these Palestinians to their current positions
2. Explore the social context in which these Palestinians live
3. Look at art with critical eyes
4. Convey their views and understandings through artistic expression
5. Understand that people express themselves through numerous manifestations
6. Look critically at the materials the class is using

Materials:

Every student needs access to a computer or tablet, if no other option then smart phones

Access to the Internet

Appendix E

Core Learning Experiences:

Responses to last class: (5 minutes)

Have students read their wiki posts from last session and the questions or responses posted below. Write responses with any new insights or thoughts.

Set Induction: (10 minutes)

Read the poem by Mahmoud Darwish, known as “the poet of the resistance” entitled:

You, as of now, are someone else! (Appendix E)

Quick go around: Have the students share their immediate reactions to the poem

- Possible answers include:
 - It was really sad
 - It made me think
 - I am not sure what it was about
 - It was really graphic

Reaction:

Have the students write two to three sentences on the class wiki in response to the poem you just read. How did it make them feel? Did it evoke any emotional responses? Do the students feel that they understand what the poem is about?

Activity 2: (20-30 minutes)

Go to the website for the artist Abed Abdi and look at his “Refugee Art”

<http://abedabdi.com/index.php/en/>

Flip through the various looks also looking at the subtitled categories.

Guiding questions:

1. What does this art depict?
 - Possible answers:
 - Refugees
 - I'm not sure
 - Jerusalem
 - One picture has refugees fleeing and looking at dead people
2. Does it tell a story? If so what story does it tell?
 - I think it tells the story of refugees, that's why it's called refugee art
 - I do not think this tells a story, I think it's just a collection of art
3. How does the art make them feel?
 - Sad, it's obviously art of someone in pain
 - Confused, I don't really know what these are pictures of
 - Angry, I think this is painting an unfair picture and biasing people about the situation
4. Do they believe art is an appropriate avenue to share or display a narrative?
 - Yes, art is a great way to express yourself
 - No, this is totally inappropriate, people can see this and not get the full story
 - I don't know, I think it depends on the situation

Activity 3: Create an artistic narrative (20 minutes)

Have the students either write their own poem or create a single artistic piece or a short series of artistic pieces to portray their reflections of the narratives until this point. This can either be a stand-alone project or an element of the larger project they will put together over the course of this curriculum.

Activity 4 (15 minutes): Reflection

Give each student a chance to read their own post from the beginning of the class and give them a few minutes to add or change anything in their own post.

Next have each student read through all the posts that their classmates posted. They should each pick 2 or 3 posts to respond to with a short response and/or they can post questions to that person under their post.

Homework:

Have the students google Palestinian artists and click on images. They should flip through the images that appear. Ask them to write a two to three sentence reaction to the images they see. It might be a response to them, something that it made you think of, a feeling that arose, or anything else that comes to mind.

Lesson Two – Hamas & Fatah

Goals:

1. To introduce students to the Hamas and Fatah narrative
2. To explore the background that brought Hamas and Fatah to their position
3. To understand the position of these Palestinians

Objectives:

1. Explain what led this person to his/her current position
2. Explore the social context in which these Palestinians live
3. Look critically at the materials the class is using
4. Identify the sources of the materials they use in order to identify any bias
5. Process complex ideas and feelings
6. Analyze the narrative of Hamas and Fatah
7. Compare various conflicting sources of information

Materials:

Every student needs access to a computer or tablet, if no other option then smart phones
Access to the Internet

Core Learning Experiences:

Responses to last class: (5 minutes)

Have students read their wiki posts from last session and the questions or responses posted below. Write responses with any new insights or thoughts.

Set Induction: (10 minutes)

Show the following 2 Youtube clips: <http://www.youtube.com/watch?v=ueLg65cRGP8>
<http://www.youtube.com/watch?v=HuueNRk5rb8>

Reaction:

Have the students write two to three sentences on the class wiki in response to the two clips you just watched about Fatah and Hamas. Question for thought: What do you know about Fatah or Hamas or the Palestinian Authority?

Activity 2: (30 minutes) Hamas & Fatah

Divide the class into two groups.

Have the group each read through a site listed below and the guiding questions in order to prepare a 5-minute presentation to the class sharing the information. Students will have 20 minutes to prepare and each group will have 5 minutes to present.

Group 1: <http://www.cfr.org/israel/hamas/p8968#p1>, use these guiding questions to assist you in creating a 5 minute presentation to the class. (20 minutes)

Guiding Questions:

1. What is Hamas
2. What are Hamas's origins?
3. Who are Hamas's leaders?
4. Where does Hamas operate?

5. In what does Hamas believe and what are its goals?
6. Is Hamas only a terrorist group?
7. How big is Hamas?
8. Where does Hamas's money come from?
9. What attacks is Hamas responsible for?
10. Is Hamas popular among Palestinians?
11. Do you think this site offered fair and accurate information?

Group 2: <http://middleeast.about.com/od/palestinepalestinians/f/me080323.htm>, use these guiding questions to assist you in creating a 5 minute presentation to the class. (20 minutes)

Guiding Questions:

1. What is Fatah?
2. What are Fatah's origins?
3. What is the difference between Fatah and the Palestinian Liberation Organization (PLO)?
4. Where does Fatah operate?
5. Who is the founder of Fatah?
6. Who is the current leader of Fatah?
7. Is Fatah a terrorist organization?
8. Is Fatah popular among Palestinians?
9. Do you think this site offer fair and accurate information?

Activity 3: (15 minutes) Short video clip and discussion:

Show the following video clip released by the Council on Foreign Relations about how the agreement between Hamas and Fatah has stalled the Middle East Peace Process.

<http://www.cfr.org/palestinian-authority/fatah-hamas-agreement-stalls-mideast-peace-efforts/p24894>

Ask the following questions to help facilitate a discussion.

1. Which group do you believe is better for the Palestinian people, Fatah or Hamas, or do you believe that a partnership between the two groups is best?
2. Do you think Israel can, will, or should resume peace talks with the Palestinian Authority knowing that both parties, Fatah and Hamas are working together?
3. Did you know anything before about either of these Palestinian Parties? If so, has the information you learned in this class changed your opinion in any way?

Activity 4 (15 minutes): **Reflection**

Give each student a chance to read their own post from the beginning of the class and give them a few minutes to add or change anything in their own post.

Next have each student read through all the posts that their classmates posted. They should each pick 2 or 3 posts to respond to with a short response and/or they can post questions to that person under their post.

Homework:

Ask the students to search for Youtube clips from Al Jazeera English on Fatah or Hamas. They should watch one or two short clips. Have them write two to three sentences responding to what they watched. How did it make them feel? What was the footage of? Do they believe the information or depictions were fair and accurate? Why or why not.

Lesson Three – Lebanese Soldier

Goals:

1. To introduce students to a Lebanese narrative as a narrative of a country that borders Israel and has an antagonistic relationship with Israel
2. To explore the background that brought this Lebanese soldier to his position
3. To understand the position of this Lebanese person
4. To learn about the stakes neighboring countries have in the conflict

Objectives:

1. Explain what led this person to his current position
2. Explore the social context in which these Lebanese people live
3. Look critically at the materials the class is using
4. Identify the sources of the materials they use in order to identify any bias
5. Process complex ideas and feelings
6. Analyze a Lebanese narrative
7. Compare various conflicting sources of information

Materials:

Every student needs access to a computer or tablet, if no other option then smart phones
Access to the Internet
Appendix F

Core Learning Experiences:

Responses to last class: (5 minutes)

Have students read their wiki posts from last session and the questions or responses posted below. Write responses with any new insights or thoughts.

Set Induction: (10 minutes)

Show the following images found in Appendix F to the class and ask the following questions:

http://newsimg.bbc.co.uk/media/images/44092000/jpg/_44092316_soldiers_afp416.jpg

<http://www.cedarsrevolution.net/jtphp/images/stories/Lebanon/Intelligence/Syrian-Commandos-2.jpg>

http://msnbcmedia3.msn.com/j/msnbc/Components/Photos/060818/060818_lebanon_army_hmed_5a.hmedium.jpg

http://img.timeinc.net/time/daily/2007/0712/lebanon_1212.jpg

What is being depicted in these pictures?

1. What story do these pictures tell?
2. What do you think the people in these pictures are thinking?

Reaction:

Have the students write two to three sentences on the class wiki in response to the images you just saw and the class discussion that followed.

Activity 2: (20-30 minutes) Militaries

Divide the students into groups of two or three (if it is a small class the entire class can do this activity together). Have each group research the requirements for Israeli, Lebanese, and American soldiers. Have them make a chart that has the three countries listed at the top and all of the questions filled in below.

Make sure they include the following:

1. How old one needs to be to serve in the military?
2. Are all citizens required to serve in the military?
3. Who if anyone is required to serve in the military?
4. Do men and women serve?
5. What is the population of the country
6. How large is the military (how many people are in it)?
7. What percentage of the population serves in the military?
8. How many branches of the military do they have (army, navy, airforce, marine corps, etc)?
9. Are they currently engaged in any wars? If so, with who?
10. Who do they consider allies?
11. Who do they consider enemies

Write **Israel**, **Lebanon**, and **America** on the board. Ask students to share the information they found and compile it under each country on the board.

Conduct a discussion on what the students found using the following guiding questions:

1. What was similar between the countries?
2. What was different?
3. What surprised you?
4. Are any of these countries in conflict with each other?
5. How do these countries interact?
6. Do you think these countries interact through military more than other means?
7. Should they interact through military engagement or by other means? If they should interact through other means, what should they be (diplomatic, religious, through shared experience, etc)?

Activity 3: (20-30 minutes) Article

Have the students read the article following the pictures in Appendix E either aloud or individually.

Ask the following guiding questions:

1. Who do you believe is at fault if anyone for this incident?
2. Do you think you have enough information to decide who is at fault?
3. How would you acquire more information regarding the incident?
4. Do you think this is an unbiased source? Is there such thing as an unbiased source?
5. Al Jazeera English published this article, do you know anything about this news source?
6. Does knowing that Al Jazeera made this report change your opinion of the article in any way? If yes, why?

Activity 4 (15 minutes): **Reflection**

Give each student a chance to read their own post from the beginning of the class and give them a few minutes to add or change anything in their own post.

Next have each student read through all the posts that their classmates posted. They should each pick 2 or 3 posts to respond to with a short response and/or they can post questions to that person under their post.

Homework:

If the students have time and their parents allow it, ask them to watch *Waltz with Bashir*. If not, have the students search for an article on Lebanese soldier interactions with Israel. They should write two to three sentences explaining what the article was about and their reaction to it.

Lesson Four – King Abdullah II King of Jordan

Goals:

1. To introduce students to a Jordanian narrative
2. To show the students the complex relationship Israel has with it's neighbors
3. To display the tenuous situation in which an Israel border country may find itself
4. To explore the background that brought this Jordanian to his position
5. To understand the position of this Jordanian person

Objectives:

1. Explain what led this person to his current position
2. Explore the social context in which Jordanians live
3. Look critically at the materials the class is using
4. Identify the sources of the materials they use in order to identify any bias
5. Process complex ideas and feelings
6. Analyze a Jordanian narrative
8. Compare various conflicting sources of information

Materials:

Every student needs access to a computer or tablet, if no other option then smart phones

Access to the Internet

Appendix G

Core Learning Experiences:

Responses to last class: (5 minutes)

Have students read their wiki posts from last session and the questions or responses posted below. Write responses with any new insights or thoughts.

Set Induction: (12 minutes) Role Play

Come in dressed in Jordanian garb and read the speech provided in Appendix G.

Reaction:

Have the students write two to three sentences on the class wiki in response to the speech from King Abdullah II that they just heard.

Activity 2: (20 minutes)

Read the following New York Times article out loud as a class or silently. After you read the article come back together and answer the following guiding questions in order to facilitate a discussion. <http://www.nytimes.com/2011/11/22/world/middleeast/king-of-jordan-visits-the-palestinian-west-bank.html>

Guiding Questions:

1. Do you think King Abdullah II of Jordan should have visited the West Bank?
2. Why do you think this was his first visit in a decade?
3. Why do you believe the King does not want Palestinian refugees to come to Jordan?
4. Do you think that Jordan does or should have a major say in peace talks?

Activity 3: (25 minutes)

Divide the students into two groups. Each group is serving as a set of advisors to the King and the King himself. Each group will select a representative who will serve as the king. Group 1 is preparing for a meeting with the Prime Minister of Israel and Group 2 is preparing for a meeting with the head of the Palestinian Authority. Each group will have 15 minutes to discuss their approach as a group. Then each “king” or group representative will present their position in front of the class.

Activity 4 (15 minutes): Reflection

Give each student a chance to read their own post from the beginning of the class and give them a few minutes to add or change anything in their own post.

Next have each student read through all the posts that their classmates posted. They should each pick 2 or 3 posts to respond to with a short response and/or they can post questions to that person under their post.

Homework:

Ask the students to Google King Abdullah II. Have them take note of what information they find about him? What kind of guy does he seem like? How do the Jordanian people perceive him? They should write two to three sentences on the class wiki responding to these questions or sharing their thoughts.

Unit four – American Narratives & the UN Process

Unit Overview:

This unit will explore the Israeli-Palestinian conflict through the use of narratives. This unit explores four different American narratives. This unit concludes with a UN forum. It will include a non-Jewish American narrative that comes from the perspective that the conflict does not concern them, a political perspective (which will cover the Liberal and Conservative perspectives), and two lessons on American Jewish narratives. The students will approach the materials through the perspectives of these individuals. They will also keep a class wiki which will not only allow them to keep an ongoing journal of sorts to records their views, thoughts, questions, reflections, and so on, but will also allow them to engage in a continual dialogue with their classmates.

Unit Enduring Understandings:

1. The Israeli-Palestinian conflict promotes (incorporates) the ability to understand several different narratives regarding the situation in Israel.
2. Varied American narratives uncover the complexity of America's involvement in world politics.
3. The Israeli-Palestinian conflict creates a myriad of consequences for American society.
4. American political and cultural narratives promote students ability to understand their multiple identities.
5. Multiple narratives steer students to their own narratives.

