

## Welcome to 'Moviley Si'ach - Leaders of Discourse'!

In order to help you succeed in leading the project, we would like to give you some guidelines and tips that will ease your preparation for the various sets of lesson plans, will contribute to understanding the rationale and goals of the entire project, and will provide an explanation of the structure and connection between the various topics.

### ABOUT THE PROJECT

'Moviley Si'ach - Leaders of Discourse' is an innovative program that focuses on development of Jewish and Zionist leadership amongst young adults around the world in order to change the discourse about Israel and deal with the complex environment that exists on today, including dealing with anti-Semitism and extremists and heated discourse on Israel. As part of the project, BINA and KKL-JNF teamed up to develop and present this booklet for "dialogue leaders" with the understanding that the target audience for the lesson plans presented is based outside Israel, in Jewish communities and on campuses around the world. In the booklet you will find 9 lesson plans that you, as professionals in communities outside of Israel, can perform and execute yourselves, within your communities, thus providing knowledge and tools for dealing with the new reality and challenges in Jewish and Israeli discourse around the world.

#### Rational:

In recent years, we have been witnessing three main challenges in the Jewish and Israeli discourse amongst young adults around the world: (1) an increase in the effects of anti-Semitism; (2) provocative and extremist discourse against Israel, and controversy over when this discourse crosses the boundaries of legitimate criticism and becomes antisemitic;

(3) and distancing of young Jews from Israel. The combination of these three phenomenas leads to a particularly challenging situation - many young Jews find it difficult to find their place within the public discourse, just as a united and decisive voice is needed against anti-Semitism in the various communities and campuses (those related to criticism of Israel and those not). BINA is an organization capable of bridging liberal values with love for Israel, and developing a sophisticated discourse regarding anti-Semitism on campuses, which also leads to activism that helps formulate an appropriate community response. This program provides a platform for a long and in-depth training process that will ultimately contribute to the ability of its participants to lead and engage with an in-depth and sophisticated discourse about Israel and help overcome the three main challenges we identified.

Target audience: young Jews who take part in different activities within their Jewish communities and various campuses around the world (ages 16-23; High school - recent college graduates)

Program's Objectives:

The participants in the project will be agents of change on campuses and in Jewish communities around the world, in the field of Israeli discourse that recognizes the importance of the existence of the State of Israel as the state of the Jewish people.

- Providing a platform for internal discourse, knowledge and meaningful learning (limud) on Judaism and Israel (through the diversity that BINA and the KKL-JNF have to offer).
- Providing tools for anti-Semitism activism on campuses around the world.
- Develop skills for conducting sophisticated and scholarly discourse among Jews on campus regarding the fight against anti-Semitism.
- Bringing young Jewish liberal adults back into the Zionist tent.

## ABOUT THE BOOKLET

The booklet presented is a booklet that includes 9 detailed and accessible sets of lesson plans divided into three content divisions: 1- 'Israel and I' 2- 'Past, Present, Future' 3- 'Israel's Cultural'.

Each lesson plan can stand as an independent session, but the real power of the booklet is when delivered in the proposed sequence and as a homogeneous series of meetings.

Each lesson plan will be structured as to the following: Explanation and framing >> Details (audience, length etc.) >> Goals and objectives >> the content and activities >> Recommendation for practical outcome.

### Booklet structure:

#### Content Division :Israel - Past, Present, Future

This content division will be the basic content unit and its purpose is to provide basic knowledge and tools in information-based questions. Another goal is for participants to feel comfortable with their knowledge and leave room for them to even continue learning independently.

- **(2) History - Israel's History and Collective Memory**
  - Participants will learn about the intricate history of Israel.
  - Participants will feel comfortable discussing and deepening their knowledge of historical events.
  - Participants will understand what “collective Jewish memory” means and what Israel’s place is in the collective Jewish memory.
- **(3) Israeli current affairs**
  - Participants will learn about major current events and “hot topics” in Israel.
  - Participants will understand where Israeli current events fit into their daily lives.
  - Participants will identify which “hot topics” affect their lives.
  - Participants will continue to deepen their knowledge and interest in the topic by calling for action and taking an initiative within the group.
- **(4) The Future of Israel**
  - Participants will map out the future of Israel, according to their individual perspective.
  - Participants will learn about different fields in which Israel is considered a leader, such as startups, the environment, renewable energy, and more.
  - Participants will face the challenge of realizing a vision for Israel in 2048, including understanding the difference between the 1948 vision and the current Israeli reality.

