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Finding Israel:
A Personal Journey through the Lens of Reform Judaism

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2012

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¹ * Represents a lesson that is scripted

² "Proceedings of the IEEE: Through 100 Years". Vol. 100, No. 4, April, 2012

LETTER TO THE TEACHER

Dear Educator,

Thank you for considering *Finding Israel: A Personal Journey through the Lens of Reform Judaism* in your educational setting. I hope you enjoy implementing it as much as I have enjoyed creating it.

This curriculum guide is designed for first year staff members at a Jewish summer camp. These teenagers work with and educate their campers, and also explore their own Jewish identities, especially their relationships with Israel. Each lesson is an hour long and can either take place every day for four weeks, or every other day over the course of the summer.

This curriculum guide is a journey through the four platforms of the Reform Movement. The learners will explore the content of each platform, as it relates to Israel. They will analyze the key themes from the 1885 Pittsburgh Platform and discover how they changed in the Columbus Platform (1937), the Centenary Perspective (1976), and the Pittsburgh Principles (1999). I encourage you to read the entire text of these four documents before the summer begins.

There are three scripted units throughout this curriculum guide- Unit 1 Lesson 2 and Unit 2 Lessons 1 and 3. These lessons are much more detailed, including verbal instructions for the learners, questions, possible responses, and a set induction. I have included many possible answers, but since this guide is an analysis of the four platforms and an exploration of their own relationships to Israel, they are certainly not the only answers.

At the beginning of each unit, throughout the curriculum, I recommend that you display the enduring understandings and goals on the wall. I have found that when

learners have a constant visual of where they are and where they are going, they are more engaged and invested in taking the journey.

Throughout the curriculum, the learners will create a chart that describes the key themes and ideas present in each document. This chart will help the learners succeed in completing the final assessments at the end of Unit 3. Individually, the learners will create their own lesson plans that incorporate themes that they find in the platforms. Lastly, the learners will convene a meeting to vote on whether or not the Reform Movement needs a new platform. If they vote no, they will have to articulate and write the reasons why. If they vote yes, they will write a new platform and present it to clergy and educators at camp and of the Movement.

Lastly, **before camp begins**, I encourage you to contact all of your future learners and ask them to discuss with their families their family's Jewish journey. How and why did they first gravitate towards Reform Judaism? Why has their family made the Jewish choices they have? This information will be vital to their participation in Unit 1 Lesson 1. Additionally, in Unit 3, the learners will be asked to send a document they create to Rabbi Rick Jacobs. I encourage you to contact him ahead of time so he can be expecting it towards the end of the summer. If he is unavailable, please find another Jewish leader to serve in this role.

I hope *Finding Israel: A Personal Journey through the Lens of Reform Judaism* provides you and your learners new insight into the Reform Movement and a deeper understanding of personal relationships with Israel.

B'hatzlacha!

Hannah Rubin-Schlansky

RATIONALE

Without a sense of where you have been, it is nearly impossible to determine where you must go. One's past, whether personal and familial, or one's religious tradition can provide a crucial base upon which to build an independent life. In order to live a truly Jewish life, it is vital that every Jewish youth has an understanding of the foundation of his or her faith. Understanding tradition is an important component in cultivating a strong sense of personal identity and connection to the past. At the beginning of this curriculum, the learners will create a timeline in order to visually track their Jewish journeys. They will think about the role of Israel in their own lives before they explore the role of Israel in the Reform Movement through the four platforms.

Most Jewish teenagers are likely unaware of the existence of the four platforms of the Reform Movement. This curriculum will teach them about the four platforms and give them a deeper understanding of their movement. Throughout this curriculum, they will chart the progression and growth of the relationship between the Reform Movement and the land of Israel, both the actual modern State and the ancient historical longing. They will also analyze different historical events and explore how they affected the content of each platform. In order for learners to better understand their own relationship with Israel, they must be familiar with the history of the Reform Movement's evolving connection with Israel as well as its guiding philosophies. As evolving Reform Jews, the learners will come to understand their own position and relationship with Israel by looking at the progression of the Reform Movement's position. This curriculum guide focuses on the evolution of

Reform Judaism's views on the State of Israel. The curriculum will address the following queries:

1. How do the four platforms of the Reform Movement reveal a shift from a universal relationship to Palestine in 1885 to a particularistic relationship to Israel in 1999?
2. How do historical events play a role in the evolving relationship the Reform Movement has with Israel?
3. How does the Reform Jewish relationship with Israel influence one's personal relationship to Israel?

This curriculum guide is designed to address the needs of first-year counselors at Jewish summer camps who are entering their first years of college. These particular staff members are in a unique position because they are teaching their campers, but they are also learners themselves during the summer. As they create Israel programs for their campers, they must first understand where Israel fits into their own lives and into Reform Judaism. Once they know this, they will be in a better position to educate their campers about Israel.

Before they enter college campuses where they could possibly face anti-Israel sentiments, it is crucial for them to have a clear understanding of their personal relationship with Israel. In order to explore this evolving relationship, the learners will use four key texts: the Israel related statements in Pittsburgh Platform (1885), Columbus Platform (1937), Centenary Perspective (1976), and Pittsburgh Principles (1999). The more these learners understand the history of the relationship their movement has with the State of Israel, not only will they have

more confidence in their own relationship with Israel, but they will also have greater ability to teach about Israel to their campers.

At the end of the curriculum guide, there will be two assessments—one collective and one individual. First, each learner will write his or her own lesson plan on one or more of the major themes covered in one or more of the platforms. Second, there will be a conference that invites learners to examine and assess the need for an updated platform. This conference will charge the learners with the task of writing the Israel section of the new platform that will be presented to the URJ President, Rabbi Rick Jacobs, and/or a rabbi in the community. These two projects are meant to assess their ability to use the knowledge they have gained and put it into practice.

Audience: First year staff members (rising high school seniors or rising college freshman)

Setting: Camp

Total Lessons: 13 (1 hour each)

CG Enduring Understandings

1. The four platforms of the Reform Movement reveal a shift from a universal relationship to Palestine in 1885 to a particularistic relationship to Israel in 1999.
2. Historical events in Jewish history provide a lens to better understand the Reform Jewish relationship with Israel over time.
3. Global historical events propel Jews to reassess their relationship to Israel.

Curriculum Guide Goals

- To show learners how liberal Jews' relationship with Israel has transformed over the course of history
- To use the Four Platforms of Reform Judaism to stimulate learners to develop insight into their own relationship with the State of Israel

Curriculum Guide Essential Questions

1. How do the four platforms of the Reform Movement reveal a shift from a universalistic relationship to Palestine in 1885 to a particularistic relationship to Israel in 1999?
2. How do historical events play a role in the evolving relationship the Reform Movement has with Israel?
3. How does the Reform Jewish relationship with Israel influence my relationship to Israel?