Unit Goals:

The unit is designed to...

1. To introduce students to the multiple narratives
2. To introduce students to the complexities of the Israeli-Palestinian conflict allowing them to think critically about the issues
3. To explore the multi layered history, perspectives, and approaches to the Israeli-Palestinian conflict
4. To explore the various ways Americans engage in activism as a form of political or social expression
5. To look at individual Americans' stories as a window into various perspectives
6. To give students the ability to look at various sources critically
7. To demonstrate multiple ways people display/articulate/express their narratives
8. To introduce students to narratives that arise from their own culture
9. To allow students to understand the impact of the conflict in their home country

Skills:

Students will be able to...

1. Explain various American views on the Israeli-Palestinian conflict
2. Discuss the differences and similarities between the various narratives
3. Explore the historical and social realities that led these individuals to their perspectives
4. Engage in an ongoing dialogue with their peers regarding their opinions on the conflict

5. Look at various sources critically
6. Identify the origins of sources and locate the possible biases in those sources
7. Demonstrate that one can convey narratives through a variety of methods

Evidence of Understanding:

1. Students will critically analyze news sources
2. Students will post their thoughts and opinions on a shared class wiki
3. Students will engage in an ongoing dialogue with their classmates on the class wiki
4. Students will perform outside research and respond to it on the class wiki with reflection, analysis, response and/or questions

Lesson One – American investment in peace in the Middle East (Comedy)

Goals:

1. To introduce students to an American narrative
2. To show the students America's investment in Israel and peace in the region
3. To display the role of America in international politics
4. To explore the background that brought this American to his/her position
5. To understand the position of this American person
6. To display music as a source of social and political expression
7. To foster social awareness through expressive art

Objectives:

1. Explain what led this person to his/her current position
2. Explore the social impact of international, particularly Middle Eastern, politics
3. Look critically at the materials the class is using
4. Identify the sources of the materials they use in order to identify any bias
5. Process complex ideas and feelings
6. Analyze an American narrative
7. Listen to music with critical ears
8. Convey their views and understandings through artistic expression

Materials:

Every student needs access to a computer or tablet, if no other option then smart phones
Access to the Internet

Core Learning Experiences:

Responses to last class: (5 minutes)

Have students read their wiki posts from last session and the questions or responses posted below. Write responses with any new insights or thoughts.

Set Induction: (10 minutes)

Watch the YouTube video: <http://www.youtube.com/watch?v=aS02CCTJbWc>. It is a comedic song about the conflict. Have students share a few initial reactions to the song.

- Possible reactions:
 - I like it, I thought it was clever
 - I thought it was kind of silly
 - I thought it was really funny, I'm going to show it to my friends

Reaction:

Have the students write two to three sentences on the class wiki in response to the video you just watched.

Activity 2: (45-60 minutes)

Watch the following clip from a play about the Geneva Convention: (15-20 minutes)

http://www.youtube.com/watch?v=rNn77aryX_o.

Ask the students the following questions:

1. Did an American write this play?
 - Possible answers:
 - Yes, a Palestinian American
 - No, she is Arab
 - I don't know
2. Are the actors in the play American?
 - Yes, they live in America/are American citizens
 - They are American but are from Israel and Palestine
 - They don't have accents, so they are probably American
3. What do you think their backgrounds are, meaning where do you think they are from and what are their religions?
 - The women is Palestinian and the man Israeli or at least Jewish
 - I don't know, does it say on the website?

Go to the following website and read the description of the American comedy show you just watched: <http://www.neginfarsad.com/isreali-palestinian-conflict-a-romantic-comedy/> (10-15 minutes)

Ask the students the following questions:

1. Did this answer any of the questions above? Do you now know what are the religious backgrounds of the character and actors?
 - Possible answers:
 - Not really, it gave us their names, so we can guess from that, she is Arab and he is Jewish
 - I am surprised they do not provide more information on their backgrounds
 - She is probably Arab, but we don't know if she is Christian or Muslim
2. Do you want to watch this entire play?
 - Yes, it looks interesting and is probably funny
 - Maybe, it looks like it may be a little over the top
 - No, I am not interested
3. Why do you think the writer wrote this play?
 - She wanted to make a comedy about a difficult situation
 - She is a comedian who believed she had a story she could tell
 - She wanted to bring more light to this issue through a forum she knows and is comfortable with
4. What do you think is her position on the conflict?
 - I think she is for a two state solution
 - I think she feels betrayed and didn't want the state of Israel to be created in the first place
5. Why use comedy to discuss a serious conflict?
 - It makes a difficult situation easier to approach and discuss
 - I don't know, I think this is an uncomfortable comedy
6. Do you think this play is an appropriate way to discuss, introduce, or display the conflict, history of the conflict, and/or current politics surrounding it?
 - Yes, I think it is a creative and funny way to introduce the conflict

- No, I think it is inappropriate to make a serious situation that affects to many people into a comedy routine
- I am not sure, I thought it was funny, but a little inappropriate
- I thought it was a great way to learn more about the situation

Watch the following clip from The Israeli Palestinian Comedy club: (20-25 minutes)

http://www.youtube.com/watch?v=sz_AUEf6pJY

Ask the following questions:

1. This is called the Israeli Palestinian Comedy club; do you think any of the comedians are either Israeli or Palestinian?
 - I am not sure, it was difficult to tell
 - No, none of them had accents
 - Yes, how could it be the Israeli Palestinian Comedy club if none of them are Israeli or Palestinian
2. These are American comedians, why do you think they are a part of the Israeli Palestinian Comedy club? Is it because of their religious or ethnic backgrounds?
 - It looked like most of them were Jewish, so they probably feel connected to Israel
 - Maybe they thought it would be an easy way to get an audience
3. What do you think about this comedy routine?
 - I didn't think it was very funny, they were trying to hard
 - It was okay, but I am not sure what the point was
 - I liked it, I thought they were funny
4. What do you think about the use of comedy to illustrate some of the tensions that exist between Israelis and Palestinians?
 - It makes me uncomfortable, there are probably people in the audience who do not know that much about the conflict
 - I think people are going to joke about everything, it's only natural
 - It is a good way to talk about it, if people can laugh then they can sit down, talk, and maybe make peace
5. Would you go to a show of theirs?
 - Yes, it was funny, why not?
 - No, I didn't like it and it was inappropriate

Activity 3 (15 minutes): Reflection

Give each student a chance to read their own post from the beginning of the class and give them a few minutes to add or change anything in their own post.

Next have each student read through all the posts that their classmates posted. They should each pick 2 or 3 posts to respond to with a short response and/or they can post questions to that person under their post.

Homework:

Ask the students to look on YouTube and see if they can find any other comedic videos about the Israeli-Palestinian conflict. Have them write a few sentences on the class wiki about what they found. Was anything interesting/surprising/noticeable?

Lesson Two – How to Understand Israel in 60 days or less (The Birthright Narrative)

Goals:

1. To introduce students to an American narrative
2. To show the students America's investment in Israel and peace in the region
3. To display the role of America in international politics
4. To explore the background that brought this American to his position
5. To look at a contemporary of the students
6. To explore an experience similar to one they may have in the future
7. To display writing as a source of personal expression, growth, and understanding
8. To foster social awareness through expressive art

Objectives:

1. Explain what led this person to his current position
2. Explore the impact of Middle Eastern politics
3. Look critically at the materials the class is using
4. Identify the sources of the materials they use in order to identify any bias
5. Process complex ideas and feelings
6. Analyze an American narrative
7. Read one person's experience with Israel
8. Convey their views and understanding through written expression

Materials:

Every student needs access to a computer or tablet, if no other option then smart phones

Access to the Internet

Copies of *How to Understand Israel in 60 Days or Less* by Sarah Glidden for each student

Core Learning Experiences:

Responses to last class: (5 minutes)

Have students read their wiki posts from last session and the questions or responses posted below. Write responses with any new insights or thoughts.

Set Induction: (5 minutes)

Ask the students if they know anyone who has been on Birthright – Taglit. Do any of them plan on going on Birthright when they are 18 or over? Find out what they know about Birthright. What stories have they heard? Do they know how long a Birthright trip is? Do they know what one sees on Birthright? Who is allowed to go on the trips? What kinds of experiences do they think participants have?

Activity 1: (50 minutes) *How To Understand Israel in 60 Days or Less*

Have enough copies of the excerpts from the book *How to Understand Israel in 60 Days or Less* for each student in the class.

Explain to the students that the author of the book, Sarah Glidden, wrote this Graphic Novel after a Birthright trip she went on in 2007. Sarah was a very liberal young American woman dating a Muslim man. She sympathized with the Palestinian point of

view and felt distant from the Israel perspective regarding the conflict in Israel before going on this trip and was determined to see all sides of the conflict.

Read the following excerpt: pg. 19 & 22

Read the following excerpts: pg. 25-28

Ask the following questions:

1. What do you think about the questions Sarah asked?
2. What do you think about Gil's response?
3. Gil is an Israeli and the security wall offers him and his family and friends real protections, do you think this gives him a greater right to an opinion?
4. Sarah is concerned about how the security wall affects the Palestinian farmers, sometimes separating them from their own land. Do you think Sarah has an equal right to an opinion on the subject as a "third party" concerned for another? Do you think she is a "third party" or does/should she have an equal say in these issues?

Read the following excerpts: pg. 30-32

Ask the following questions:

1. Do you know anything about the Golan Heights?
2. Has anyone been there?

Read the following excerpts: pg. 39-47

1. Did reading about the Six Day war change your opinion at all?
2. Do you think the story Gil told changed Sarah's opinion?

Read the following excerpts: pg. 96-99

1. Do you have any reactions to this excerpt?
2. How do you think your parents would feel if they knew you had to go into the army at 18? How would you feel?
3. Do you think this affects their opinions on the conflict? Does it make both sides want peace more or does it make them resent each other or neither?

Read the following excerpts: pg. 102-106

1. Why do you think this story got to Sarah so much?
2. Why does she care so much?
3. Should she be crying about this to an Israeli?
4. Should she have a connection to Israel? Why or why not?

Read the following excerpts: pg. 149-153

1. Do you think hearing these stories helped Sarah to understand the situation? Do you think they made it more confusing?
2. Did hearing these two stories change how you view the conflict?

Read the last page, page 206, what do you think about how the book ends? What did Sarah say and why didn't she include it in her book? Do you like the ending?

Activity 2 (15 minutes): Reflection

Give each student a chance to read their own post from the beginning of the class and give them a few minutes to add or change anything in their own post.

Next have each student read through all the posts that their classmates posted. They should each pick 2 or 3 posts to respond to with a short response and/or they can post questions to that person under their post.

Homework:

Ask the students to go onto the Taglit Birthright website and look around. Have them consider the following questions. Is this a trip they would want to experience? If so, when do they think they will go? If not, why not? Have them write 2-3 sentences sharing their thoughts on Birthright or answers to the above questions.

Lesson Three – American Politics Surrounding Israel

Goals:

1. To introduce students to an American narrative
2. To show the students America's investment in Israel and peace in the region
3. To convey the role of America in international politics
4. To explore the background that brought these Americans to their positions
5. To understand the position of this American person
6. To explore several political positions regarding Israel
7. To foster social awareness through political engagement

Objectives:

1. Explain what led this person to his current position
2. Explore the impact of Middle Eastern politics
3. Look critically at the materials the class is using
4. Identify the sources of the materials they use in order to identify any bias
5. Process complex ideas and feelings
6. Analyze an American narrative
7. Compare various political positions

Materials:

Every student needs access to a computer or tablet, if no other option then smart phones

Access to the Internet

Appendix H

Core Learning Experiences:

Responses to last class: (5 minutes)

Have students read their wiki posts from last session and the questions or responses posted below. Write responses with any new insights or thoughts.

Set Induction: (10 minutes)

Ask the students the following questions:

1. Do you follow or care about politics at all?
2. Do you all identify with a political party?
3. Does how you feel about Israel play into your political affiliations or feelings about parties or candidates?

Reaction:

Have the students write two to three sentences on the class wiki about their feelings regarding American politics.

Activity 2: (45 minutes)

Watch the following clip: <http://www.youtube.com/watch?v=bJaA7Is5WdM>

Divide the class into two groups; one will represent the Democratic party and one the republican party. Provide each group with Appendix H, which contains a speech president Obama gave regarding Israel and the transcript of a debate between the 2012 republican presidential nominees during primary season. Give the students 20 minutes to

read these speeches and conduct whatever further research they would like searching the internet to become accustomed with the stance each party has on Israel. Then have them engage in a mock presidential nominee debate. The students can elect one representative to serve as their nominee, two representatives (a presidential and vice presidential candidate) or the entire group may decide to participate in a group debate. The directions for the format of the debate are below.

Groups 1: 3 minutes to present opening statements

Group 2: 2 minutes to discuss rebuttal

Group 2: 3 minutes to give opening statement and rebuttal

Group 1: 2 minutes to discuss rebuttal

Group 1: 2 minutes to give rebuttal

Group 2: 1 minute to discuss a response

Group 2: 1 minute to rebut argument

Groups 1 and 2: 3 minutes to prepare closing statements

Group 1: 3 minutes to give closing argument

Groups 2: 3 minutes to give closing argument

Activity 3 (15 minutes): Reflection

Give each student a chance to read their own post from the beginning of the class and give them a few minutes to add or change anything in their own post.

Next have each student read through all the posts that their classmates posted. They should each pick 2 or 3 posts to respond to with a short response and/or they can post questions to that person under their post.

Homework:

Have the students consider why do they think Israel is a topic discussed in elections? Should Israel or the Israeli-Palestinian conflict be a part of the American political dialogue? Do they think people base their political affiliations on the parties' stances on Israel? Do they think both Democrats and Republicans support Israel, if yes, how do they differ if at all? Ask them to write a few sentences on the class wiki discussing their thoughts.