### Content Division - Israel's Cultures

This content division will focus on issues of identity and culture - in Israel and those that are a part of Israel. The purpose of the content unit is to open the discourse beyond the bullet points where Israel often "stars" in the universal discourse and expose the participants to different points of view both in terms of culture and understanding of the concept of "Israeli culture" and identity issues from Jewish identity rooted in Israel .

- (5) Jewish identity and peoplehood
  - Participants will get to know, and be exposed to, the various concepts of Jewish peoplehood.
  - Participants will learn and share their Jewish identity with the group and engage in a group discussion about identity.
  - Participants will take part in meaningful pluralistic Jewish learning.
  - Participants will be exposed to the diversity of Jews in Israel, as well as movements and organizations for Jewish renewal.
- **(6) Israeli Popular Culture**
  - Participants will be exposed to popular Israeli culture from a variety of perspectives
  - Participants will become familiar with leaders of Israeli thought and opinion, as well as Israeli influencers, through global discussions on culture.
  - Through interactive learning methods, participants will learn about Israeli popular culture.
  - Participants will explore the connection between Israeli popular culture and Jewish culture.
- **(7) Different Israeli Identities**
  - Participants will understand that Israel comprises identities in addition to the Jewish-Israeli identity.
  - Participants will learn about the variety of identities that exist in the Israeli population.
  - Participants will engage with complex questions and dilemmas that are seen in Israeli society.
- **(8) The Complexity of Israel**
  - Participants will identify how Israel is challenged in international arenas. For example: discussions about Israel that take place in other countries and in international bodies such as the UN.
  - Participants will learn about and discuss liberal and progressive Israeli viewpoints.
  - Participants will have discussions that utilize their critical thinking skills, while practicing both giving and receiving constructive criticism and fielding complicated questions in a thoughtful manner.

### Content Division - Israel and I

This content division is the one that frames the entire project, and therefore it is also the only division performed separately - one lesson plan (1) is the one that frames the opening of the project and the other (9) is the one that frames the summary of the whole project. The importance of this content division is paramount since without the framing the project could be set as just “another” learning session about Israel, but when we frame the project and ask questions of activism and call for action from the beginning (as well as in each session) we direct participants to a proactive way of learning. Also, the last session of this content division, which is also the one that ends the entire project, is the session in which we process the project as a whole and which helps participants tell their Israel personal story, and how to deal with the challenges posed today in Jewish and Israeli discourse around the world.

- (1) **Importance - Why should I?**
  - Participants will define the rules for group conversations which will apply throughout the seminar.
  - Participants will identify and learn about the challenges currently experienced in Jewish and Israeli discussions.
  - Participants will understand the goals of the project, connect to the presented topics, and see their importance in taking a stand.
  - Participants will take a stand and an active part in the discussions throughout the project.
- (9) **Lesson Nine: My Israel Story**
  - Participants will process the previous sessions, summarize the different topics discussed, and identify the main points of the whole project.
  - Participants will write their personal Israeli story.
  - Participants will learn how to present their “Israeli story” and tell it in front of the group.
  - Participants will be able to identify the tools they have acquired throughout the project and will identify their strengths in dealing with the challenges posed in the current global Jewish and Israeli discussions.

## GUIDELINES AND RECOMMENDATIONS

### Guidelines for lesson plans:

First, it is important to set guidelines in order to create a comfortable environment and hence to produce a participatory group, as well as to take care of the nature of the discourse and discussion:

1. Respectful discourse between group members is of paramount importance - there is no room for judgment, creating a safe space (individual and group), setting a pleasant discussion culture and more.
2. Everyone's opinions are accepted, even if it is not agreed with, and criticism can be passed as long as it is respectful and not hurtful.
3. Try and create a sense of partnership in the group - make sure that during the project, connections are created between each individual participant and another (during the project there are quite a few opportunities to work in small groups).

### Defining the nature of the sessions:

Most of the sessions are divided into activities in the plenum and work in small groups in order to allow a deep and honest dialogue between the group participants as described above. Therefore, it must be ensured that in the physical space where the meetings take place, there is a possibility of performing the two options (plenum/ small groups), in a convenient and efficient manner.