Please post these three lists in the room throughout the summer as a reminder.

Unit 1: Introduction

Enduring Understandings:

- The Four Platforms of the Reform Movement reveal an evolution of the Reform Movement's relationship to Israel
- The discussion of *aliyah*, moving to Israel, has changed and evolved over many centuries.

Unit Goals:

- To introduce what a platform is
- To discuss how a platform represents the thinking of the time period in which it was written
- To explore different books, TV shows, political speeches, etc. and articulate what these cultural artifacts say about different eras
- To introduce the Four Platforms of the Reform Movement
- To explore why there was a need for platforms of the Reform Movement

Please post these two lists somewhere in the room for the learners to have a constant reminder of them.

Lesson 1: My Jewish Journey

At the beginning of this lesson, the instructor should welcome the learners. Depending on the cohesiveness of the group, the instructor can lead a few ice breakers and mixers so they will become comfortable with each other.

Materials:

- Pipe cleaners
- Markers
- Poster board
- Tape

Activity 1: (30 minutes)

In order to visually track their Jewish journey, the learners will build a model of their Jewish journey using pipe cleaners, markers, poster board, etc.

Directions: Use the materials to show the evolution of your Jewish journey, from the high points to the low points. Be sure to include moments when you thought about Israel throughout your life until this point.

Feel free to also include the things that influenced these choices or events. In this “graph” the “y” (vertical) axis becomes the high points—strong connections and affiliations with Judaism and strong sense of Jewish identity and the “x” (horizontal) axis is time in years (or milestones—birth, school, Bat/Bar Mitzvah, high school, etc.)

If you would rather use tape on the floors or walls, you can do that as well.

Questions to consider while creating their charted journeys:

- Where does God fit in to your Jewish journey, if at all?
- Where does Torah fit in to your Jewish journey, if at all?
- Where does Israel fit in to your Jewish journey, if at all?
- What is your relationship to Israel? What is this relationship based on?
- What are the core principles that guide your life? Your relationship to Israel?
- Why did your family first gravitate towards the Reform Movement?

These are also not the only things the learners should think about. Encourage them to include other major moments as well such as moves, losses, health changes, milestones, etc.

Once completed, pairs of learners will explain the key moments on their timeline to their partners, as well as times of transition where things changed radically. There will also be times of continuity where not much changed over a period time—learners should describe these to their partner as well.

Time permitting: they can change partners and repeat this process

Activity 2: (30 minutes)

Learners will come back together for a discussion. This is a time for the instructor to assess the learners' backgrounds related to Israel. This is also a time for the learners to begin to think critically about what aspects of Judaism play a role in their Jewish identities.

Lesson 2:

Where are we now? Where did we come from? *

The goal of this lesson is for learners to begin thinking about the relationship of the Reform Movement to Israel in the present day and to then show them, on a very basic level, how far the Reform Movement has moved since 1885.

Set Induction: (5-10 minutes)

Instructor will hold up 4 pictures of Israel, one from each of the time periods of the platforms. (Examples of images are resource 1.2)

Questions to discuss (with possible answers):

- What do we learn from these pictures?
- What message/s do these pictures convey?
 - There was a big contrast between the 1885 picture and the 1999 picture.
 - In 1885, Israel was just flat land and we can see it slowly being built up, especially in the 1937 picture.
 - In 1937, there was a movement to work the land.

Activity 1: (20 minutes)

Learners will break up into four groups. Each group will get an excerpt from each of the Platforms (1885, 1937, 1976, 1999—all are in resources for Unit 2) and have to guess the era in which it was written. (1880s, 1930s, 1970s, or 1990's) They have to pick out 3-5 points that support their guess.

Also, they have to decide who wrote their document.

- A group of professionals
- Non-professionals
- Congregants
- Jews
- Non-Jews
- Reform Jews
- Orthodox Jews

Activity 2: (20 minutes)

Each group will present their excerpt to the rest of the group and explain when they think it was written, who wrote it and why?

- A group of Jews decided there was a need for a statement explaining how the Reform Movement felt about Israel

- It is important for the Reform Movement to have a stand on Israel because it is the Jewish homeland
- The Jewish world changed over time, so there was a need to keep editing the documents
- Israel was established in 1948

Ask for a volunteer to keep track of answers.

Can use big Post-Its, a computer, or any other way to keep track of answers.

Once each group has presented, the instructor will reveal when each document was written and the group of people who wrote each one.

Instructor will then explain that these documents were written in response to the unfolding journey of the Reform Movement in America. Just like each learner has an unfolding Jewish journey that was shared in the previous lesson, so too does the Reform Movement.

Wrap-Up Discussion: (5-10 minutes)

- What did we learn from this investigation?
 - The Reform Movement's relationship with Israel changed over time.
 - Some themes continued throughout the documents, some did not
- What can we learn from the content of a document?
 - The themes moved from the universal and intangible ideas (1885 and 1937) to a particular and tangible idea (1976 and 1999).
 - Israel is important to the Reform Movement
- What are some of your first reactions to these four documents?
 - I'm surprised that in 1885, there wasn't a need to return to the land in Palestine.
 - I'm surprised that in 1976 it states, "we encourage *aliyah*"

Lesson 3: What is a Platform?

Goals:

- To teach social values, hopes, dreams and fears throughout history through the exploration of movies, music, political events, etc.
- To introduce what a platform is
- To discuss how a platform represents the thinking of the time period in which it was written

Objectives:

- Define what a platform is in their own words
- Analyze why platforms are important and interpret how they represent the thinking of the time period in which they were written
- Examine different artifacts and analyze what they say about the era in which they were written
- Explore and evaluate how the media is a reflection of people's attitudes towards the world during that time.

Materials:

- Wooden plank in the ground
- Pictures of: (or any other items the instructor chooses from these periods)
 - Book cover: "Life and Times of Frederick Douglass" (book- 1881)
 - Book cover: "Treasure Island" (book- 1883)
 - Book cover: "The Adventures of Huckleberry Finn" (book-1884)
 - Photo: Statue of Liberty Arrives in New York (1885)
 - Text of Emma Lazarus poem: Resource 1.3a
 - Lyrics: "Somewhere Over the Rainbow" (song-1939)
 - Over 66,000 Jews immigrated to Palestine (1935)
 - Photo: Resource 1.3b
 - Hitler invaded Poland (1938)
 - 80% of the population owned a radio (1939)
 - "In 1929, 40% of American households owned a radio; by 1939 that number was over 80%"²
 - Franklin Roosevelt's fireside chats (1933)
 - "Imagine" (song-John Lennon-1971)
 - Movie poster or DVD cover: "The Godfather" (movie-1972)
 - 11 members of Israel's Olympic team killed in Germany (1972)
 - "Sophie's Choice" (book-1976)
 - Yom Kippur War in Israel (1973)
 - Lyrics: "Smells Like Teen Spirit" (song-Nirvana 1991)
 - News headline: Columbine High School shootings (1999)
 - Movie poster or DVD cover: "Saving Private Ryan" (movie-1998)

² "Proceedings of the IEEE: Through 100 Years". Vol. 100, No. 4, April, 2012

- News headline: President Clinton's Impeachment Trial Begins (1999)
- Commentaries from
 - Mishnah
 - Talmud
 - Tosafot (additional commentaries)

Activity 1: Topics by Era (20 minutes)

Instructor asks the learners to get into groups of 2-3 and work together to pair the pictures/quotes from the TV shows, songs, etc. by the era they think they belong. There will be 4 eras: 1880's, 1930's, 1970's and 1990's.