Lesson Four – American Jewish Perspectives

Goals:

1. To introduce students to an American narrative
2. To show the students America's investment in Israel and peace in the region
3. To display the role of Jewish America in international politics
4. To explore the background that brought these Jewish Americans to their positions
5. To understand the position of this Jewish American person
6. To explore several political positions regarding Israel
7. To foster social awareness through political engagement

Objectives:

1. Explain what led this person to his current position
2. Explore the impact of Middle Eastern politics
3. Look critically at the materials the class is using
4. Identify the sources of the materials they use in order to identify any bias
5. Process complex ideas and feelings
6. Analyze an American narrative
7. Compare various political positions

Materials:

Every student needs access to a computer or tablet, if no other option then smart phones

Access to the Internet

Appendix I

Core Learning Experiences:

Responses to last class: (5 minutes)

Have students read their wiki posts from last session and the questions or responses posted below. Write responses with any new insights or thoughts.

Set Induction: (5 minutes)

Ask the students if they have heard of any of the following organizations: AIPAC, J STRET, Stand with Us, or Peace Now. If they have heard of them, ask what they know about these organizations, if they haven't heard of them then ask what they think these organizations do.

Reaction:

Have the students write two to three sentences on the class wiki about their feelings regarding the organizations the class just discussed.

Activity 1: (40-50 minutes) Web Search Scavenger hunt

Give the students copies of Appendix I and as a class search the web for answers to the questions 1- 10 for the organization Taglit-Birthright (10 minutes).

Then tell the students to work in groups of two to find the answers for all the questions for AIPAC, J STREET, Stand with Us, and Peace Now (20 minutes).

Have all the students come back together. As a class go around have the students share all the answer they came up with for questions 11 and 12, write the answers on a white/chalk

board or a flip chart. See if students came up with similar responses. Discuss what they perceive to be the similarities and differences (10-20 minutes).

Activity 2 (15 minutes): Reflection

Give each student a chance to read their own post from the beginning of the class and give them a few minutes to add or change anything in their own post.

Next have each student read through all the posts that their classmates posted. They should each pick 2 or 3 posts to respond to with a short response and/or they can post questions to that person under their post.

Homework:

Ask the students to interview friends, relatives, teachers, anyone they want about what they know about the organizations AIPAC, J STREET, Stand with Us, and Peace Now. Do they know any of these organizations? What do they know or think about the organizations? Do they have strong feelings about any of these organizations? Have the students write a few sentences about what they found on the class wiki.

Lesson Five – Conclusion: United Nations Exercise

Goals:

1. To introduce students to the United Nations
2. To show the students the world's investment in Israel and peace in the region
3. To display the role of the United Nations in international politics
4. To understand the positions of several countries regarding the conflict through their roles in the United Nations
5. To explore several countries' investment in the politics of Israel and the region
6. To foster social awareness through political engagement

Objectives:

1. Explain what is the function of the United Nations
2. Explore the impact of Middle Eastern politics
3. Look critically at the materials the class is using
4. Identify the sources of the materials they use in order to identify any bias
5. Process complex ideas and feelings
6. Analyze the United Nations and its role in Israel
7. Compare various countries' political positions

Materials:

Every student needs access to a computer or tablet, if no other option then smart phones

Access to the Internet

Appendix J

Core Learning Experiences:

Responses to last class: (5 minutes)

Have students read their wiki posts from last session and the questions or responses posted below. Write responses with any new insights or thoughts.

Set Induction: (5 minutes)

Ask the students the following questions:

1. Have any of you participated in model UN in your schools?
2. Do you know anyone who has?
3. How does it work?
4. Do you feel you could or would want to participate in it?

Activity 1: United Nations Simulation (memorable moment)

Divide your students into five groups: America, Israel, Jordan, Lebanon, and a Palestinian representative (if there are not enough students, the teacher will need to participate). Each group will serve as the country they were assigned in a UN simulation. Each country will have the opportunity to present their opinion on the resolution and make a five-minute speech. The goal is for the countries to come to an agreement on the resolution. While Palestine is not a recognized country, they are allowed a representative and as the resolution pertains to them, they will also have an opportunity to make a speech. You may invite others (parents, other classes, etc) to watch this culminating simulation.

Give each group a copy of appendix J, which contain a UN resolution. Give the students 15 minutes to read the resolution and research any other materials that they think will be helpful in preparing.

After they have completed their research, give the students 15 minutes to prepare a 3-5 minute speech. Each group should select a representative to deliver the speech.

Give each group 3-5 minutes to present their speeches (20-25 minutes).

Activity 2 (15 minutes): Reflection

Give each student a chance to read their own post from the beginning of the class and give them a few minutes to add or change anything in their own post.

Next have each student read through all the posts that their classmates posted. They should each pick 2 or 3 posts to respond to with a short response and/or they can post questions to that person under their post.

Homework:

Ask the students to continue to engage with issues in Israel by joining the conversation on social networking sites and staying updated on events in the news. Remind them to remember to look and listen to everything they see and hear with critical eyes and critical ears, always looking at the source and identifying possible biases.

Appendices

Appendix A: Maps

<http://regionalgeography.org/101blog/wp-content/uploads/2009/07/Israel-debM.jpg>





http://www.google.com/imgres?q=israel+map&um=1&hl=en&client=safari&sa=N&rls=en&biw=1262&bih=587&tbn=isch&tbnid=ZUERS-u_0qVMEM:&imgrefurl=http://www.jewishvirtuallibrary.org/jsource/vie/on_your_own.html&docid=IYmQ2lOTyxMo0M&imgurl=http://www.jewishvirtuallibrary.org/jsource/images/israel_map.jpg&w=367&h=721&ei=Rx17T92sEMeYiQKIJ0m&zoom=1&iact=hc&vpx=384&vpy=161&dur=4649&hovh=315&hovw=160&tx=93&ty=230&sig=114753218858496290837&page=2&tbnh=131&tbnw=67&start=35&ndsp=40&ved=1t:429,r:33



[s:35](#)

Appendix B:

Arab-Jewish Song for Peace

We Brought Peace Ourselves
There are connections between us
Of which our parents never dreamed
We talk in ways never heard before
We are here for all
We are a bridge and a ladder
For all those who dream
For all those who dreamed
While we live and in our days
We will sing with our voices
We brought peace ourselves.
If your feast becomes mine
Your faith and dreams too
Then we can build a new world of love and peace
When the intention becomes clear all people become human
A family drinks from the same cup
The cup of peace
We have nothing more beautiful than peace.
Yes, our parents ate the sour grapes of yesterday
But our teeth, you'll be surprised, have not decayed
Together we will open our hearts
Together we will open our minds
With the children of peace
With the children of dreams

(Hebrew)

yesh beneynu hiburim
she'horeynu lo halmu
yesh beneynu diburim
she'ad koh lo nishme'u.
anahnu kan bishvil koolam
anahnu gesher ve'soolam
bishvil mi she'holem
bishvil mi she'halam.
ve'od be'hayeynu
ve'od be'yameynu
nashir be'koleynu:

HEVENU SHALOM ALEINU...

(Arabic)

idak lou yib'a idi
imanak wil'ahlam
minamar dinya jdidi
danya mahbi wa'salam
wilama 'niya titsafa
kool inas biyib'ku nas
minsir eylet hub
eyli tishrab min kas.
min kas i'salam
min kas i'salam
kas i'salam:

MA ANA AJMAL MIN SALAM...

(Hebrew)

ken, horeynu kvar akhlu
boser ad etmol shilshom
akh shineynu titpal'u
lo tikhena od hayom.

(Arabic)

sawiyeh minwahed al'kaloob
sawiyeh minawer al'kool
ma awlad i'salam
ma awlad al-ahlam

(Arabic and Hebrew)

min kas i'salam ve'od be'hayeynu
min kas i'salam ve'od be'yameynu
kas i'salam nashir be'koleynu

Hevenu Shalom Aleinu...

Ma Ana Ajmal Min Salam...

Misparim

echad hu mispar hamedinot
bein hayarden layam

shtayim - mispar hamedinot
sheyom echad yihiyu kan

shalosh shanim vearba chodashim
hu hazman shenatati letzahal,
lo ha'iti bekeva, haiti banachal

chamisha shkalim ola nesia beotobus
ironi be'etzem arba tishim
aval ad shehadisk yetz'e
notru od kama chodashim

ha'iti ben shesh kshesadat ba la'aretz
ben sheva kshechatmu al haheskemim

shmon'e hu hamispar shel uri malmilian,
shehu bli shum safek gibor yalduti

tesha pe'amim haiti karov midai lepigua,
lefachot nachon leachshav

eser - hatshuva hachi yisraelit
lashe'ela "ma hamtzav"?

gam ani kmo kol hayehudim asuk bemisparim
esrim vearba sheva shteim esre chodashim X4

ishti bat esrim vesheva, ani ben shloshim,
mikarev meod harega bo
nirtze lehavi yeladim

aval nirtze gam sheyihiye lahem hakol
ochel, bgadim, kaduregel, mischakim

et mankal bank hapo'alim
ze lo matrid
ki hu mevi habayta kol yom
esrim vetesha elef shmone me'ot veshesh esre shkalim

Numbers

One – is the number of countries
between the Jordan River and the sea

Two – The number of countries
that will be here one day

Three years and four months
I gave to the IDF –
I didn't sign on I was in the Nahal

It costs five shekels to ride the bus,
well actually four ninety
but you have a few months
till the CD comes out.

I was six when Saadat came to Israel,
seven when they signed the agreements

Eight is Uri Malmilian's number
who was definitely my childhood hero

Nine times I was to close to a terrorist
attack up to now

Ten – is the most Israeli answer
to the question ' what's up?'

I am too, like all Jews, obsesses with
numbers
twenty-four - seven, twelve months X4

My wife is twenty-seven year's old, I'm
thirty.
The moment when we will want to have
children
is getting near.

But we will want them to have it all:
food, clothes, soccer, games.

This doesn't bother
the executive director of Hapoalim Bank
–

he brings home every day
twenty nine thousand eight hundred and
sixteen shekels.

kol yom? yina'al rabak
techalku et ze be shtayim, bechamesh be'esor
vezo adain maskoret chodshit dei yafa lehayom
yaskimu iti alfei mefutarei mifalei hatekstil
beyeshuvei hadarom

hatzmicha beyisrael bealpayim veachat
hayta minus efes nekuda shesh achuz

anashim she'ad etmol hayta lahem avoda
ro'im agvania bapach vechoshvim
"eize bizbuz"

matzav hameshek hayisraeli hu hachamur beyoter
barbayim veshomne hashanim ha'achronot
arbayim veshmone?
mukar li hamispar haze!
me'eifo leazazel?!

arbe chevrot selolar micharot al ha'ozen
shel shiv'im vechamesh achuz mehayisraelim

mankal selkum
holech labank pa'am bechodesh
mafkid maskoret
shesh me'ot shiv'im vearba elef shkalim

yesh reva miliyon muvtalim
shloshim veshesh elef mehem nosfu hashana
kanir'e sheli luzon shar...

gam ani kmo kol hayehudim asuk bemisparim
esrim vearba sheva shteim esre chodashim X4

zayfanim metzi'im be'asara shkalim
disk she'avadnu alav arba shanim

hadolar ala beasrot agorot
toch shlosa shavu'ot heznik et schar hadira
le'me'ot alfei anashim

bakis ein maspik
lesifrei limud vetitulum
ma asta hamemshala betguva?

Every day? God damm it!
Divide it by two or fifteen
and it's still a pretty good monthly salary
for today – thousands of the fired workers
from the textile factories
in the south will agree with me.

The growth in Israel in two thousand and
one
was minus zero point six percent.

People that up until yesterday had a job
see a tomato in the trash and think
'what a waste'.

The state of Israel's economy is the worst
it's been
in the last forty-eight years.
Forty-eight –
that number's familiar!
Where from...?

Four cellular companies compete over the
ears
of seventy five percent of Israelis.
twenty-four - seven, twelve months X4

The executive director of Cellcum
goes to the bank once a month
and deposits a salary
of six hundred and seventy four thousand
shekels.

There are a quarter of a million people who
are unemployed; thirty six
thousand were added this year.
I guess Elli Luzon is right when he sings
...

I am too, like all Jews obsessed with
numbers...
twenty-four - seven, twelve months X4

Forgers offer, for ten shekels,
a CD that we worked on for four years.

The Dollar went up in tens of Agurot in
three weeks
that boosted up the rent
for hundreds of thousand of people.

kitzetza shteim esre achuz mekitzba'ot hayeladim

kshe'isha telech la'avoda
hi tavi kol sha'a
sheva shekel ve'esrim agorot
bememutza pachot
mima shegever be'ota avoda haya mavi
ve'ani lo navi

aval bein chamesh me'ot leshesh me'ot ish
yamutu hashana bakvish
adoni kvod sar hatachbura,
eich hanatun haze gorem lecha lehargish?

veadayin hamispar hachi gadol ad hayom
shemegalem et hatikva aval mamchish et ha'ason
hu ze cheomrim oto
kol adam shafu'i over ledom hu...
shesh miliyon

gam ani kmo kol hayehudim asuk bemisparim
esrim vearba sheva shteim esre chodashim X4

In your pocket you don't have enough
for schoolbooks and diapers
and what did the government do in
response?

Cut twelve percent off the child support.

When a woman goes to work
she makes per hour
a shekel and seventy agurot less,
on average, than what a man would
make in the same job
and I am not a prophet

Between five hundred and six hundred
people
will die on the streets this year –
Dear transportation minister –
how do those numbers make you feel?

And still the biggest number, until today,
that holds hope but represents a disaster,
is one that makes every sane person
stand still
– is six million

I am too, like all Jews obsessed with
numbers...

Yerushalayim Shel Zahav

Avir harim tsalul k'yayin
Vereiyach oranim
Nissah beru'ach ha'arbayim
Im kol pa'amonim.

U'vtardemat ilan va'even
Shvuyah bachalomah
Ha'ir asher badad yoshevet
Uvelibah - chomah.

Chorus:

Yerushalayim shel zahav
Veshel nechoshet veshel or
Halo lechol shirayich Ani kinor. x2

Chazarnu el borot hamayim
Lashuk velakikar
Shofar koreh behar habayit
ba'ir ha'atikah.