In addition, in order to create sessions that involve the participants and generate interest that lasts over the 9 sessions, various methods are used that require, among other things:

- Technological means (screen, projector, speakers, etc.)
- Access to Internet
- Group writing (whiteboard for example)
- Various accessories (from office supplies such as sticky notes to markers and poster boards)

### Facilitators' Preparations

In order to get ready for each meeting, we suggest taking the following steps:

- Read the lesson plan and make sure you are familiar and knowledgeable about the topic as well as its layout.
  - If the topic of the activity is a topic that is less familiar to you, please research and get ready. We recommend looking for information online on the topics in question, understanding your position regarding them and feeling comfortable discussing them.
  - BINA is here at the disposal of the facilitators, and we will be happy to help provide additional information on any of the topics.

- Tailor the lesson plan to your group - If necessary, make changes to the basic activity structure, select the appropriate methods, adjust the level of discourse to where your participants are and make sure the activity "speaks" the language they connect to and understand.
- Prepare the necessary aids in advance
  - Prepare the necessary appendices for the activity in advance (copies according to the number of participants, questionnaires, presentations, etc.).
- Make sure the meeting place is ready for your needs (if it is necessary to hang things in advance or alternatively "clean" the room of various disturbances).





## **Lesson One: Importance - Why should I?**

*(Opening Lesson) Subject – Israel and I*

### NOTES FOR THE FACILITATOR:

This lesson is particularly important because it sets both the framework for the project and the bar for participation. Moreover, the goals for the entire project are communicated as not simply learning more about Israel, but rather being active in deepening one's knowledge, asking questions about activism, calling on participants to be active from the start, and encouraging participants to engage in out-of-the-box thinking.

Additionally, the facilitator will set the tone for the whole project and establish a set of guiding principles for participation – such as the importance of communicating respectfully, having a safe space, and creating a sense of partnership between the participants.

### OUTLINE:

- Duration: 80 – 90 minutes
- Setting: The activity includes both work in breakout groups and discussions as a full class. Ensure there is enough space for this type of activity. In addition, make sure the internet in the space is accessible and working.
- Target audience: Young Jews from around the world (ages 16-23) who participate in activities run by their university or local Jewish community.
- Materials: Questionnaire page, pens, bag or box, whiteboard, whiteboard markers, challenge cards, sticky notes in five different colors, tape, notebooks for participants, a copy of the syllabus for each participant.

### GOALS AND OBJECTIVES:

- Participants will define the rules for group conversations which will apply throughout the seminar.
- Participants will identify and learn about the challenges currently experienced in Jewish and Israeli discussions.
- Participants will understand the goals of the project, connect to the presented topics, and see their importance in taking a stand.
- Participants will take a stand and an active part in the discussions throughout the project.

## LESSON PLAN:

### Opening: Introduction and Presentation (20 minutes)

\*If group members know each other, the facilitator can give a moment for everyone to greet one another and then dive straight into the first activity.

\*If the group members do not know each other, the facilitator may go around the rooms allowing each participant to briefly introduce themselves (for example, by telling their names and where they are from) before starting the first activity.

Each participant will receive a questionnaire which they will fill out anonymously and honestly. When they have finished, each participant should fold their page and put it into the bag/box. After everyone has placed their paper into the box, each participant will draw a paper.

The participants will read the questionnaire to themselves and share with the group the three answers that were the most surprising and interesting to them. After sharing, the group will try to guess to whom the questionnaire belongs. Once the group has guessed the correct person, that participant will introduce themselves and share with the group why they are taking part in the project, what their expectations are of the project, etc.

### Sample questions for the questionnaire:

- What is the defining Jewish moment in your life?
- Who is a significant Jewish figure in your life?
- What's Jewish books are in your bookcase?
- What difficulties do you face regarding Judaism?
- What current challenges do you face regarding Israel?
- What is one Jewish value that guides you in your life?
- Who is your favorite Israeli singer or band?
- Regarding Israeli politics, I would define myself as...
- In my opinion, the most significant event in the history of the Jewish people is.....
- My identity consists of....
- What would I like to take from the Israeli mentality is.....
- The challenges I face regarding Israeli culture are.....
- My favorite place in Israel is.....