Then, each group will discuss what each cluster says about the era from which it comes. Group discussion follows.

Questions to discuss:

- Are there any themes you see throughout each era?
- Do you think historical events affect what is shown in the movies? What songs are written? Etc.
- Quote on the Statue of Liberty: What does this poem say about the times in which it was written? When this was written, immigrants were welcomed and supported until they could stand on their own two feet. All who dreamt of freedom were welcomed. What would the response be if someone wrote this poem today? Would it be well received or would the population be outraged?

Activity 2: Introduction of Texts (20 minutes)

The study of texts and commentaries from different eras portray a very similar message to the TV shows and songs analyzed above. Commentaries on the Torah from Biblical times to the present show an evolution of how people think.

Learners will look at three texts that discuss the same topic: *aliyah*. They will compare the texts from Mishnah (2nd century), Talmud (7th century) and later commentaries (Medieval commentators). Lastly, they will discuss how the eras in which they were written and where the commentators were located affected the content of the text, if at all. (Resource 1.3c)

Information on each text:

- "Palestine" is a term used to describe the land of Israel prior to 1948.
- Mishnah: Palestinian, 2nd century; authors were living in Palestine.
- Talmud: 7th century; authors lived close to Palestine, in Bavel (modern day Iraq). The text also quotes many Palestinian rabbis living in Bavel. Many of these authors didn't want to live in Palestine or were exiled.

- Later commentaries: Medieval Europe; most did not consider moving to Palestine because of economics, politics and Europe is where existing seats of Jewish learning and scholarship were already located.

Brief explanation of what to look for in a text study:

- Words are repeated for a reason
- Forms of that word are repeated throughout the text
- Phrases are repeated differently throughout a text
- What is not here that surprises you?

Questions:

- How is each commentary on the same text similar? How are they different?
- Are there some ideas/concepts that appear earlier, but not later?
- Are there some ideas/concepts that appear in the later commentaries, but not the earlier ones?
- How does each commentary reflect the time in which it was written?
- Which text do you relate to the most? Why?

Activity 3: (10 minutes)

Instructor will explain that all learners should stand on the wooden platform as a group. Every member of the group must have at least one foot on the plank and the whole group needs to stand on it, without anyone falling off for 10 seconds before they have completed the task.

Instructor will ask:

1. Why is this exercise important? What can we learn from it?
2. It is important for this task to be done on a platform? Why or why not?
3. What are some examples of other types of platforms?
4. What are some things that go into thinking about the content of a platform?

Instructor explains that unlike this type of platform used for the team building activity, a platform represents the thinking of the time period in which it was written. It also portrays different opinions and perceptions that existed at that time. The activities the learners just completed were prime examples of things that may exist in the media and other venues because of what is going on in the world around them.

Activity 4: Introduction of the Four Platforms of the Reform Movement (10 minutes)

As we mentioned before, there are many different types of platform. The Platforms we are going to focus on this summer are the Four Platforms of the Reform Movement: Pittsburgh Platform (1885), Columbus Platform (1937), Centenary Perspective (1976), and Pittsburgh Principles (1999).

Lastly, the instructor should explain what the final assessment is going to be at the end of the summer—writing a lesson plan for their individual *eidot* (unit) and a vote to decide whether or not there should be a new platform for the Reform Movement. Throughout the summer, each learner will create a chart tracking the key themes and their own personal ideas, which will help create the content of the new platform.

Questions:

- Why do you think the Reform Movement saw a need to create a platform each of the four times it did so?
- Are you surprised the Reform Movement only wrote four platforms since 1885?
- What would it mean if a new platform was written every ten or twenty years?

UNIT 1 RESOURCES

Resource 1.2 – Images of Israel

Israel in 1885



Israel in 1937



Israel in 1976



Israel in 1999—Jaffa Gate



Resource 1.3a- Statue of Liberty Poem



Resource 1.3b- Immigration to Israel



Resource 1.3c- Texts on Aliyah³

Babylonian Talmud, Ketubot 110b-111a

Mishnah

Everyone can compel others to move to the land of Israel, but not everyone can compel others to leave. Everyone can compel others to move to Jerusalem, but not everyone can compel others to leave. [In this law,] men and women are equal.

Talmud

“Everyone can compel others” – What does [the word “everyone”] include? It includes slaves. And for the one who thinks that slaves are explicitly mentioned [and therefore need not be inferred from the word “everyone”], what does “everyone” include? It includes a move from a nice dwelling to a less desirable dwelling. “But not everyone can compel others to leave” -- What does [the word “everyone”] include? It includes a slave who runs away to Israel from the Diaspora; we say to his master, “Sell him here and leave, for the sake of settlement in Israel.

Our rabbis taught: If the husband wants to move to Israel and the wife does not, we urge her to move. If she is not willing to move, she can be divorced without payment of her marriage settlement. If the wife wants to move to Israel and the husband does not, we urge him to move. If he is unwilling to move, he must divorce her and pay her marriage settlement. If the wife wants to leave Israel and the husband does not, we urge her to stay, but if she insists on leaving, she can be divorced without payment of her marriage settlement. If the husband wants to leave Israel and the wife does not, we urge him to stay, but if he insists on leaving, he must divorce her and pay her marriage settlement.

Our rabbis taught: A person should choose to live in Israel even in a city with a non-Jewish majority rather than live outside of Israel even in a city with a Jewish majority.... Rabbi Zera was avoiding Rav Judah because he wanted to move to Israel, for Rav Judah used to say: Anyone who leaves Babylonia to move to Israel commits a transgression, as it says, “They shall be brought to Babylon and there they shall remain until the day that I take note of them, says Adonai” (Jeremiah 27:22). And how did Rabbi Zera understand the verse? He thought it was referring to the vessels taken from the Temple by the Babylonians....