Uvme'arot asher baselah
Alfei shmashot zorchot
Nashuv nered el Yam Hemalach
B'derech Yericho

Chorus:

Yerushalayim shel zahav
Veshel nechoshet veshel or
Halo lechol shirayich Ani kinor. x2

Ach bevo'i hayom lashir lach
Velach likshor k'tarim
Katonti mitse'ir bana'ich
Ume achron ham'shorerim.

Ki shmech tsorev et hasfatayim
Keneshikat saraf
Im eshkech Yerushalayim
Asher kulah zahav.

Chorus:

Yerushalayim shel zahav
Veshel nechoshet veshel or
Halo lechol shirayich Ani kinor. x2

Jerusalem of Gold

The mountain air is clear as water
The scent of pines around
Is carried on the breeze of twilight,
And tinkling bells resound.

The trees and stones there softly
slumber,
A dream enfolds them all.
So solitary lies the city,
And at its heart -- a wall.

Chorus:

Oh, Jerusalem of gold,
and of light and of bronze,
I am the lute for all your songs. x2

The wells are filled again with water,
The square with joyous crowd,
On the Temple Mount within the City,
The shofar rings out loud.

Within the caverns in the mountains
A thousand suns will glow,
We'll take the Dead Sea road together,
That runs through Jericho.

Chorus:

Oh, Jerusalem of gold,
and of light and of bronze,
I am the lute for all your songs. x2

But as I sing to you, my city,
And you with crowns adorn,
I am the least of all your children,
Of all the poets born.

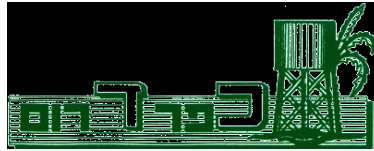
Your name will scorch my lips for
ever,
Like a seraph's kiss, I'm told,
If I forget thee, golden city,
Jerusalem of gold.

Chorus:

Oh, Jerusalem of gold,
and of light and of bronze,
I am the lute for all your songs. x2

Appendix C:

6.



עז"הב

7. A Brief History of K'far Darom

Approximately fifteen years ago, a small group of families united to resettle the site of former Kibbutz K'far Darom. K'far Darom was built before the founding of the State of Israel as part of the founding of the “*Eleven Points of the Negev*.” It was located near the seashore along Israel’s southern coast – an area later dubbed the “Gaza Strip” after it was invaded and occupied by the



Egyptians for nineteen years. The kibbutz withstood the onslaught of the Egyptian Army during the War of Independence, preventing the Egyptians from overrunning the entire southern coast from Ashkelon to Tel Aviv. Unfortunately, in the end, the defenders were forced to be abandon the settlement under fire, but not before they had provided ample time for reinforcements to arrive and defend the population centers further to the north.



In Elul 5750 (October, 1990) we returned to continue where the settlers of 5707 (1947) were forced to retreat. As young pioneers, we looked upon faithful determination and perseverance to guide us and prepared ourselves for any difficulties that might stand in our way. Many obstacles faced us, a small group, barely enough families for a *minyan*, surrounded by thousands of threatening Arabs. Undaunted, we began to build a settlement: *mikve*, permanent houses, kindergartens, greenhouses and buildings for communal use. We knew that our task was not easy, but together we overcame the difficulties and continued building our beloved Israel.



Soon, an unexpected tragedy of the worst kind occurred, bringing with it bereavement, sadness and pain. Three of our members were murdered: Doron Shorshan, *HY"D*, on the 25th Tevet 5752 (1.1.1992), and a mere six months later our mentor and spiritual leader, the Rabbi of the settlement, Rav Shimon Biran, *HY"D*, on the 24th Iyar 5752 (27.5.1992).

Less than a year and a half later, Ephraim Ayoobi, *HY"D* was murdered on the 23rd Heshvan 5754 (7.10.1993) while driving to Hevron.

These were painful blows and the sorrow ran deep. As a young settlement we had only one way to cope, that of faith and action: we decided to build a permanent synagogue in memory of our dear members, *Kedushei K'far Darom*. From the beginning, we knew that we were not alone. Hundreds and thousands of families joined the project and with their donations we commenced building a beautiful synagogue, founded with a deep connection to the People of Israel.

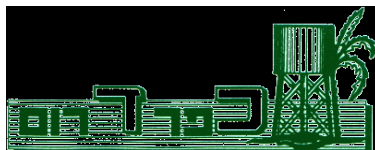
During the final stages of construction, we were faced again with the need to strengthen ourselves and our hold on *Eretz Yisrael*. On 22nd Heshvan 5761 (20.10.2000), our school bus carrying adults and children was brutally attacked by Arab terrorists. Two adults, Miri Amitai, *HY"D* and Gavriel Biton, *HY"D* were murdered and three other adults injured, two of them seriously. Five children were injured on their way to school, three of the them will remain handicapped for the rest of their lives.

The ranks of the fallen and the injured increases and, perhaps paradoxically, the steadfast determination of K'far Darom does not waver, but rather grows daily. Since the attack on the school bus, over 40 families have joined us, including more than 10 families that arrived after the reprehensible disengagement plan was announced. The K'far Darom that was founded with ten families now numbers over 75, and more families are waiting to complete acceptance procedures.



Community life in K'far Darom is centered around the synagogue and includes a wide range of educational institutions, all with a emphasis on Torah and settling the Land of Israel. In addition to the synagogue, K'far Darom features kindergartens, a *talmud torah* for boys, a girls' school, *Kollel Torat HaHayim*, and the *Torah and Land Institute*, whose halachic research and practical studies of the Commandments Dependant on the Land of Israel are world renowned. Also, the *Alei Katif* packaging plant provides consumers throughout Israel and the world with vegetables grown adhering to the strictest standards of *kashrut*.

We welcome you to visit K'far Darom and learn more about this unique settlement and its people.



Key Features of K'far Darom

Alei Katif, Inc.

Alei Katif Inc., is the leading producer of insect-free leafy vegetables and pre-cut salads in Israel. The produce is marketed throughout Israel and exported to Europe, England and America. The company provides employment in agriculture and production for approximately 300 families in Gush Katif and the nearby cities.

Machon HaTorah v'HaAretz – The Torah & Land Institute

The Torah and Land Institute teams rabbis and agronomists for agricultural research in accordance with the Torah. The practical applications of the Institute's research are seen in every corner of Israel and are at the leading edge in the study of *HaMitzvot HaTaluyot BaAretz* – the Commandments specifically applicable in the Land of Israel.

Talmud Torah – Torah Study

The children learn a full range of religious and secular studies at the *Talmud Torah* and Girls' School in K'far Darom.

Kollel "V'Talmud Torah K'Neged Kulam" – Advanced Torah Study in K'far Darom

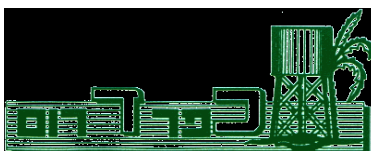
K'far Darom houses a *Kollel* and *Yeshiva Gevoha* under the leadership of the rabbi of the settlement, Rav Avraham Ya'akov Schreiber, *shlita*. Approximately 41 married men and 15 young men study in various programs of *Gemara*, *Halacha* and *Emuna*.

Business as Usual – New Families Continue to Arrive

Since the outbreak of fighting four years ago, over forty families have joined K'far Darom, bringing the total up to over 75 families.

K'far Darom – Here to Stay!

We extend a warm welcome to visitors and offer an enjoyable tour.



Ten Facts You May Not Know About K'far Darom

1. K'far Darom is mentioned in the Talmud, Tractate *Bava Batra*, as a Jewish village. A *Tana* is described as Rabbi Eliezer ben Yitzhak, a man of K'far Darom.
2. K'far Darom's land was purchased by a Jewish citrus grower named Tuvia Miller more than 70 years ago. He maintained a successful grove and a date palm plantation until hostile Arabs forced him to leave during the riots of 5696-5699 (1936-1939).
3. In the Jewish year 5707 (1946), the modern village of K'far Darom was founded as one of the "Eleven Points of the Negev" in order to guard the southern flank of Israel's main population centers.
4. During the War of Independence, K'far Darom valiantly held back the Egyptian onslaught, preventing the Egyptians from overrunning the cities to the north.
5. Moshe Netzer, the Commander of the Palmach's Second Platoon wrote, "We knew that if K'far Darom did not endure, and the enemy reached Yad Mordechai, then Tel Aviv would be endangered. We valued the extreme resistance of this [kibbutz] that performed a difficult task. Only history will be able to accurately evaluate K'far Darom's contribution to our success in the War of Independence."
6. K'far Darom boasts the Number One growth rate of any village in *Yesha* during the past three years: 96%!
7. K'far Darom provides educational facilities for children from infancy through eighth grade.
8. K'far Darom houses the Torah & Land Institute, which engages in the study of the agricultural mitzvot based upon the Land of Israel, and publishes respected halakhic works on the subject.
9. The Mitzvah Garden, associated with the Torah & Land Institute, gives visitors first-hand examples of some the agricultural mitzvot. And the Institute's museum highlights the connection between the Jewish People and their Land.
10. K'far Darom houses the main offices and packaging facilities of Alei Katif, Ltd. Alei Katif was the first company to grow and market insect-free vegetables to the kosher market and is Israel's largest producer and exporters of these products.

Appendix D:

Article 1:

<http://www.spiegel.de/international/0,1518,469996,00.html>

Religion and Secularism in Israel

Unholy Conflict in the Holy Land

By Annette Grossbongardt

The majority of Israelis are secular Jews, but the religious Jews in the country wield enormous influence. David Ben-Gurion, Israel's first prime minister, designed it that way, inadvertently blueprinting a conflict that has yet to be resolved.

Young Israeli women adore Zak Berkman. The attractive, 30-year-old actor has appeared in popular TV series, sometimes as a crook, sometimes as a fighter pilot. Now teens can admire him in a new historical role. At the recently opened Herzl Museum in Jerusalem, the young star plays Theodor Herzl, the father of political Zionism. The operators hope that Berkman's mass appeal and a new multimedia exhibition will inspire enthusiasm about the country's founding father among the young.

Studies have shown that the country's schoolchildren know surprisingly little about Israel's origins, Zionism and its War of Independence. The Herzl Museum takes them back to the past - recreating the era of the man who conceived the state of Israel, but who died before it was proclaimed.

A journalist, Herzl dreamed of a secular state in which religion would have no influence whatsoever. "We shall keep our priests within the confines of their temples," he wrote in his visionary 1896 work, *The Jewish State*.

But David Ben-Gurion, who ultimately proclaimed the state of Israel 50 years later, ignored this advice. To attract devout Jews to the newly-founded country, the first premier included religious leaders alongside secular Jews in his government. Moreover, he granted rabbis a powerful role in society: a monopoly on performing marriages and divorces.

"Israel is still suffering from this birth defect, this lack of separation between state and religion," says Ari Rath, the former publisher and editor of the *Jerusalem Post*. Even today, secular Israelis have to be married by a rabbi, and those who don't want to have no choice but to head abroad. Many end up flying to nearby Cyprus.

The rabbis also control a sprawling inspection system that - for a fee - monitors compliance with dietary laws at kosher hotels and restaurants. Kosher food is mandatory at army and government cafeterias - despite the majority of Israelis being nonreligious.

For almost 60 years now, the secular and the religious have been at war over what defines a good Jew. Is it someone who follows God's commandments meticulously and adheres as far as conceivably possible to religious traditions? Or, alternatively, someone who serves the state of Israel, but almost never sets foot in a synagogue, and only wears the yarmulke - the skullcap mandatory for religious Jews - in exceptional circumstances? The

clash of cultures over national identity is omnipresent in Israeli society, and there seems to be no consensus in sight.

"While radical secularists want to detach society from its traditional Jewish roots, radical traditionalists want to eradicate its modern, western values," says Aviezer Ravitzky, professor of Jewish philosophy at the Hebrew University of Jerusalem. This unresolved tension also explains Israelis' inability to agree on a constitution 58 years into the country's history.

The orthodox groups believe that in Erez Israel, Judaism's heartland, they have finally found the true place to live in accordance with God's commandments.

In contrast, western, more individualistically minded Israelis feel severely constrained by religious strictures. They see freedom as one of the Jewish state's key achievements. They aspire to the kind of lifestyle people enjoy in industrial countries; for instance, being allowed to drive cars, eat in restaurants or go to the movies on Shabbat, the Jewish day of rest.

In fact, this is quite possible at many places in Israel, even in Jerusalem. Teddy Kollek, the legendary former mayor, successfully forged a compromise for the holy city, with rights accorded to both sides. The secularists are allowed to open a few cafés in their quarter on the Sabbath, while the religious can close specific streets to traffic in their part of the city. Even the ultra-orthodox mayor, Uri Lupolianski from the Torah Party, has been powerless to intervene. Nonetheless many secular families have opted to leave for the more cosmopolitan Tel Aviv or other places where religious Jews are scarce.

Many Israelis are livid about the repeated exceptions made for the religious contingent. Young ultra-orthodox Jews, for example, are exempted from military service if they devote their energies entirely to Talmudic studies. They have their own state-funded educational system. Only recently has the government begun an uphill battle to introduce subjects like English, mathematics, history, and even Hebrew - the national language - into these schools. Unlike other Israelis, most ultra-orthodox Jews only use Hebrew in explicitly religious contexts. To ensure that Hebrew is not treated disrespectfully, they speak Yiddish most of the time, a language that originally evolved among middle- and eastern-European Jews.

In deference to religious Jews, no public bus services run in Israel on the traditional day of rest, except in Arab areas; aircraft operated by El Al, the state airline, remain grounded. Because Jews are not allowed to eat anything leavened or fermented at Passover, in memory of the exodus from Egypt, foods containing grain - even beer or muesli - have to be cleared from the supermarket shelves every spring. Instead of white and brown bread, they sell matzo - an unleavened cracker.

The radical secular Shinui Party spent years campaigning against these religious dictates. In vain. In the last election, the party did not win a single seat.

Since the state of Israel was proclaimed, the large, secular parties - the social-democratic Labor Party and the national-conservative bloc - have dominated national politics. The

religious groups have their own parties that often follow their rabbis' edicts rather than the principles of democracy. Together they comprise a good fifth of the parliament. In deference to the religious bloc, the plants in the flower beds outside the Knesset are even moved to special containers every seven years; according to the Torah, the Holy Land's pastures may not be tilled in fallow years.