### Method 1: Building the Group Discussion (15 minutes)

The facilitator will collect what the participants have said about their expectations of the project, and why they decided to participate in the project, and list them on the whiteboard.

You can hand out the Goals & Expectations page attached to help participants focus their thoughts.

\* Recommendation: It is suggested that these lists be written on a posterboard so they can be kept for the group to revisit throughout the project and to reflect on at the end of the project.

After this activity has been completed, the facilitator will present to the group the goals of the project (included in the Guidelines page), the topics that will be covered, and ask the questions:

- What does it take for us to succeed?
- How can we define “success” regarding this project?

The facilitator will list the group’s answers on the board. After the participants share their views, the facilitator will share how they view success. Success should be defined as learning about the topics, feeling comfortable participating in the discussions about Israel and Judaism around the world, and taking an active part to become change agents in their respective communities.

The facilitator should lay the foundation for how discussions will happen in the group, emphasizing that this is a safe space for all the participants and there is no room for judgement. The facilitator should explain that while some communications may involve criticism, they must remain respectful at all times.

#### Method 2: Exploring Difficulties and Challenges (20 – 25 minutes)

Now that the foundation for group activity and discussions have been created, and each person has answered the questions of “why” in regards to themselves, they will be asked the question of “why” in regards to the community.

The facilitator will scatter cards on the floor of the room. Each card will depict a challenge that the Jewish people currently face. Participants will be asked to walk around the room. When the facilitator says “stop” the participants will stand next to the closest card and discuss it with whomever is standing with them.

Suggested list of challenges:

- Anti Semitism
- Double standards
- Assimilation
- Secularization
- Israel’s place among the nations of the world
- The growing gap between the Diaspora and Israel

Questions for the facilitator to ask the participants:

- How does this challenge currently affect your life, if at all?
- Is this challenge important? If so, how?
- Do you think this challenge is central to current discussions about Judaism?
- What feelings does thinking about this challenge bring up in you?
- How can an individual or community overcome this challenge?

Repeat this for three rounds and then come back to sitting as a group. The facilitator should ask the participants to share some of the thoughts that came up during the activity and ask if they would like to add more challenges to the list, or if they do not see one of the challenges presented as truly a challenge facing Judaism and the Jewish people.

The facilitator will ask the participants what answers they gave regarding the question of how to overcome the challenge, either as an individual or as a community. The facilitator will record the answers and discuss with the participants how the project can be a starting point to tackling the challenges posed in the activity.

\*Bonus: Ask the participants to share the solutions they found to the challenges they faced and create a “solution bank” that the group can use during group discussions or in their personal lives.

Method 3: Discussion About The Meaning Of Knowledge And Attempting To Understand How Comfortable Each Participant Is With Their Current Knowledge Level (15 minutes)

Before the lesson, the facilitator will create an x-axis and y-axis of a grid on the floor, making sure that the x-axis crosses the y-axis at its midpoint.

The facilitator will give each participant sticky notes with the number of the questions (each a different color) and participants will write their name on each one they were given. The facilitator will ask a question and the participants will silently stand up and place their sticky note on the grid created on the floor.

The x-axis represents the comfort level (to the right means very comfortable and to the left means very uncomfortable), and the y-axis is the knowledge level (upwards indicates a lot of knowledge, and downwards indicates very little knowledge).

Questions for the Grid Activity:

- 1- Where would you position yourself regarding Israeli politics?
- 2- Where would you position yourself

regarding Israeli history?

3- Where would you position yourself regarding Jewish leadership?

4- Where would you position yourself regarding Israeli culture? 5- Where would you position yourself regarding Israeli society?

After asking all of the questions, the facilitator will go through each question and ask the participants to share where they have placed themselves and how they feel regarding the question asked.

Another option, instead of going through all the questions, is asking each participant to choose one question where they faced a dilemma in where to place themselves on the grid. To facilitate participant engagement, another alternative is to choose a question that is simple to answer.

After going through the questions, the facilitator will outline the discussion and bring the group's focus back to the meaning of the project by giving each participant a page with a list of the topics that will be discussed and inviting them to raise questions about each topic and share what they would like to learn or understand about each topic. (The facilitator should then go to the future lesson plans and make sure they include the topics raised by the participants.)