Rabbi Eleazar said: Everyone who dwells in Israel lives free of sin.... Rav Anan said: Everyone who is buried in Israel, it is as though he is buried under the altar.... Ulla frequently visited Israel, but he died outside of Israel. They went and told Rabbi Eleazar [that Ulla had died outside of Israel], and he said, “Ulla, ‘you have died in an unclean land’ (Amos 7:17).” They said to him, “His coffin is being brought here [to Israel].” He said, “One whom the land receives after death is not equivalent to one whom the land receives alive.”

Rav Judah said in the name of Samuel: Just as it is forbidden to leave Israel to go to Babylonia, so too it is forbidden to leave Babylonia to go to other lands. Rabbah

³ Translated by Dr. Dvora Weisberg

and Rav Joseph both said: [It is forbidden] even to leave Pumbedita to go to Be Kuve [a settlement approximately 24 kilometers from Pumbedita]. There was a man who moved from Pumbedita to Be Kuve -- Rav Joseph excommunicated him. There was a man who left Pumbedita for Astonia – he died.... Rav Judah said: One who lives in Babylonia, it is as though he lived in Israel.... Abbaye said: We have a tradition that Babylonia will be spared the upheaval that will precede the Messianic Era.

Later Commentaries

Tosafot on “If the husband wants to move to Israel and the wife does not” -- This does not apply in our day, for the roads are dangerous. Our teacher Rabbi Hayyim has said that it is no longer a *mitzvah* to live in the land of Israel, for there are many *mitzvot* that must be performed if one lives in Israel – we are unable to manage them and there are punishments if one does not fulfill them.]

Shita Mequbetzet : The Ritba writes “Everyone may compel” means even after the destruction of the Temple, for there is still the need to express love of the land of Israel... but I heard from my teacher that this applies only when there is established Jewish settlement in the land of Israel, and when the roads are not perilous, and when there is no need to cross the ocean which is by definition dangerous.

Unit 2: The Four Platforms

Unit Enduring Understandings:

- Each platform of the Reform Movement reflects the historical time period in which it was written.
- The four platforms of the Reform Movement reveal a shift from a universal relationship to Palestine in 1885 to a particularistic relationship to Israel in 1999.

Unit Objectives:

- Articulate why platforms are important and how they represent the thinking of the time period in which they were written
- Recall the years the four platforms of the Reform Movement were written
- Recall the names of the four platforms of the Reform Movement
- Describe the key themes and ideas in all four platforms (1885, 1937, 1976, 1999)
- Explore and analyze the similarities and differences between the platforms
- Explore the historical events that affected the content of the platforms

Questions to consider: Why was the Pittsburgh Platform written in the first place in 1885? Did Israel play a prominent role in it? How did the role of Israel change in the document from 1885 to 1937? From 1937 to 1976? From 1976 to 1999?

Please post these two lists and questions somewhere in the room (next to the ones for Unit 1) for the learners to have a constant reminder of them.

Lesson 1: The Pittsburgh Platform (1885)*

The goal of this lesson is for learners to analyze and understand the Reform Movement's relationship with Israel in 1885. They should comprehend that Israel was an intangible and abstract idea, and because Jews in America wanted to assimilate into American culture, there was no need to move to Palestine.

Set Induction: (5 minutes)

Instructor will ask: Imagine you are living in the year 1885. What do you see? What does your world look like (in terms of technology, where you eat and sleep, the rhythm of the day, etc.)? What does that life look like?

Possible answers:

- I think it depends where they are from. Personally, I see Russia—that's where my family was
- No electricity or running water
- Rural
- All my Jewish items are protected
- Shtetl

Introduction: (5-10 minutes)

Instructor will give a brief explanation of the historical context surrounding the first platform in 1885.

Some points to consider:

- There was no state of Israel in 1885—this discussion took place a decade before Herzl
- During this time, there was a spirit of progressivism and universalism.
- As people got smarter and highly educated, people would grow closer together and hatred would decrease and the world would progress to a higher level.
- The idea that Jews would withdraw to their own corner of the world and go back to the way it was thousands of years ago was not in sync with the time period in which this document was written.
- The Jews didn't want to go back to being a "cultic" religion—they wanted to be a part of everything going on in the modern world.
- This was the beginning of liturgical Zionism—the concept of Zion became part of the liturgy
- In addition, the Jews in America from the very beginning viewed themselves as part of the civilization, not as outsiders.
- America has always been viewed as the home of the Jews, not a place where they were guests/outsideers.

- This is how Jews viewed it—viewed it since the American Revolution America was viewed as their home—and still is, in 1885, for almost all American Jews
- The idea that we would want to go to another home- there was no concept of that, no Herzl, no ideology—only prayer book ideology (messiah).

Question to discuss:

1. After knowing this history, what do you think the key ideas were in the Pittsburgh Platform in 1885?
 - Universalism
 - Israel as an intangible/abstract place

Activity 1: (10 minutes)

Instructor will pass out the text from the Pittsburgh Platform (Resource 2.1)

In small groups, the learners will read the text and write down things that they notice or key ideas that surprise them.

- Role of Israel: establishment of the kingdom of truth, justice and peace among all men
- Key words: Palestine, Jewish state, messianic hope
- Jews as a religious community, not a nation
- Don't expect a return to Palestine
- Israel as a distant place

Discussion: (10 minutes)

Based on what the learners heard about the history surrounding this platform, which aspects affected the content of the Pittsburgh Platform? Why?

- There was no State of Israel at all during this time. Therefore, Israel was an intangible idea that they couldn't imagine as a reality
- Jews wanted to be a part of everything going on in the modern world. It makes sense they wouldn't feel a need to move to Israel.

Debate: (30 minutes)

Learners will break up into two groups and debate the following issue:

You are a group of Diaspora Jews living in America debating whether or not to move to Palestine in 1885.

It might be helpful to think about these ideas from the viewpoints of multiple people:

- Orthodox Jew
 - Con: We should wait for the messiah to return to Palestine. We were kicked out of Israel for a reason—we must wait until God leads us back.

- Pro: It is important for me live in the land of the Torah. It is fulfilling the ancient longing to return to my homeland. I can be a better Jew there.
- Non-religious or cultural Jew
 - Con: If I moved to Palestine, other people there would make me be more religious.
 - Pro: It is important for me to live my Jewish life in a historical land of my people.
- Assimilated Jew
 - Con: I am a part of American culture now. You are asking me to give up railroads, telegraphs, and all the great modern invention to go live in the middle of nowhere with nothing in Palestine? I don't think so.
- Wealthy Jew
 - Con: My spouse and I just escaped from Eastern Europe. Why should we move again?
 - Pro: We escaped persecution in Europe. Who is to say that this can't happen again? That is why I am moving to Palestine—I am going to help settle our ancient homeland.
- Poor Jew
 - Con: I don't have resources to move to Israel
 - Pro: I would have the opportunity to start over and help build a new homeland for my people and me.

Lesson 2: The Columbus Platform (1937)

Introduction:

There has been a 52-year gap between the Pittsburgh Platform and the second platform of the Reform Movement, the Columbus Platform.