Increasingly, the religious parties are featuring as coalition partners in secular governments, often finding themselves in a position to tip the legislative balance one way or another. In return, they happily accept additional funds or special privileges for their constituents. But they have never set the national agenda or shaped Israel's foreign policy and its relations with the Palestinians. The religiously motivated settlers could only stake claims in the occupied territories because secular ruling parties favored colonization themselves.

Ben-Gurion, who was not religious himself, loved to challenge the religious delegates in Parliament with his knowledge of the Bible. He was wont to quote from Psalm 24: "Who shall ascend the hill of the Lord? And who shall stand in his holy place? Those who have clean hands and pure hearts." After reciting this passage, he would turn to the Orthodox members of parliament and say with a smirk, "According to these criteria, you're no more religious than I or my party colleagues are!"

Like their first prime minister, the majority of secular Israelis regard religion as clearly one aspect of their culture. A large number consider themselves to be nonreligious, although they observe many traditional religious practices, such as fasting during Yom Kippur, the most important Jewish holiday, blessing bread and wine on Shabbat evening, or holding the traditional seder meal at the beginning of Passover.

"Religion is a part of the Israeli identity," says the historian and journalist Tom Segev, adding that almost everyone has some association with religion, even if it's only their son's circumcision eight days after birth.

With the birth of the state, a new and unique dimension of Jewish identity emerged, defining itself particularly through the Hebrew language, Israeli culture, strong national sentiment, and the experience of the Holocaust. The residents were drawn together by a need to establish their fledgling country and conflicts with hostile Arab neighbors.

But the dream of "Israel's founding fathers" - of forging a "new Jew" - has not come true, historian Tom Segev concludes. "Israelis have come to understand that they cannot simply consign 2,000 years of history to the past." Nor can they ignore their religious heritage, for the same reason.

Zionism too, a predominantly political and secular movement to create a Jewish homeland in Palestine, took recourse to religion. According to historian Dan Diner, "Even the early Zionists said that God promised us the Land of Israel." To this day, "the state's Zionist and biblical legitimations" remain connected. The nation defines itself through religious symbols: the flag with blue stripes evoking a prayer shawl, or the national coat of arms with the menorah, the seven-branched candelabra. "Through this

association," says Diner, "the religious dimension is able to dominate the secular element time and time again."

As a result, otherwise secular politicians often invoke religious rhetoric, such as former Prime Minister Ariel Sharon, who has been in a coma for the past months. In a speech at the United Nations last year designed to cement Israel's right to exist, he talked of his forefather Abraham and the people of Israel's wanderings in the desert on the way to the Promised Land. Israel is an "open Bible," rhapsodized Sharon, citing the holy book as evidence of his people's "eternal and unimpeachable right" to Israel.

He had already poisoned his relationship with the nationalistic religious groups by withdrawing from the Gaza Strip in 2005. Unlike ultra-orthodox Israelis, this group of deeply religious Jews, many of whom are settlers in the occupied territories, perform military service, speak Hebrew rather than Yiddish, and are otherwise integrated into society. They felt betrayed by Sharon and their country because - in their eyes - the politicians were abandoning land promised by God to the Jews. They resisted relocation efforts, sometimes ferociously, which in turn sparked resentment among liberals and the left. The dispute further fueled antagonism between the two factions, underscoring the divisions within Israeli society.

"There is no place for a secular Israel in the settlers' dream world," criticized the writer Amos Oz, a spokesperson for the peace movement. Ultimately, he complained, the settlers wanted religion to be all-pervasive. "But we nonreligious Israelis also have a dream. We want to live in an enlightened, open and just country, not in some messianic, rabbinic monarchy, and not in the whole land of Israel. We came here to be a free people in our own land."

Never before has the divide been so great between Halakhah, Jewish religious law, and everyday life in Israel, say Avi Sagi and Jedidia Stern, professors of Jewish philosophy and law. In this "bitter conflict," they see a "widening chasm" between religious and secular Zionists. Israeli society is polarizing, becoming "on the one hand increasingly secular, but on the other extreme more religious," echoes Segev. But ultimately both sides find common ground - and reconcile their differences - in the ongoing conflicts with the Palestinians and Hezbollah, the historian adds.

So who "owns" Israel? Often judges are left to decide, as in the summer of 2006, when gay groups announced plans for a parade through Jerusalem. Ultra-orthodox organizations, along with Mayor Lupoianski and strict Muslims and Catholics, were all up in arms. The case was ultimately heard by the highest court in Jerusalem, which ruled that the parade could take place. A not insignificant victory - not only for homosexuals, but for secular Israelis demanding increased civil liberties as well.

The demographics, however, favor the religious groups. Birth statistics suggest that the number of ultra-orthodox Jews, who traditionally have large families, will double over the next 15 years, reaching 20 percent. As Juli Tamir - Israel's education secretary - recently projected, the country's elementary school classes could soon comprise three evenly balanced groups - one third secular, one third ultra-orthodox and one third Arab.

Today the unresolved issue of a national constitution is once again on the table - as, at long last, is the prospect of civil marriages. This time it is the predominantly secular Russian immigrant supporters of political hardliner Avigdor Lieberman who are upping the ante.

Israeli society needs to compromise and establish a new equilibrium, says Ravitzky. Writing a constitution is one step in this process. "But anyone believing this would enforce the separation of state and religion is wide of the mark," he warns, himself a religious Jew. "The bond between religion and state, Jewish heritage and Israeli identity, is indissoluble."

Article 2:

<http://www.haaretz.com/print-edition/opinion/god-s-promise-of-land-to-jews-has-deep-pull-on-secular-israelis-1.3294>

God's promise of land to Jews has deep pull on secular Israelis

God in Genesis: I will give unto thee and to thy seed after thee the land of thy sojournings.

By **Rachel Elboim-Dror**

Although most of the Jewish population of Israel is secular and therefore seemingly unaffected politically by God's promise of the land to Abraham in Genesis, it appears the divine promise that "I will give unto thee and to thy seed after thee the land of thy sojournings" holds ancient power. The pull is unconscious for most but very deep, which has an effect on most Israelis.

The influence of this justification for our tie to the land on the secular population rises emotionally above all other rights to ownership of the Land of Israel. This phenomenon reveals one of the fundamental contradictions of Israeli society, which has been with the Zionist movement since its inception.

Such a paradox is not unique to us. It can be found in many other societies. However in light of Israel's geopolitical circumstances, and the makeup of its population, in our case it has hidden destructive potential. And because the public debate on such matters is scant and limited to academic circles, most members of the secular public are in no way aware of the political theology they follow.

The concept of a divinely promised land is in contradiction in principle to the values of the Zionist movement, which was primarily a modern, secular nationalist movement.

On the other hand, the secular nationalism of Zionism and the state of Israel has messianic religious underpinnings, both conscious and unconscious, and the use of the Hebrew language provides a host of examples of this (such as calling immigration to Israel *aliyah* - ascent, and emigration *yerida* - descent).

Jewish philosophers Martin Buber and Gershom Scholem had already noted the hidden

theological potential of the Hebrew language and its dangers. These issues greatly disturbed a few of the intellectuals of the Zionist movement.

In that vein for example, the father of the revival of the Hebrew language, Eliezer Ben-Yehuda, contended that our right to the land was the right of immigrants to the land and the first immigrant was the patriarch Abraham, who came from Haran.

Most of the world's population, he added, consisted of immigrants, but this fact did not detract from their national rights. One can point to Canada and Australia as countries settled by English immigrants, who became Canadian and Australian in their own right.

Micah Joseph Berdichevsky, on the other hand, believed that our right to the land was the right of conquerors. The children of Israel, led by Joshua, conquered the land, which is how we came to rule it. It was subsequently taken from us by other conquerors.

The Zionist movement for its part spoke of our historic right and the right of self-determination. Theodor Herzl sought legitimacy from the great powers at the time and a seal of approval on the part of international law.

However, as noted above, the deepest sense of the right to the land has roots of another kind. "I will give unto thee and to thy seed after thee the land of thy sojournings" is a resounding voice of political-theological power that takes hold of many secular people.

This explains many phenomena in secular Israeli society, such as the enthusiasm with which left-wing intellectuals and Labor Party ministers embraced the Greater Land of Israel; the gap between government policy and practice on the settlements; and the lenient policy toward the ultra-Orthodox, both in exempting them from military service and granting funding for ultra-Orthodox education despite their refusal to allow core subjects to be taught.

And beyond political debate and societal considerations, powerful conscious and subconscious religious and mythical emotions are at work in secular Israeli society, which at times are also connected to feelings of guilt. These emotions and feelings of responsibility also find expression in the operation of Israeli government bureaucracy, which sometimes hinders, rejects and undermines policy it is tasked with carrying out. The result is a range of political declarations which are dead on arrival, unless the United States and European countries step up the pressure.

That is why it is possible to live on one level in an Israeli bubble, and in practice to act on another level at the opposite end of the spectrum.

There is currently a public debate over a plan to have army officials give lectures to teachers in an effort to raise their students' motivation for army service. (A similar idea was implemented, by the way, in Prussia, when they decided to impose compulsory

education for everyone. Because there were not enough teachers available for the task, soldiers, especially disabled officers, served as teachers.)

Education Minister Gideon Sa'ar's plan to involve the soldiers reveals the basic failure of the Israeli education system. High school graduates do not have the benefit of a national education based on Jewish cultural tradition in its varied and changing facets. The idea that the future citizens of a democratic state can be educated through one kind or another of political indoctrination is fundamentally flawed.

Without strong roots in Jewish and general culture, including critical discussion of varying opinions, we will not succeed in instilling a sense of national solidarity and we will not produce a generation with a worldview stemming from knowledge and critical humanistic values seeking to build a more egalitarian and just society, both looking inward and outward.

The writer is a professor of education at the Hebrew University of Jerusalem.

Appendix E:

Was it inevitable for us to fall from such heights, and see our blood on our hands... for us to realize that we are no angels... as we used to think? Was it also necessary for us to expose our genitals to everyone, to make sure our reality is no longer a virgin? Such liars were we when we said: We are exceptional! To believe yourself is much worse than lying to someone else! To be friendly with those who hate us, and ruthless to those who love us – this is the inferiority of the conceited, and the arrogance of the situation!

Oh past, do not change us... the further away we move from you! Oh future: do not ask us: who are you? And what do you want from me? We too have no clue. Oh present, bear with us a little, we are no more than dreary passers by!

Identity is our legacy and not our inheritance; our invention and not our memory. Identity is the ruin of the mirror that we should break as soon as we like our image! He put on a mask, put on courage, and killed his mother... because she was the easiest prey... and because a female soldier stopped him and exposed her breasts asking: Does your mother have breasts like these?

If it wasn't for modesty and darkness, I would have visited Gaza, without knowing the road to the new house of Abu Sufian, nor the name of the new prophet. If Mohammad hadn't been the last of the prophets, each gang would have had its own prophet, and each companion a militia! We admired June in its 40th anniversary; if we can't find someone to defeat us again we defeat ourselves with our own hands, lest we forget!

No matter how long you stare into my eyes, you will not find my gaze there. It has been kidnapped by a scandal! My heart is not mine... and it is no one's. It has claimed independence, without turning into stone. Does he who chants over the body of his victim-brother: "Allahu Akbar", know that he is an infidel, since he sees God in his own image: lesser than a well formed human being?

The prisoner, eager to inherit the prison, hid his smile of victory from the camera. But he did not succeed in restraining the happiness streaming from his eyes; perhaps because the rushed text was much stronger than the actor. Why do we need Narcissus, as long as we're Palestinians, and as long as we don't know the difference between the Jame' (mosque) and the Jame'ah (university), both words having the same root. What need to we have for a state... as long as it is moving, along with the days, towards the same destiny?

A large sign at the door of a nightclub: We welcome Palestinians returning from battle. Free entry! Our alcohol... doesn't get you drunk! I cannot defend my right to work, as a shoe polisher by the sidewalks, because my clients have the right to consider me a shoe thief – this is what a University professor told me!

"The stranger and I will join forces against my cousin. My cousin and I will join forces against my brother. My Sheikh and I will join forces against me." This is the first lesson in the new national education curriculum. In the abyss of darkness, who will go to heaven first? He who died with enemy bullets or he who died by his brother's bullets? Some jurisprudents say: Thou shalt have an enemy born from your mother's womb! The fundamentalists do not annoy me; their secular supporters infuriate me, as do their atheist supporters who only believe in one religion: their images on TV! He asked me: Can a hungry guard defend a house whose owner has traveled to spend his summer vacation in the French or Italian Riviera... whichever one? I said: No he doesn't! And he asked: does myself + myself = two? I said: you and you equal less than one! I am not ashamed of my identity, it is still under construction. But I am ashamed of some of what is written in the Ibn Khaldoun introduction: You, as of now, are someone else!

Appendix F:

http://newsimg.bbc.co.uk/media/images/44092000/jpg/_44092316_soldiers_afp416.jpg
<http://www.cedarsrevolution.net/jtphp/images/stories/Lebanon/Intelligence/Syrian-Commandos-2.jpg>
http://msnbcmedia3.msn.com/j/msnbc/Components/Photos/060818/060818_lebanon_army_hmed_5a.hmedium.jpg

Article site:

<http://www.aljazeera.com/news/middleeast/2010/08/20108310240207599.html>

Troops die in Israel-Lebanon clash

At least two Lebanese and one Israeli soldier killed in exchange of gunfire along tense border

At least two Lebanese and one Israeli soldier have been killed during an exchange of rocket and gunfire along the border between the two countries.

A journalist was also killed, and four more Lebanese soldiers wounded by Israeli shelling on Tuesday. The Israeli army did not say how the Israeli soldier was killed.

"The Israelis fired four rockets that fell near a Lebanese army position in the village of Adaisseh and the Lebanese army fired back," a Lebanese security official in the area said.

Lebanese news sources reported that the journalist killed was Assaf Abou Rahhal, from the Lebanese newspaper *Al-Akhbar*.