When we get to the second platform, the whole world is different. Hitler is in power and there is a war brewing. There are millions of refugees leaving Europe and many of these Jews viewed themselves as a people, not as a religion. “Jew” was the nationality on their passport—not Polish, Russian, etc. They came to America and were influencing American Jewry. There was a new attitude towards peoplehood during this time and there is a whole new context for American Jewry.

Activity 1:

Learners will identify significant world events between 1885 and 1937. They will use books in the camp library, the internet, and members of the faculty to help them create a timeline of significant world events. Each group can have a span of years to add to the time line. (1885-1900, 1901-1905, etc...)

They will add to this timeline as the curriculum continues.

Activity 2:

After the learners finish their timeline, in groups, they will make observations on what they think has changed.

Instructor divides them into groups of 2.

- What would be your prediction of how the platform has changed? If at all?

Groups will present their predictions.

Activity 3:

In those same groups, learners will look at the text (resource 2.2) and compare their predictions with the actual text.

- What world events contributed to the content of these documents?
- What are some key themes/ideas that appear in 1937 that weren't in the 1885 Platform?

Wrap Up Discussion:

Questions to discuss:

- Why was the Pittsburgh Platform written in the first place in 1885?

- Did Israel play a prominent role in either of the documents? How so/not so?
- How did the role of Israel change in the document from 1885 to 1937?
- How do you think these two documents relate to the relationship between the Reform Movement and Israel is today?

Whenever the Reform Movement writes a new platform, it has to reflect what the community feels and believes at that time. Inevitably, it has to change and evolve. Therefore, the content of Reform Jewish platform was influenced by world events from 1885 to 1937.

Lesson 3: The Centenary Perspective (1976)*

Objectives:

- Explain the main ideas relating to Israel in the Centenary Platform (1976)
- List 3-5 historical events that affected the content of the Centenary Perspective

Examples of Key Ideas:

- Foundation of Jewish community life is synagogue
- Israel as a tangible place- can visit, make *aliyah*
- Jewish life is possible anywhere
- Reform Judaism should be legitimized in Israel
- Israel provides unique opportunities for self expression

Because of the establishment of the State of Israel in 1948, the gap between the Columbus Platform (1937) and the Centenary Perspective (1976) might be the most influential time that affected the content of the platforms.

Set Induction: Welcome to Israel (5 minutes)

When learners walk into the learning space, there are four corners set up around the room with different symbols representing the State of Israel.

In each of the four corners of the room, feature the following:

- Play the audio of the vote for the State of Israel
- The Israeli flag is on the wall
- The map of Israel is on the wall
- Play *Hatikvah*

Other possible things to display: a picture of Bamba, picture of the Jerusalem skyline, El Al plane ticket

Possible things for them to think about:

- How do these items make me feel?
 - Strong
 - Empowered
 - Sad
 - Frustrated
 - Inspired
- What has happened in history from 1937 until 1976 that is reflected around the room?
 - Establishment of the State of Israel- 1948

Introduction: (10 minutes)

Instructor will explain some of the history behind this 1976 platform.

- In the 1960's Dr. Eugene Borowitz, a renowned leader and Jewish philosopher in the Reform Movement, studied Reform Judaism. His work focused on the idea of the postmodern Jew—one who is committed to individual autonomy, but still has a relationship with God, Torah and Israel.
- He had a discussion with some alumni from the Hebrew Union College about the 100th anniversary of the college and said there needed to be a new platform of the Reform Movement.
- This was a problem because there was such a contentious disagreement about what Reform Judaism really stood for and what it believed during this time.
- After many disagreements on the possible content of a new platform, Robert Kahn, the president of the CCAR said that it was a shame that they tried to have a statement and couldn't come up with one. He said that "we are a movement and I think if we really put our minds to it, we could come up with things we really do agree with."
- The only way that they agreed to move forward was that their guiding principle had to be that nothing would be adopted unless everyone agreed to it.

Activity 1: (20 minutes)

Learners will read excerpts from Borowitz's "Reform Judaism Today" (p. 51-96 and 157-201), where he tells the whole story in great detail and he really recounts the whole history of what happened. The instructor can decide which pages the learners will read.

Questions to consider:

- What do you find interesting about the process described in Borowitz's book?
- Do you think the process described above is a good model for making decisions in the Reform Movement? Why or why not?
- Why was there such a disagreement on whether or not the Reform Movement should write a new platform in 1976?
- What influence do you think the establishment of the State of Israel had on the development of the Centenary Perspective?

Instructor will then hand out the text of the Centenary Perspective. (Resource 2.3)

Activity 2: (30 minutes)

In a small group, learners will read the Centenary Perspective before they begin the activity.

Learners will use computers and search for historical events dating from 1938 to 1976. In groups, learners will explore these dates and their historical context and come up with a list that could have affected the content of the Centenary Perspective.

Once each group has completed this activity, they will share their findings with the rest of the group.

The instructor will keep track of any overlap in historical events.

The learners will then have a discussion about whether or not certain events should be included in the list that affected the content of the Centenary Perspective and why.

Some possible examples are:

- Establishment of the State of Israel (1948)
 - There was a new sense of nationalism and peoplehood. Israel became a tangible, realistic place.
- Six Day War (1967)
- Yom Kippur War (1973)
- Growth of intermarriage in the United States

Wrap Up: (10 minutes)

The learners will have time to start their chart analyzing the content of each platform. They will finish it at the end of the unit. This process and comparison will ultimately help them articulate their thoughts for the assessments in Unit 3.

Chart categories:

- Role of Israel in this platform
- Key Words
- Things I Notice/Things that Surprised Me
- Things I agree/Disagree with

Whip Around: (2 minutes)

Ask learners to go around in a circle and answer this question:

What is one word or sentence you are thinking after looking closely at these three documents?

- Change
- Evolution
- Confusing
- Israel
- Hope

Lessons 4 and 5: The Pittsburgh Principles (1999)

Objectives:

- Articulate the key themes in the Israel section of the Pittsburgh Principles
- List 3-5 historical events that affected the content of the Pittsburgh Principles
- Articulate their position on whether or not this document is reflective of the Reform Movement today and give three statements to support their opinion

I chose to break this lesson into two sessions, because the interview process could take 15 minutes, or it could take an hour.

Activity 1: Introduction

Break the class into groups of 2-4. Each group will be assigned a period of time to research ranging from 1977-1999. One group will have 1977-1980, 1980-1985, etc. (These are the years in between the Centenary Perspective and the Pittsburgh Principles.) In order to discover information, they will interview rabbis and educators around camp and ask them about different events that would have affected the content of the Pittsburgh Principles.

Some possible examples are:

- Lebanon War (1982)
- Operation Moses (1984)
- First Intifada (1987-1993)
- Operation Solomon (1991)
- Population of Israel growing and shifting (in demographics) significantly

Once each group has found their events, they will present them to the class and the instructor will keep a list on poster board as a visual.

In the previous unit, we looked at different texts and commentaries and discussed how they reflect the time in which they were written. Now, we will look at the text of the Pittsburgh Principles and analyze how it reflects the time in which it was written and the key themes that are present in it.

Activity 2:

In these same groups, learners will read the Israel section of the Pittsburgh Principles (resource 2.4) and start to document key themes that they notice.

Once they are done with this, each group will present key themes they found and the instructor will write them on the board. Each group will also answer the question:

How relevant is this platform to our (the learners') Judaism now? Is there anything irrelevant?

Examples of Key Ideas:

- Encourages *aliyah*
- Promotes civil, human, and religious rights
- Peace with neighbors
- Importance of Hebrew
- Reciprocal relationship between Israel and the Diaspora
- Commitment to further Progressive Judaism
- Particular view of Israel

Activity 3:

Learners will have the opportunity to have a Skype session and interview Rabbi Richard Levy, one of the authors of the Pittsburgh Principles.

Make sure to give learners time before this Skype session to develop questions for Rabbi Levy.

Wrap Up:

Reflections on Skype session with Rabbi Levy.

The instructor can also answer any questions they still have lingering.

Questions to consider:

- What does it say about the Reform Movement that “we encourage *aliyah*, immigration to Israel,” was included in the Pittsburgh Principles?
- How, if at all does that Reform Movement uphold all of these principles in the present day? Why would some say yes? Why would some say no?

Lesson 6: Comparison of the Four Platforms

Objectives:

- Finish completing their chart comparing the four documents
- Complete the timeline depicting historical events that affected the content of the platforms
- Describe the key themes and ideas present in each of the four platforms
- Assess how the main ideas in each platform reflect Reform Judaism today
- Explain what historical events from 1885 to the present affected the content of each platform

This lesson is a time for the learners to complete their comparative charts individually and the timeline as a group. The goal is for them to have an understanding of the key themes and ideas found in each of the four platforms.

The instructor can choose which activity they complete first.

At the end of this lesson, learners should each have an individual chart that displays all of the main ideas and themes of the platforms. They can also include any questions they have about the documents—they will have the opportunity to ask them in the next unit.

Once the timeline and chart are completed, there will be poster board around the room, each with the name of a different platform. The learners will write on Post-It's the key themes and ideas they found in each platform and put them on the respective pieces of poster board. Once they are done, they will walk around the room and can add to their chart or ask any questions they might have.

UNIT 2 RESOURCES

Resource 2.1- Text of Israel Section of Pittsburgh Platform (1885)

“We recognize, in the modern era of universal culture of heart and intellect, the approaching of the realization of Israel’s great Messianic hope for the establishment of the kingdom of truth, justice, and peace among all men. We consider ourselves no longer a nation, but a religious community, and therefore expect neither a return to Palestine, nor a sacrificial worship under the sons of Aaron, nor the restoration of any of the laws concerning the Jewish state.”

Resource 2.2 - Text of Israel Section Columbus Platform (1937)

“In the rehabilitation of Palestine, the land hallowed by memories and hopes, we behold the promise of renewed life for many of our brethren. We affirm the obligation of all Jewry to aid in its up-building as a Jewish homeland by endeavoring to make it not only a haven of refuge for the oppressed but also a center of Jewish culture and spiritual life.”

Resource 2.3- Text of Israel Section of Centenary Perspective (1976)

“We are privileged to live in an extraordinary time, one in which a third Jewish commonwealth has been established in our people’s ancient homeland. We are bound to that land and to the newly reborn State of Israel by innumerable religious and ethnic ties. We have been enriched by its culture and ennobled by its indomitable spirit. We see it providing unique opportunities for Jewish self-expression. We have both a stake and a responsibility in building the State of Israel, assuring its security, and defining its Jewish character. We encourage *aliyah* for those who wish to find maximum personal fulfillment in the cause of Zion. We demand that Reform Judaism be unconditionally legitimized in the State of Israel. At the same time that we consider the State of Israel vital to the welfare of Judaism everywhere, we reaffirm the mandate of our tradition to create strong Jewish communities wherever we live. A genuine Jewish life is possible in any land, each community developing its own particular character and determining its Jewish responsibilities. The foundation of Jewish community life is the synagogue. It leads us beyond itself to cooperate with other Jews, to share their concerns, and to assume leadership in communal affairs. We are therefore committed to the full democratization of the Jewish community and to its hallowing in terms of Jewish values.

The State of Israel and the Diaspora, in fruitful dialogue, can show how a people

transcends nationalism even as it affirms it, thereby setting an example for humanity which remains largely concerned with dangerously parochial goals.”

Resource 2.4- Text of Israel Section of Pittsburgh Principles (1999)

“We are Israel, a people aspiring to holiness, singled out through our ancient covenant and our unique history among the nations to be witnesses to God's presence. We are linked by that covenant and that history to all Jews in every age and place.

We are committed to the (mitzvah) of (*ahavat Yisrael*), love for the Jewish people, and to (*k'lal Yisrael*), the entirety of the community of Israel. Recognizing that (*kol Yisrael arevim zeh ba-zeh*), all Jews are responsible for one another, we reach out to all Jews across ideological and geographical boundaries.

We embrace religious and cultural pluralism as an expression of the vitality of Jewish communal life in Israel and the Diaspora.

We pledge to fulfill Reform Judaism's historic commitment to the complete equality of women and men in Jewish life.

We are an inclusive community, opening doors to Jewish life to people of all ages, to varied kinds of families, to all regardless of their sexual orientation, to (gerim), those who have converted to Judaism, and to all individuals and families, including the intermarried, who strive to create a Jewish home.

We believe that we must not only open doors for those ready to enter our faith, but also to actively encourage those who are seeking a spiritual home to find it in Judaism.

We are committed to strengthening the people Israel by supporting individuals and families in the creation of homes rich in Jewish learning and observance.

We are committed to strengthening the people Israel by making the synagogue central to Jewish communal life, so that it may elevate the spiritual, intellectual and cultural quality of our lives.

We are committed to (*Medinat Yisrael*), the State of Israel, and rejoice in its accomplishments. We affirm the unique qualities of living in (*Eretz Yisrael*), the land of Israel, and encourage (*aliyah*), immigration to Israel.

We are committed to a vision of the State of Israel that promotes full civil, human and religious rights for all its inhabitants and that strives for a lasting peace between Israel and its neighbors.

We are committed to promoting and strengthening Progressive Judaism in Israel, which will enrich the spiritual life of the Jewish state and its people.