The clashes erupted after Israeli soldiers reportedly attempted to uproot trees on the Lebanese side of the border.

'Maximum restraint'

A spokesman for Unifil, the United Nations peacekeeping force in southern Lebanon, confirmed the fighting and urged both sides to use "maximum restraint".

"Unifil peacekeepers are in the area and are trying to ascertain the circumstances of the incident and any possible casualties," Neeraj Singh said. "Our immediate priority at this time is to restore calm in the area."

The United Nations Security Council held a brief meeting about the skirmish on Tuesday afternoon. It concluded without any official statement; Alain Le Roy, the head of UN peacekeeping operations, said the UN was still investigating.

Saad al-Hariri, the Lebanese prime minister, called the raid a "violation of Lebanese sovereignty and demands".

He called in a statement for "the United Nations and the international community bear their responsibilities and pressure Israel to stop its aggression."

Al Jazeera's Zeina Khodr, reporting from the border said that the streets in the area were empty. "The border has been closed amid the tensions, but observers and analysts, and some representatives of Unifil believe this will remain an isolated incident," our correspondent said.

Michel Sleiman, the Lebanese president meanwhile, issued his own statement denouncing the clash as a violation of UN resolution 1701. That resolution ended the 2006 war between Israel and Hezbollah, and called for both Israel and Lebanon to respect the Blue Line, the UN-administered border between the two countries.

Sleiman also called on the Lebanese army to "confront any Israeli aggression, whatever the sacrifices".

"This is a very significant development," said Rula Amin, Al Jazeera's correspondent in Beirut. "For the first time in years, clashes are taking place between Israel and the Lebanese army, not Hezbollah."

Hassan Nasrallah, the leader of Hezbollah, said **in a speech on Tuesday night** that he ordered the group's militia not to get involved. He also threatened to retaliate against any future "Israeli aggression".

Roots of conflict

General Gadi Eisenkot, the head of Israel's northern command, predicted the clashes were a "one-time event".

Avigdor Lieberman, the Israeli foreign minister, said Israel "holds the Lebanese government responsible" for the incident, and asked the Israeli envoy to the UN to file a complaint.

The fighting reportedly started when a group of Israeli army soldiers went close to the border to uproot some trees near the villages of Adaisseh and Kuferkilla.

Israeli security sources said that Israeli army engineers came under fire from Lebanese soldiers while working along the frontier and the troops shot back.

In a statement, the Israeli military said its soldiers came under fire while they were "on routine activity in Israeli territory in an area that lies between the blue line [the internationally recognised border between Israel and Lebanon] and the security fence, thus within Israeli territory".

Jacky Rowland, Al Jazeera's correspondent in Jerusalem, said "the overall picture that seems to be emerging from Israeli television reports is that the whole incident seems to have started over some misunderstanding".

"There was some kind of Israeli incursion perceived ... to have crossed over into Lebanese territory" which precipitated the exchange of fire, Rowland said. Israeli TV has reported that Hezbollah was not involved in the skirmish.

Appendix G:

http://www.kingabdullah.jo/index.php/en_US/speeches/view/id/495/videoDisplay/0.html

Speech of His Majesty King Abdullah II**Before the Arab-British Chamber of Commerce**

London, UK

15 November 2011

In the name of God, the Most Merciful, the Compassionate

Your Royal Highness, Madam Baroness, Secretary Hammond, Dr Al-Shuaiby, Members of the Chamber... and Friends:

Thank you, and thank you all. May I add a word of appreciation for Dr Al-Shuaiby - the first Saudi and the first woman Secretary General of this Chamber - a model of achievement and leadership. Dr Al-Shuaiby, we were delighted to welcome you and Baroness Symons to Jordan this year. And it is a privilege to be with you - and all of you - tonight, to celebrate 35 years of the Arab-British Chamber of Commerce.

My Friends, We meet at an historic time for my region. Each of our countries has had its own, distinct path. But one name has come to describe it all: the Arab Spring ... a season of transition, growth, turbulence, and hope.

Change is a process, not an event. Much depends on what happens next. I'm going to be bold tonight, and suggest three reasons for confidence.

First is the inclusiveness of events. The Arab Spring belonged to no single group. We saw people from many communities and sectors. Youth and women both played notable roles. That is in keeping with their importance: young people, the majority of our population; women, half of humankind. I believe there will be no going back from the participation we have seen. And we need these productive energies, for solutions to move forward.

A second reality is the central issue of human dignity. From street sellers to students, from teachers to business leaders, the call has been for respect, for every person. This spirit is vital. Positive change must go beyond formal structures. It must involve a way of life, built on shared values: fairness; accountability; the rule of law; respect for each other.

A third reality we saw this year was global awareness. Millions of our people, more each day, are connected to a global conversation. Like their peers everywhere, our people want to help lead the progress of the age: broader horizons; more access to opportunity; and a share in shaping the world's future. The Arab people simply will not be shut out of the worldwide partnership of humanity. This is a platform for even deeper global cooperation - region-to-region, business-to-business, people-to-people.

My Friends, Much is involved in bringing today's expectations to reality. Many of our countries face urgent needs. Our young people are coming out of school to face the worst unemployment rate of any region. Smart economic policy is critical, to support inclusive, jobs-generating growth. We also need good governance – for predictable, level playing

fields; and a strong foundation of stable political life. And we need partnerships, from international friends who recognize the strategic role of the Middle East in the future we share.

In Jordan, we are well on our way to the future, along multiple tracks. New constitutional amendments are already in place, to protect civil rights and freedoms and ensures separation of the three branches of government. A new, constitutional court is being established, along with a new, independent elections commission. Meanwhile, we are working with determination to develop national parties and political life.

In economic policy, our focus is on jobs-rich growth, innovation, and new enterprise. National investments in infrastructure and education are continuing - and we are seeing results in the success of sectors like ICT. Free-trade agreements have helped Jordan-based companies find good markets. British firms have entered exciting areas of growth: alternative energy and mining; financial and legal services; ICT; and more. The future also looks bright in tourism, health services, engineering, and other areas. I am deeply grateful to the GCC States for their support for Jordan's accession - a strong signal of confidence in our country's global access, safety, and growth potential.

My Friends, Elsewhere I have spoken of the four great gates to the Arab future - Dignity, Opportunity, Democracy, Peace and Justice. They are indivisible. And our region cannot achieve its full potential until all of them, all of them, are achieved. My friends, it is time, it is long past time, to honour the dignity, rights, and dreams of the Palestinian people.

The Arab States have spoken with a united voice on behalf of a just peace: two states, with a sovereign, viable and independent Palestine, on the 1967 borders, with East Jerusalem as its capital, in accordance with UN resolutions, resolving all final status issues, with security and acceptance for Israel. Tonight I ask for your partnership in the work of peace as well as prosperity, to get the parties to the negotiation tables and a final agreement.

Friends, In so many ways, the world is a different place from when the Chamber first opened its doors.

In 1975, Bill Gates was a college student, Apple meant a record company, and Top of the Pops was not nostalgia. The tallest building in London was the BT Tower. The first British Concorde flight - to Bahrain, by the way; not to New York - was almost a year away.

And our children did not have mobile phones.

It is all but certain that in only a few short years, more change is coming. But one thing will not change: the power of partnership. And partnership has never been more important than now, as my strategic region moves forward. Friends that join us will share in our success... and send a positive signal that earns trust across the Arab World.

Together, it is in our power to make win-win investments in jobs, confidence, and growth. To create opportunities that create opportunities, markets that create markets,

expanding the horizons of the Arab and the British people alike. To fill our neighbourhood with peace and cooperation from the Atlantic to the Indian Ocean; from the North Sea to the Red Sea; and far beyond.

I wish all of you, a central role. Thank you very much.

Appendix H: (50 minute video of speech and text available at the site below)
<http://www.israelnationalnews.com/News/News.aspx/144336#.T16sIZg0wUU>
Speech by President Barack Obama

For decades, the conflict between Israelis and Arabs has cast a shadow over the region. For Israelis, it has meant living with the fear that their children could be blown up on a bus or by rockets fired at their homes, as well as the pain of knowing that other children in the region are taught to hate them. For Palestinians, it has meant suffering the humiliation of occupation, and never living in a nation of their own. Moreover, this conflict has come with a larger cost to the Middle East, as it impedes partnerships that could bring greater security and prosperity and empowerment to ordinary people.

For over two years, my administration has worked with the parties and the international community to end this conflict, building on decades of work by previous administrations. Yet expectations have gone unmet. Israeli settlement activity continues. Palestinians have walked away from talks. The world looks at a conflict that has grinded on and on and on, and sees nothing but stalemate. Indeed, there are those who argue that with all the change and uncertainty in the region, it is simply not possible to move forward now.

I disagree. At a time when the people of the Middle East and North Africa are casting off the burdens of the past, the drive for a lasting peace that ends the conflict and resolves all claims is more urgent than ever. That's certainly true for the two parties involved.

For the Palestinians, efforts to delegitimize Israel will end in failure. Symbolic actions to isolate Israel at the United Nations in September won't create an independent state. Palestinian leaders will not achieve peace or prosperity if Hamas insists on a path of terror and rejection. And Palestinians will never realize their independence by denying the right of Israel to exist.

As for Israel, our friendship is rooted deeply in a shared history and shared values. Our commitment to Israel's security is unshakeable. And we will stand against attempts to single it out for criticism in international forums. But precisely because of our friendship, it's important that we tell the truth: The status quo is unsustainable, and Israel too must act boldly to advance a lasting peace.

The fact is, a growing number of Palestinians live west of the Jordan River. Technology will make it harder for Israel to defend itself. A region undergoing profound change will lead to populism in which millions of people — not just one or two leaders — must believe peace is possible. The international community is tired of an endless process that never produces an outcome. The dream of a Jewish and democratic state cannot be fulfilled with permanent occupation.

Now, ultimately, it is up to the Israelis and Palestinians to take action. No peace can be imposed upon them — not by the United States; not by anybody else. But endless delay won't make the problem go away. What [America](#) and the international community can do is to state frankly what everyone knows — a lasting peace will involve two states for two peoples: Israel as a Jewish state and the homeland for the Jewish people, and the state of Palestine as the homeland for the Palestinian people, each state enjoying self-determination, mutual recognition, and peace.

So while the core issues of the conflict must be negotiated, the basis of those negotiations is clear: a viable Palestine, a secure Israel. The United States believes that negotiations should result in two states, with permanent Palestinian borders with Israel, Jordan, and Egypt, and permanent Israeli borders with Palestine. We believe the borders of Israel and Palestine should be based on the 1967 lines with mutually agreed swaps, so that secure and recognized borders are established for both states.

The Palestinian people must have the right to govern themselves, and reach their full potential, in a sovereign and contiguous state.

As for security, every state has the right to self-defense, and Israel must be able to defend itself — by itself — against any threat. Provisions must also be robust enough to prevent a resurgence of terrorism, to stop the infiltration of weapons, and to provide effective border security. The full and phased [withdrawal](#) of Israeli military forces should be coordinated with the assumption of Palestinian security responsibility in a sovereign, non-militarized state. And the duration of this transition period must be agreed, and the effectiveness of security arrangements must be demonstrated.

These principles provide a foundation for negotiations. Palestinians should know the territorial outlines of their state; Israelis should know that their basic security concerns will be met. I'm aware that these steps alone will not resolve the conflict, because two wrenching and emotional issues will remain: the future of Jerusalem, and the fate of Palestinian refugees. But moving forward now on the basis of territory and security provides a foundation to resolve those two issues in a way that is just and fair, and that respects the rights and aspirations of both Israelis and Palestinians.

Now, let me say this: Recognizing that negotiations need to begin with the issues of territory and security does not mean that it will be easy to come back to the table. In particular, the recent announcement of an agreement between Fatah and Hamas raises profound and legitimate questions for Israel: How can one negotiate with a party that has shown itself unwilling to recognize your right to exist? And in the weeks and months to come, Palestinian leaders will have to provide a credible answer to that question. Meanwhile, the United States, our Quartet partners, and the Arab states will need to continue every

effort to get beyond the current impasse.

I recognize how hard this will be. Suspicion and hostility has been passed on for generations, and at times it has hardened. But I'm convinced that the majority of Israelis and Palestinians would rather look to the future than be trapped in the past. We see that spirit in the Israeli father whose son was killed by Hamas, who helped start an organization that brought together Israelis and Palestinians who had **lost** loved ones. That father said, "I gradually realized that the only hope for progress was to recognize the face of the conflict." We see it in the actions of a Palestinian who lost three daughters to Israeli shells in Gaza. "I have the right to feel angry," he said. "So **many people** were expecting me to hate. My answer to them is I shall not hate. Let us hope," he said, "for tomorrow."

That is the choice that must be made -- not simply in the Israeli-Palestinian conflict, but across the entire region -- a choice between hate and hope; between the shackles of the past and the promise of the future. It's a choice that must be made by leaders and by the people, and it's a choice that will define the future of a region that served as the cradle of civilization and a crucible of strife.

Republican presidential primary debate:

<http://togetherwithisrael.wordpress.com/2011/12/10/full-text-israel-political-brief-december-10-2011-iowa-gop-debate-transcript-republican-presidential-candidates-rebuke-newt-gingrich-palestinians-invented-people-comment-israel-position/>

Eric Thayer for The New York Times

Newt, Palestinians and the GOP debate: Transcript & commentary

Source: [*JTA, 12-10-11*](#)

Newt Gingrich's description of the Palestinians as an "invented people" [grabbed some attention at Saturday night's GOP debate](#). While most of the GOP field is usually eager to side with Israel, on this point Gingrich got some pushback — from Ron Paul (no surprise), but also from Mitt Romney and Rick Santorum.

GEORGE STEPHANOPOULOS: 22:02:29:00 I wanna change subjects now because— (APPLAUSE) foreign policy was— Speaker Gingrich caused something of a stir overnight in the Middle East with comments he made in interview with the Jewish channel in which he called the Palestinians an invented people. And— I just wondered— G— Congressman Paul, if I can start with you: Do you agree with that characterization, that the Palestinians are an invented people?