We affirm that both Israeli and Diaspora Jewry should remain vibrant and interdependent communities. As we urge Jews who reside outside Israel to learn Hebrew as a living language and to make periodic visits to Israel in order to study

and to deepen their relationship to the Land and its people, so do we affirm that Israeli Jews have much to learn from the religious life of Diaspora Jewish communities.

We are committed to furthering Progressive Judaism throughout the world as a meaningful religious way of life for the Jewish people.

In all these ways and more, Israel gives meaning and purpose to our lives.”

Unit 3: Tying It All Together

Unit Objectives:

- Analyze texts and prayers from *Mishkan T'filah* and describe how they each relate to the four platforms
- Develop a lesson plan about an Israel topic of their choice discussed in one of the platforms that could be implemented in their different *eidot*.
- Clearly articulate their opinion on whether or not the Reform Movement needs a new platform

Please post these two lists somewhere in the room (with the other two) for the learners to have a constant reminder of them

Lesson 1: Panel Discussion

Before this lesson, the instructor will ask for four volunteers from the faculty to sit on a panel, each representing a different Platform. (It is up to the instructor if they are to be faculty members who have been interviewed before by the learners or new faculty members) The instructor should give them the respective documents in advance (1885, 1937, 1976, or 1999) so they can become familiar with the content before the panel.

Four Platforms Panel: (45-50 minutes)

The instructor will ask for a volunteer from the group of learners to be the moderator.

The learners will then have the opportunity to interview each panelist and ask him or her any questions about the documents that are still lingering.

At the end, the panelists will have the opportunity to address the learners in any way they choose. (If the instructor feels like anything was missing, they can give the panelists key information to share)

Discussion: (10 minutes)

- In what ways does each of the platforms reflect our lives as Jews now?
- In what ways do they not reflect our lives as Jews now?
- What key themes are present throughout all four of the platforms?
- What key themes or main ideas were lost throughout the platforms that should return?

Lesson 2: Individual Assessment

Activity 1: *Mishkan T'filah* Scavenger Hunt⁴:

Learners will be given a copy of *Mishkan T'filah* and be asked to search through it for references to Israel (the land or state, not the people). Depending on the preference of the instructor, the learners can use resource 3.2a as a guide or the instructor can create a new resource. Learners should record each place Israel is mentioned and answer for each one:

- What is the main idea of this prayer or statement?
- What is the relationship to Israel expressed in the prayer?
- Which platform does this prayer or poem most closely reflect? Why?
- Which prayer/text do I relate to most? How so?

Activity 2: Creating a Lesson Plan

Each learner will create a lesson plan that they could potentially teach to their campers. There is a template for a lesson plan in resource 3.2b.

The only instruction for this lesson plan is that they have to base their lesson on one of the key themes that was a focus of one of the platforms. They will use at least one of the readings from *Mishkan T'filah* because this is the siddur they are currently using at camp.

It is up to the instructor's discretion if they use one or more of the readings/prayers in Mishkan T'filah

It is also up to the instructor's discretion if they have to work individually or in pairs with someone who is working in the same eidah.

⁴ Lauing, Sarah (2012) "Integrating Zionism: An Interdisciplinary Approach to Israel Narratives." Curriculum Guide created as capstone project for Rhea Hirsch School of Education. Tartak Learning Center, HUC-JIR, Los Angeles, CA.

Lessons 3 and 4:

Does the Reform Movement Need a New Platform?

Objectives:

- Explore and analyze different opinions on whether or not the Reform Movement needs a new platform
- Clearly articulate their position on whether or not the Reform Movement needs a new platform

Activity 1: Interviews- Is there a need for a new platform?

In groups of 3-4, learners will meet with members of the camp faculty and interview them about the platforms. The goal of this interview is to:

- Discover how much the faculty members actually know about the four platforms.
 - Do they know when they were written?
 - Do they know what key themes are in each?

Possible interview questions:

- What important key ideas have been lost throughout the decades, if any?
- What do these faculty members think about the 1999 Principles? Are they still relevant?
- If they think they are no longer relevant, what would they put in a new platform?
- Is there a need for a new platform? Why or why not?

Activity 2: The Vote

The instructor will be the moderator and conduct a vote among the learners. They will decide whether or not they want to create a new platform for the Reform Movement.

Each learner will vote anonymously on a piece of paper and the instructor will tally the votes. (It is up to the instructor if he or she wants to make it an open vote and give learners the chance to convince those voting opposite of them to come over to their way of voting) The group will break up into two groups: the “yes to a new platform” group and the “no to a new platform group” group. Each group will record the reasoning behind their vote and the opinion of each learner will be reflected in this document.

If the majority vote is:

No: If the group has voted NOT to create a new platform, they have to create a document explaining why and what aspects of the 1999 Principles are still relevant in the present day.

Yes: If the group has voted to create a new platform, they will begin this process. You can tell them that the platform they create will be sent to the camp families in the end of the summer newsletter.

Each learner will have his/her chart of notes. One learner will volunteer to be the convener and the discussion will begin. Depending on how long the vote takes, the writing/ideas can begin during this lesson or begin at the beginning of the next one.

Wrap Up:

Once this is completed, the learners will either reflect in small groups or as a big group.

Instructor will pass out the four different word clouds that visually represent the words and their importance in the four platforms. The bigger the words are, the more times they appear in the text. (Resource 3.4)

Concluding questions to discuss:

- How do historical events affect the content of a document?
- How accurate are the wordle images to the key themes and important ideas you discovered?
- What did you learn about the Reform Movement from this process?
- What did you learn about yourself and your relationship to Israel?
- How have your views changed over the course of the summer, if at all?

Lastly, the instructor has the ability to conclude the unit in two few different ways:

- 1) The learners will send the new platform to Rabbi Rick Jacobs and ask for his response
- 2) They can present their platform or document articulating why there is no need for a new platform to the camp faculty and/or staff

Once 1 and/or 2 are done, the instructor will remind the learners that while this was an activity completed at camp, it is crucial to connect this experience back to their Jewish lives at home. Possible ideas, but feel free to add your own:

- 1) Share the new platform with their rabbis, cantors and educators at home and have a discussion with them about this process
- 2) Share this experience with their peers (in youth group or any other venue they choose). This will give the learners the opportunity to become the leaders and teachers of their peers.

UNIT 3 RESOURCES

***Resource 3.2a- Mishkan T'filah Scavenger Hunt*⁵**

p. 90 Weekday tefillah prayer for Jerusalem

**"And turn in compassion to Jerusalem, Your city.
May there be peace in her gates, quietness in the hearts of her inhabitants.
Let Your Torah go forth from Zion and Your word from Jerusalem.
Blessed is *Adonai*, who gives peace to Jerusalem."**

p.104 From the Torah service

"For from out of Zion will come the Torah, and the word of *Adonai* from Jerusalem"

p.228 From *Yotzer Or*

**"Shine a new light upon Zion, that we all may swiftly merit its radiance.
Praised are You, *Adonai*, Creator of all heavenly lights."**

"Classical Reform prayer book authors in the Diaspora consistently omitted this line with its mention of Zion from the liturgy because of their opposition to Jewish nationalism. With the restoration of this passage to *Mishkan T'filah*, our movement consciously affirms its devotion to the modern State of Israel and signals its recognition of the religious significance of the reborn Jewish commonwealth." *David Ellenson*

p.230 from *Ahavah Rabbah*

"Gather us in peace from the four corners of the earth and lead us upright to our land."

"For those who choose: At the words *v'havie-einu l'shalom*, one gathers the four fringes of the tallit in the left hand and holds them throughout the *Sh'ma* to symbolize the ingathering of our people."

This prayer is often sung to the tune of "Hatikvah."

p.247 from *G'vurot*

⁵ Lauing, Sarah (2012) "Integrating Zionism: An Interdisciplinary Approach to Israel Narratives." Curriculum Guide created as capstone project for Rhea Hirsch School of Education. Tartak Learning Center, HUC-JIR, Los Angeles, CA.

Mashiv Haru-ach/Morid Hatal—with these words, we join our Israeli brothers and sisters in their prayers for seasonal rains in the land of Israel

p.377 Prayer for the State of Israel

P.538-553 Yom Ha'Atzmaut

Resource 3.2b- Lesson Plan Template⁶

Lesson Plan Designing Checklists & Templates for:

1. **Partial Lesson Plan (PLP)**
2. **Complete Lesson Plan (CLP)**

***Partial* Lesson Plan Checklist**

The first lesson plan required for this class is partial, and need only include the following design apparatus:

1. € A brief description of the learners and the context (institution, physical setting, length of time available, context in a series of classes)
2. € A brief rationale (i.e. why are you choosing to teach *this* content, to *these* learners, in *this* context)
3. € Goals (teacher-oriented)
4. € Objectives (student-oriented!) for the lesson
5. € Plans for differentiating instruction.

***Complete* Lesson Plan (checklist):**

This lesson plan will include Items 1-4 above, **plus** activities and assessments, materials, resources, and timing as follows:

6. € Formal and/or informal means of assessing student learning (please put an "*" next to these)
7. € A sequence of learning experiences that includes:
 - a) A Set Induction
 - b) A variety of learning experiences including appropriate stimulus variation (timing and descriptions, attention to multiple modalities/intelligences?)
 - c) Questioning sequences, as scripted as possible
 - d) A closure (remember: this is done by and for *learners*)
 - e) A list and attachment of any Materials Needed, including any Jewish texts used

⁶ Zelkowicz, Tali (2011). PDE 604: Introduction to Jewish Education, Fall Semester

Partial Lesson Plan: A Suggested Template

Brief description of learners and context:

Rationale (why teach *this* Jewish content to *these* Jewish learners in *this* way, at *this* time?): (1-2 paragraphs?)

Enduring Understandings (optional):

Goals(written from teacher's point of view!):

- 1.
- 2.
- 3...

Objectives: (measurable, observable, written from learners' point of view!
"SWBAT...")

- 1.
- 2.
- 3.
- 4.
- 5...

Plans for Differentiating Instruction: How does this learning plan work to attend to the needs of diverse learners (differing abilities, ages, backgrounds, commitments, genders, etc.) ?

Complete Lesson Plan: A Suggested Template

Brief description of learners and context:

Rationale (why teach *this* Jewish content to *these* Jewish learners in *this* way, at *this* time?): (1-2 paragraphs?)

Enduring Understandings (optional):

Goals(written from teacher's point of view!):

- 1.
- 2.
- 3...

Objectives: (measurable, observable, written from learners' point of view!
"SWBAT...")

- 1.
- 2.
- 3.
- 4.
- 5...

Plans for Differentiating Instruction: How does this learning plan work to attend to the needs of diverse learners (differing abilities, ages, backgrounds, commitments, genders, etc.) ?

Set Induction:

[5min? for an hour or so lesson]

Itemized description and order of Lesson Activities, with proposed timing, any scripted questioning sequences, plus indicate which activities serve as assessments with [*]:

Closure [2-10min?] [done by the learners, for the learners, aids in integrating the lesson, helping to internalize and crystallize the learning at the end. Does NOT need to tie questions or tensions up in a neat bow, but does attempt to provide learners with an opportunity to clarify something they are taking away from the lesson]:

Materials and Resources Needed [list any supplies and *attach/include* any texts, readings necessary for this lesson]:

Resource 3.4⁷– Word Clouds of Each Platform

Wordle: Pittsburgh Platform (1885)



Wordle: Columbus Platform (1937)



⁷ Made with www.wordle.net

Wordle: Centenary Perspective (1976)



Wordle: Pittsburgh Principles (1999)



ANNOTATED BIBLIOGRAPHY

Borowitz, Dr. Eugene. (1983) *Reform Judaism Today*. Springfield, NJ. Behrman House Inc.

Borowitz's *Reform Judaism Today* offers insight into how the Platforms were written and the process that went with it. Part 3 relating to "The People Israel" provides important information as to what the Reform Movement believed while these texts were being written. It is important for the learners to consider this when exploring these documents. It is crucial for the instructor to read pages 51-96 and 157-200 in order to best assign it to his or her learners.

Central Conference of American Rabbis. (1885) *Declaration of Principles: The Pittsburgh Platform*. Pittsburgh, PA.

It is crucial for the instructor to read the entire text of the 1885 Pittsburgh Platform, in addition to the Columbus Platform, Centenary Perspective and Pittsburgh Principles. Even though this curriculum guide focuses on the Israel section, it is important for the instructor to understand the other sections as well in order to have a complete understanding of the document, not just one specific part. It will also be crucial in case other questions come up throughout the course of the curriculum.

Central Conference of American Rabbis. (1937) *The Guiding Principles of Reform Judaism: The Columbus Platform*.

Central Conference of American Rabbis. (1976) *Reform Judaism: A Centenary Perspective*. San Francisco, CA.

Central Conference of American Rabbis. (1999) *A Statement of Principles for Reform Judaism: The Pittsburgh Principles*. Pittsburgh, PA.

Lauing, Sarah (2012) "Integrating Zionism: An Interdisciplinary Approach to Israel Narratives." Curriculum Guide created as capstone project for Rhea Hirsch School of Education. Tartak Learning Center, HUC-JIR, Los Angeles, CA.

Levy, Richard. N. (2005). *A Vision of Holiness: The Future of Reform Judaism*. New York. URJ Press

This book is an incredibly useful resource for the instructor to read before the curriculum begins. It offers an extraordinary amount of background information, including the God and Torah sections of the platforms. Lastly, it also includes the text of all four of the platforms.