CONGRESSMAN RON PAUL: 22:02:52:00 N— no, I don't agree with that. And that's just stirrin' up trouble. And I— I believe in a non-interventionist foreign policy. I don't

think we should get in the middle of these squabbles. But to go out of our way and say that so-and-so is not a real people? Technically and historically, yes— you know, under the Ottoman Empire, the Palestinians didn't have a state, but neither did Israel have a state then too.

22:03:13:00 But this is how we get involved in so many messes. And I think it just fails on the side of— practicing a little bit of diplomacy, getting ourselves (LAUGH) into trouble mentioning things that are unnecessary. The people in those regions should be dealing with these problems; we shouldn't be dealing with these things.

22:03:30:00 But— historically, it— it— you know, under the Ottoman Empire, that i— that is— technically— correct. But to make these decisions in deciding what the settlement's going to be should be the people that are involved. This idea that we can be the policemen of the world and settle all these disputes, I mean, soon we'll have to quit because we're flat out broke. But we— we cannot continue to get into these issues like this and— and— and— and getting ourselves into more trouble.

GEORGE STEPHANOPOULOS: 22:04:00:00 Speaker Gingrich, as I've said, this has caused quite a reaction in— in the Middle East. The chief Palestinian negotiator, Sa— Saeb Erekat, said, "Mark my words: These statements of Gingrich will be the ammunition and weapons of the bin Ladens and the extremists for a long, long time."

SPEAKER NEWT GINGRICH: 22:04:13:00 How would he know the difference? Look from historic, George, simply. Is— is what I said factually correct? Yes. Is it historically true? Yes. Are we in a situation where every day, rockets are fired into Israel while the United States, the current administration, tries to pressure the Israelis into a peace process?

22:04:33:00 Hamas does not admit the— the right of Israel to exist, and says publicly, "Not a single Jew will remain." The Palestinian Authority ambassador to India said last month, "There is no difference between Fatah and Hamas. We both agree Israel has no right to exist."

22:04:50:00 Somebody oughta have the courage to tell the truth: These people are terrorists. They teach terrorism in their schools. They have textbooks that say, "If there are 13 Jews and nine Jews are killed, how many Jews are left?" We pay for those textbooks through our aid money. It's fundamentally— time for somebody to have the guts to stand up and say, "Enough lying about the Middle East."

GEORGE STEPHANOPOULOS: 22:05:09:00 Governor Romney, (APPLAUSE) you just heard the Speaker say he was just telling the truth. Do you take any issue with that characterization of the Palestinians as an invented people?

GOVERNOR MITT ROMNEY: 22:05:22:00 I– I happen to agree with– with most of what the speaker said, except by going down and saying the Palestinians are an invented people. That I think was a mistake on the speaker’s part. I– I think– you– you– I think the speaker would probably suggest that as well. I– I don’t think we want to–

22:05:35:00 (SPEAKER NEWT GINGRICH: UNINTEL)

GOVERNOR MITT ROMNEY: 22:05:37:00 Maybe not. I– (LAUGHTER) I think we’re very wise to stand with our friends, Israel, and not get out ahead of them. This president decided he was gonna try and negotiate for Israel by sayin’, “Let’s go back to the ’67 borders.” That’s not what Israel wanted to h– hear.

22:05:51:00 They– Israel does not want us to make it more difficult for them to sit down with the Palestinians. Ultimately, the Palestinians and the Israelis are gonna have to agree on how they’re gonna settle the– the differences between them. And the United States–

22:06:02:00 (OVERTALK)

GOVERNOR MITT ROMNEY: 22:06:03:00 –and the– and the United States of America should not jump ahead of Bibi Netanyahu and say something that makes it more difficult for him to– to do his job. My view is this: We stand with the Israeli people. We link arms with them. If we disagree with them, like this president has time and time again, we don’t do it in public like he’s done it, we do it in private.

22:06:21:00 And we let the Israeli leadership describe what they believe the right course is going forward. We don’t negotiate for the Israeli people. We stand with the Israeli people, stand with our friends, and make it very clear: We are gonna t– we’re gonna tell the truth, but we’re not gonna throw incendiary words into a– a place which is– a boiling pot when our friends the Israelis would probably say, “What in the world are you doin’?”

GEORGE STEPHANOPOULOS: 22:06:43:00 So there you have it, Mr. Speaker. He says this is gonna make life more difficult for the Israelis.

SPEAKER NEWT GINGRICH: 22:06:47:00 The Israelis are getting rocketed every day. The– we’re not making life more difficult. The Obama administration’s making life more difficult. The fact is, the Palestinian claim to a right of return is based on a historically false story. Somebody oughta have the courage to go all the way back to the 1921 League of Nations mandate for a Jewish homeland, point out the context in which Israel came into existence, and “Palestinian” did not become a common term until after 1977. This is a propaganda war in which our side refuses to engage. And we refuse to tell the truth

when the other side lies. And you're not gonna win the long run if you're afraid to stand firm and stand for the truth.

GOVERNOR MITT ROMNEY: 22:07:25:00 Of course you s— of course you stand firm, and stand for the truth. But you don't speak for Israel.

SPEAKER NEWT GINGRICH: 22:07:30:00 I didn't.

GOVERNOR MITT ROMNEY: 22:07:30:00 If— if— if— if Bibi Netanyahu wants to say what you said, let him say it. But our ally, b— the— the people of Israel, should be able to take their own positions and not have us negotiate for them.

DIANE SAWYER: 22:07:41:00 I want to turn, if I can, to—

SPEAKER NEWT GINGRICH: 22:07:42:00 But can— can I just say one last thing? Because I didn't speak for the people of Israel. I spoke as a historian who's looked at the world stage for a very long time. I've known Bibi since 1984. I feel quite confident an amazing number of Israelis found it nice to have an American tell the truth about the war they are in the middle of and the casualties they're taking and the people who surround them who say, "You do not have the right to exist, and we want to destroy you."

GOVERNOR MITT ROMNEY: 22:08:04:00 I— I've known— I've— (APPLAUSE) I've also known Bibi Netanyahu for a long time. We worked together at— at Boston Consulting Group. And the last thing Bibi Netanyahu needs to have is not just a person who's an historian, but somebody who is also running for president of the United States, stand up and say things that create extraordinary tumult in— in his neighborhood.

DIANE SAWYER: 22:08:29:00 Congresswoman—

GOVERNOR MITT ROMNEY: 22:08:29:00 And I'm president of the United States, I will exercise sobriety, care, stability. And make sure that in a setting like this, anything I say that can affect a place with— with rockets going in, with people dying, I don't do anything that would harm that— that process.

22:08:47:00 And therefore, before I made a statement of that nature, I'd get on the phone to my friend Bibi Netanyahu and say, "Would it help if I said this? What would you like me to do? Let's work together, because we're partners." I'm not a bomb thrower, rhetorically or literally.

DIANE SAWYER: 22:09:00:00 Under the rules, we need— your response. (APPLAUSE)

SPEAKER NEWT GINGRICH: 22:09:05:00 I think sometimes it is helpful to have a president of the United States with the courage to tell the truth, just as was Ronald Reagan who went around his entire national security apparatus to call the Soviet Union an evil empire and who overruled his entire State Department in order to say, "Mr. Gorbachev, tear down this wall." Reagan believed the power of truth restated the world and reframed the world. I am a Reaganite, I'm proud to be a Reaganite. I will tell the truth, even if it's at the risk of causing some confusion sometimes with the timid.

GOVERNOR MITT ROMNEY: 22:09:32:00 I think it's important (APPLAUSE)–

GEORGE STEPHANOPOULOS: 22:09:37:00 Who's got the better of this argument, Congresswoman Bachmann? Who's got the better of this argument?

CONGRESSWOMAN MICHELE BACHMANN: 22:09:41:00 Who has the better of this argument?

GEORGE STEPHANOPOULOS: 22:09:42:00 Yeah. (LAUGHTER)

CONGRESSWOMAN MICHELE BACHMANN: 22:09:46:00 In 1974, I went to Israel for the first time and I worked on a kibbutz for the summer. And I saw a brand new nation that had begun in 1948 and was making its way into the modernization that we know today. They're a first world nation. I was able to return as a member of Congress multiple times, and I also met with Fayad in Ramallah in the very room that Arafat used as his conference room. When I was in there, I– I had asked Fayad about the issue that we were very concerned about, and that's how the Palestinians teach their children to hate the Jews and call them pigs and swine and descendants from Hades.

GEORGE STEPHANOPOULOS: 22:10:24:00 Okay, but do you think–

CONGRESSWOMAN MICHELE BACHMANN: 22:10:24:00 And I– and let me finish–

22:10:25:00 (OVERTALK)

CONGRESSWOMAN MICHELE BACHMANN: 22:10:26:00 And I have asked him about this very important issues, because how do you find peace when you continue to teach your children hatred? And asked Fayad about this issue, and he said, "Oh, tha– we don't do that anymore. Our textbooks aren't filled with that."

22:10:38:00 And I said, "Oh really?" I pulled out a manila envelope that I'd brought with me, and I pulled out the pages that I'd photocopied out of current books that were being used that clearly showed that. And he said, "Oh, but these are old textbooks." And

he said— I said, “Really? Well, then why don’t you send me the new textbooks that no longer say that and compare them with the old?” And I checked my mailbox today; he still hasn’t me those textbooks. That’s what needs to change.

DIANE SAWYER: 22:11:06:00 Senator Santorum, let me put to you George’s question. Who’s got the better of the argument?

SENATOR RICK SANTORUM: 22:11:11:00 Well, I— I think you have to speak the truth— but you have to do so with prudence. I mean, it’s— it’s a combination. Th— and, you know, I— I— I sat there and I listened to both of ‘em; I thought they both had— made excellent points.

22:11:23:00 But we’re in a real-life situation. This isn’t an academic exercise. We’ve got— we have a— we have an ally, and the policy of this country should be to stand shoulder to shoulder with our ally. And— we— we didn’t have an ally in the Soviet Union. The only allies we had were sitting in gulags, and they desperately needed to hear the truth. And Ronald Reagan provided that truth.

GEORGE STEPHANOPOULOS: 22:11:44:00 So— so do we—

SENATOR RICK SANTORUM: 22:11:44:00 Here, we have—

22:11:45:00 (OVERTALK)

GEORGE STEPHANOPOULOS: 22:11:45:00 —with prudence, would that be saying (NOISE) Palestinians are invented or not?

SENATOR RICK SANTORUM: 22:11:50:00 If I can finish my s— comment, I’ll get to that, George. (LAUGHTER) That— that we— we have an ally here that we have to work closely with. And I think Mitt’s point was— was the correct one. We need to be working with the Israelis to find out, you know what? Is this a wise thing for us to do, to step forward and to engage this issue? Maybe it is.

22:12:10:00 My guess is, at this point in time, it’s not. Not that we shouldn’t tell the truth, but we should be talking to our allies. It’s their fight. We are to be their ally, we’re to be— supporting them. And I’m— I— I’ve been out here very publicly— that the Israelis have the right to determine what happens in their land. And all of Israel, including the quote— you know, West Bank, is Israeli land. And we need to work with them as to the solution that works best for our ally.

DIANE SAWYER: 22:12:36:00 Governor Perry, close this—

GOVERNOR RICK PERRY: 22:12:37:00 *Let me—*

DIANE SAWYER: 22:12:37:00 *—please.*

GOVERNOR RICK PERRY: 22:12:38:00 *—just say that I think this is a minor issue— that the media is blowing— way out of proportion. We have a president of the United States who has put the most muddled foreign policy in place that is causing the problems in the Middle East. Whether it goes back to two thousand and— and— nine when we had an opportunity to impact Iran, whether it has been the way that— he stood back in Egypt and did not try to negotiate people who would come in that w— could work with us, and now we have radical Islamists as the head of Egypt, whether it was leading from the rear, if you will, in — in Libya.*

22:13:18:00 *The idea that this president now, with Iran getting one of our predator drones in their possession, and he had two opportunities— well, he didn't have two opportunities, he had two choices— actually, he had three. And he chose the worst.*

22:13:33:00 *And those two opportunities he had was to either retrieve that drone, or to destroy it, and he did the worst of the three and he did absolutely nothing. And the Russians and the Chinese will have our highly technical equipment now. This president is the problem, not something that Newt Gingrich said. (APPLAUSE)*

<http://forward.com/articles/146222/democrats-slam-gop-over-zero-israel-aid/>

Democrats Slam GOP Over 'Zero' Israel Aid

With Jewish Support in Mind, Heavyweights Pounce on Issue

By Nathan Guttman

Published November 14, 2011.

WASHINGTON — Democratic heavyweights hit back at Republicans over their debate discussion about “zero-ing” U.S. aid to foreign countries, including Israel, during the [weekend CBS News Republican debate](#).

Smelling a chance to win back disaffected Jewish voters, former Congressman Mel Levine penned an article in Israel's Haaretz daily [blasting](#) the idea, and Democratic National Committee chair Debbie Wasserman Schultz issued a statement calling the proposal to begin aid discussions at zero “irresponsible.”

Former congressman Robert Wexler, who is known as both a supporter of Israel and of President Obama, convened a press conference call Monday in which he called the position of some of the Republican candidates “troubling” and argued that in calling for zeroing out foreign aid they are not honoring a memorandum of understanding signed between the U.S. and Israel in 2007.

The “zero” policy, he added, “sends a message to Iran that Israel's outstanding military capabilities might suffer in years to come.”

The tempest started on Saturday night during the latest GOP debate. Republicans

attacked President Barack Obama over Iran.

But alarm bells began ringing among pro-Israel activists when the discussion turned to the future of U.S. foreign aid. Asked if his policy of “foreign aid starts at zero” would include also aid to Israel, Texas governor Rick Perry replied: “Absolutely, every country would start at zero.” Perry immediately added that “obviously, Israel is a special ally, and my bet is that we would be funding them at some substantial level.”

Mitt Romney, the leading Republican candidate and former House Speaker Newt Gingrich also supported a “start at zero” policy for foreign aid.

After facing a barrage of attacks from Democrats stressing the potential threat this policy presents to Israel, Romney’s spokesman issued a statement making clear the former governor “was only referring to Pakistan and does not support zeroing out funding for every country.”

For Democrats, this clarification made little difference. The party sent out its heavyweight Jewish surrogates to speak out against cutting foreign aid.

The foreign aid debate couldn’t come at a better time for Democrats. It helps them change the subject with Jewish voters, who were still smarting from President Obama’s open microphone incident in which he was overheard complaining about the difficulty in dealing with Israeli prime minister Benjamin Netanyahu.

The biggest stakeholder in the debate over funding foreign aid has so far remained silent. The American Israel Public Affairs Committee, the main pro-Israel lobby which dedicates a significant part of its work to securing aid to Israel, has yet to make its voice heard on the issues raised in the Republican debate.

AIPAC has stressed many times the need to ensure U.S. foreign aid to all countries and highlighted the benefits of such aid in advancing U.S. interests around the world. However, it refrained from publically taking on Republican candidates speaking out against foreign aid, presumably in an attempt to avoid being seen as supporting either side in the political debate.

Wexler, for one, believes AIPAC and like-minded organizations should speak out. “Certainly, the pro-Israel advocates in the U.S. should express themselves in the strongest of terms and reject this idea,” the former Democratic congressman said in his conference call.

Appendix I

Web Search Scavenger Hunt:

Answers these questions for the following organizations: Taglit-Birthright (to be done together as a class), AIPAC, J STREET, Stand with Us, and Peace now.

1. What does this organization stand for?
2. What are the goals of this organization?
3. What is their mission statement?
4. What are their values?
5. What methods do they use to accomplish their goals/mission?
6. Who is involved in the organization?
7. Do they have full time staff?
8. How many volunteers/lay leaders are involved?
9. Where do they get their funding?
10. Have they succeeded in any aspects of their goals/mission?
11. How are all these organization similar?
12. How do these organizations differ?

Appendix J:

[http://daccess-dds-](http://daccess-dds-ny.un.org/doc/UNDOC/GEN/N11/472/32/PDF/N1147232.pdf?OpenElement)

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United Nations

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General Assembly

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Agenda item 61

66/225.

Resolution adopted by the General Assembly

[on the report of the Second Committee (A/66/449)]

Permanent sovereignty of the Palestinian people in the Occupied Palestinian Territory, including East Jerusalem, and of the Arab population in the occupied Syrian Golan over their natural resources

The General Assembly, Recalling its resolution 65/179 of 20 December 2010, and taking note of

Economic and Social Council resolution 2011/41 of 28 July 2011,

Recalling also its resolutions 58/292 of 6 May 2004 and 59/251 of 22 December 2004,

Reaffirming the principle of the permanent sovereignty of peoples under foreign occupation over their natural resources,

Guided by the principles of the Charter of the United Nations, affirming the inadmissibility of the acquisition of territory by force, and recalling relevant Security Council resolutions, including resolutions 242 (1967) of 22 November 1967, 465 (1980) of 1 March 1980 and 497 (1981) of 17 December 1981,

Recalling its resolution 2625 (XXV) of 24 October 1970,

Reaffirming the applicability of the Geneva Convention relative to the Protection of Civilian Persons in Time of War, of 12 August 1949,¹ to the Occupied Palestinian Territory, including East Jerusalem, and other Arab territories occupied by Israel since 1967,

Recalling, in this regard, the International Covenant on Civil and Political Rights² and the International Covenant on Economic, Social and Cultural Rights,² and affirming that these human rights instruments must be respected in the Occupied Palestinian Territory, including East Jerusalem, as well as in the occupied Syrian Golan,

¹ United Nations, *Treaty Series*, vol. 75, No. 973. ² See resolution 2200 A (XXI), annex.

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A/RES/66/225

2

Recalling also the advisory opinion rendered on 9 July 2004 by the International Court of Justice on the Legal Consequences of the Construction of a Wall in the Occupied Palestinian Territory,³ and recalling further its resolutions ES-10/15 of 20 July 2004 and ES-10/17 of 15 December 2006,

Expressing its concern about the exploitation by Israel, the occupying Power, of the natural resources of the Occupied Palestinian Territory, including East Jerusalem, and other Arab territories occupied by Israel since 1967,

Expressing its grave concern about the extensive destruction by Israel, the occupying Power, of agricultural land and orchards in the Occupied Palestinian Territory, including the uprooting of a vast number of fruit-bearing trees and the destruction of farms and greenhouses, and the grave environmental and economic impact in this regard,

Expressing its concern about the widespread destruction caused by Israel, the occupying Power, to vital infrastructure, including water pipelines and sewage networks, in the Occupied Palestinian Territory, in particular in the Gaza Strip in the recent period, which, inter alia, pollutes the environment and negatively affects the water supply and other natural resources of the Palestinian people,

Taking note, in this regard, of the 2009 report by the United Nations Environment Programme regarding the

grave environmental situation in the Gaza Strip,⁴ and stressing the need for follow-up to the recommendations contained therein,

Aware of the detrimental impact of the Israeli settlements on Palestinian and other Arab natural resources, especially as a result of the confiscation of land and the forced diversion of water resources, and of the dire socioeconomic consequences in this regard,

Aware also of the detrimental impact on Palestinian natural resources being caused by the unlawful construction of the wall by Israel, the occupying Power, in the Occupied Palestinian Territory, including in and around East Jerusalem, and of its grave effect as well on the economic and social conditions of the Palestinian people,

Reaffirming the need for the resumption and accelerated advancement of negotiations within the Middle East peace process, on the basis of Security Council resolutions 242 (1967), 338 (1973) of 22 October 1973, 425 (1978) of 19 March 1978 and 1397 (2002) of 12 March 2002, the principle of land for peace, the Arab Peace Initiatives and the Quartet performance-based road map to a permanent two-State solution to the Israeli-Palestinian conflict,⁶ as endorsed by the Security Council in its resolution 1515 (2003) of 19 November 2003 and supported by the Council in its resolution 1850 (2008) of 16 December 2008, for the achievement of a final settlement on all tracks,

Noting the Israeli withdrawal from within the Gaza Strip and parts of the northern West Bank and the importance of the dismantlement of settlements therein in the context of the road map, and calling in this regard for respect of the road map

³ See A/ES-10/273 and Corr.1; see also *Legal Consequences of the Construction of a Wall in the Occupied Palestinian Territory, Advisory Opinion, I.C.J. Reports 2004*, p. 136.

⁴ *Environmental Assessment of the Gaza Strip following the Escalation of Hostilities in December 2008-January 2009* (United Nations publication, Sales No. E.09.III.D.30).

⁵ A/56/1026-S/2002/932, annex II, resolution 14/221. ⁶ S/2003/529, annex.

obligation upon Israel to freeze settlement activity, including so-called “natural growth”, and to dismantle all settlement outposts erected since March 2001,

Stressing the need for respect and preservation of the territorial unity, contiguity and integrity of all of the Occupied Palestinian Territory, including East Jerusalem,

Recalling the need to end all acts of violence, including acts of terror, provocation, incitement and destruction,

Taking note of the note by the Secretary-General transmitting the report prepared by the Economic and Social Commission for Western Asia on the economic and social repercussions of the Israeli occupation on the living conditions of the Palestinian people in the Occupied Palestinian Territory, including East Jerusalem, and of the Arab population in the occupied Syrian Golan,⁷

1. *Reaffirms* the inalienable rights of the Palestinian people and of the population of the occupied Syrian Golan over their natural resources, including land, water and energy resources;
2. *Demands* that Israel, the occupying Power, cease the exploitation, damage, cause of loss or depletion, and endangerment of the natural resources in the Occupied Palestinian Territory, including East Jerusalem, and in the occupied Syrian Golan;
3. *Recognizes* the right of the Palestinian people to claim restitution as a result of any exploitation, damage, loss or depletion, or endangerment of their natural resources resulting from illegal measures taken by Israel, the occupying Power, in the Occupied Palestinian Territory, including East Jerusalem, and expresses the hope that this issue will be dealt with within the framework of the final status negotiations between the Palestinian and Israeli sides;
4. *Stresses* that the wall and settlements being constructed by Israel in the Occupied Palestinian Territory, including in and around East Jerusalem, are contrary to international law and are seriously depriving the Palestinian people of their natural resources, and calls in this regard for full compliance with the legal obligations affirmed in the 9 July 2004 advisory opinion of the International Court of Justice³ and in relevant United Nations resolutions, including General Assembly resolution ES-10/15;
5. *Calls upon* Israel, the occupying Power, to comply strictly with its obligations under international law, including international humanitarian law, with respect to the alteration of the character and status of the Occupied Palestinian Territory, including East Jerusalem;
6. *Also calls upon* Israel, the occupying Power, to cease all actions harming the environment, including the dumping of all kinds of waste materials in the Occupied Palestinian Territory, including East Jerusalem, and in the occupied Syrian Golan, which gravely threaten their natural resources, namely water and land resources, and which pose an environmental, sanitation and health threat to the civilian

populations;

7. *Further calls upon* Israel to cease its destruction of vital infrastructure, including water pipelines and sewage networks, which, inter alia, has a negative impact on the natural resources of the Palestinian people;

⁷ A/66/78-E/2011/13.

A/RES/66/225

3

A/RES/66/225

4

8. *Requests* the Secretary-General to report to the General Assembly at its sixty-seventh session on the implementation of the present resolution, including with regard to the cumulative impact of the exploitation, damage and depletion by Israel of natural resources in the Occupied Palestinian Territory, including East Jerusalem, and in the occupied Syrian Golan, and decides to include in the provisional agenda of its sixty-seventh session the item entitled “Permanent sovereignty of the Palestinian people in the Occupied Palestinian Territory, including East Jerusalem, and of the Arab population in the occupied Syrian Golan over their natural resources”.

91st plenary meeting 22 December 2011

Annotated Bibliography

Al Jazeera (2010). Troops die in Israel-Lebanon clash. Al Jazeera English. Retrieved March 2010 from

<http://www.aljazeera.com/news/middleeast/2010/08/20108310240207599.html>

Al Jazeera English published this article, which gives an account of a clash that happened between Israel and Lebanon on Lebanese territory. The students will read this article together in class in unit three lesson three, a lesson the attempts of display a Lebanese narrative regarding the conflict.

Elboim-Dror, R (2009). God's promise of land to Jews has deep pull on secular Israelis. *Haarets*. Retrieved March 2012 from <http://www.haaretz.com/print-edition/opinion/god-s-promise-of-land-to-jews-has-deep-pull-on-secular-israelis-1.3294>

The students will read this article along with 'Religion and Secularism in Israel' in unit two lesson three. This lesson is about secular Israelis. This article conveys the attachment that many secular Israelis have to the land.

General Assembly of the United Nations. Retrieved March 2012, from <http://daccessddsny.un.org/doc/UNDOC/GEN/N11/472/32/PDF/N1147232.pdf?OpenElement>.

This is a document from the United Nations General Assembly. On the final day of class the students will conduct a UN simulation using this resolution.

Glidden, S. (2010). How to Understand Israel in 60 Days or Less. New York: DC Comics.

The students must purchase this book for the class, it is the only book the class will use. It is the story, told in the style of a graphic novel, of a young women's experience on a Taglit-Birthright trip. She has conflicted feelings about Israel and the Israeli-Palestinian conflict. She is very unsure if she even wants to go on the trip and her Muslim boyfriend influences this trepidation. The graphic novel follows her journey and deepens her understanding of the issues that exist in Israel.

Grossbongardt, A (2007). Religion and Secularism in Israel: Unholy Conflict in the Holy land. *Spiegel Online International*. Retrieved March 2012 from <http://www.spiegel.de/international/0,1518,469996,00.html>

This article outlines the struggles between the secular and religious in Israel. The students will read this article in unit two lesson three, a lesson about secular Israelis in order to contextualize the issues for them. The article explores the political difference and parties with which the secular and religious Israelis identify themselves.

Guttman, N (2011). Democrats Slam GOP Over 'Zero' Israel Aid. *The Jewish Daily Forward*. Retrieved March 2012 from <http://forward.com/articles/146222/democrats-slam-gop-over-zero-israel-aid/>

Along with a speech by President Obama and a republican presidential primary debate, this article will be provided to the students in unit four lesson three. The students will use all these materials in a mock presidential debate. This article is about democrats criticizing republicans over comments they made on not wishing to provide aid to other countries. As Israel receives this aid it would influence Israel. The article gives a contextualization to the issues.

K'far Darom. Retrieved February 2012 from www.katif.net/pirsom/kfar.doc

King Abdullah II (2011). Speech of His Majesty King Abdullah II before the Arab-British Chamber of Commerce London, UK. Retrieved March 2012 from http://www.kingabdullah.jo/index.php/en_US/speeches/view/id/495/videoDisplay/0.html

This is a speech given by King Abdullah II to the Arab-British Chamber of Commerce. King Abdullah II gives this speech following the 'Arab Spring.' He addresses the 'Arab Spring' and the Israeli-Palestinian situation. The teacher will read this speech in lesson four found in Unit three about Jordan and the King of Jordan.

President Barack Obama (2011). Speech by President Barack Obama. *Israel National News*. Retrieved March 2012 from

<http://www.israelnationalnews.com/News/News.aspx/144336#.T16sIZg0wUU>

The students will use this speech given by President Barack Obama regarding the Israeli-Palestinian conflict and the issue of where the borders should be in the case of a two state solution as a source in the final unit of the curriculum. This speech along with an article and the transcription of a republican primary debate will be given to the students in order to help them prepare for their own mock presidential debate. This speech clearly lays out President Obamas position on Israel.

Thayer, E (2011). Republican presidential primary debate. *New York Times*.

Retrieved March 2012 from

<http://togetherwithisrael.wordpress.com/2011/12/10/full-text-israel-political-brief-december-10-2011-iowa-gop-debate-transcript-republican-presidential-candidates-rebuke-newt-gingrich-palestinians-invented-people-comment-israel-position/>

This is a transcript of one of the many 2011-2012 republican primary debates. The students will have the opportunity to use this as a source in preparing for their own presidential debate. While this entire debate does not focus on Israel, the candidates do address Israel and express their political intentions regarding Israel.