#### Wrap Up:

Each participant will write a letter to themselves that goes over how they would like the project to proceed and what they hope they will gain from the project. The facilitator will collect the letters and hold on to them until the end of the project.

The facilitator will end the lesson by inviting the participants to actively engage in the following lessons by asking questions and commenting on the information they receive during the lessons during the project. The facilitator will review the meeting dates with the participants and remind them to bring their notebooks with them each time. Then, the facilitator will refer back to the questionnaire each participant completed at the beginning of the lesson and ask each person to share which questionnaire item was the most difficult for them to answer and which topic they hope to gain a deeper understanding of to garner the interest for the lessons to come. If needed, the facilitator should go over each person's name again to ensure that everyone remembers the names of the people in the group.

#### Handouts:

Each participant should receive:

- the syllabus for the project
- a notebook to use during the lessons (possibly a BINA or KKL-JNF notebook)

A word that you find funny

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If I had to choose one superpower, it would be

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I have visited these countries (list)

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A dream that I've always had but never fulfilled

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If I could have breakfast with anyone it would be

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Childhood nickname

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If you could live any place in the world, where would it be

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Favorite place in Israel

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Pet peeve

---

Favorite board game

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Favorite educator/teacher

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When I was younger, I dreamed of being

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Most frequently used App on your phone

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If you had to choose one food to eat for the rest of your life, what would it be

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What is the defining Jewish moment in your life

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Who is a significant Jewish figure in your life

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What difficulties do you face regarding Judaism

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What current challenges do you face regarding Israel

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What is one Jewish value that guides you in your life

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Who is your favorite Israeli singer or band

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In my opinion, the most significant event in the history of the Jewish people is

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What would I like to take from the Israeli mentality is

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The challenges I face regarding Israeli culture are

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## GETTING READY

NAME: .....

### PERSONAL GOALS






### LEARNING GOALS

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### INITIATIVES IDEA

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## EXPECTATIONS FROM ME

## EXPECTATIONS FROM GROUP

## EXPECTATION FROM MISSION

## LEADERSHIP VISION

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## **Lesson Two: Israel's History and Collective Memory**

*Subject: Israel - Past, Present, Future*

### NOTES FOR THE FACILITATOR:

This lesson provides participants with a deeper understanding of the topic and the basic tools needed to field information-based questions. The lesson aims to enable participants to feel comfortable with their level of knowledge and excited to continue learning about the topic on their own.

In this lesson, the facilitator will provide the foundation for the discussion, and provide an opportunity for the participants to learn via peer discussion. By engaging in experiential learning, participants will be comfortable enough to take an active part in a topic dense with information. To reach these goals, the group will be divided up into breakout groups and assigned a specific historical time period. After learning about that time period, each breakout group will then share the information they learned with everyone. At this point in the lesson, the role of the facilitator is to bridge knowledge gaps and support the participants.

### OVERVIEW:

- Duration: Approximately 90 minutes
- Setting: The activity includes both work in breakout groups and discussions as a full class. Ensure there is enough space for this type of activity. In addition, make sure the internet in the space is accessible and working.
- Target audience: Young Jews from around the world (ages 16-23) who participate in activities run by their university or local Jewish community.
- Materials: seven large poster boards, pens, the "Israeli Timeline" booklet, a white board or other area to display the timeline on.

### GOALS AND OBJECTIVES:

- Participants will learn about the intricate history of Israel.
- Participants will feel comfortable discussing and deepening their knowledge of historical events.
- Participants will understand what "collective Jewish memory" means and what Israel's place is in the collective Jewish memory.

### LESSON PLAN:

#### Opening: Meaningful Memories (15 Minutes)

Each participant will share their most meaningful memory with the group and explain why the memory is so meaningful to them.

After each participant shares their memory, repeat the exercise but this time have each participant share the same memory from the perspective of a different person in the situation. For example, if their memory was with their sibling, they should now share the memory from the perspective of their sibling instead of their own.

After, the facilitator will ask the group what the main difference was between the two versions of the memories they each shared. Was there a big or small difference and why?

This activity frames the lesson for this meeting. The facilitator will present the topic of history and collective memory. The facilitator should explain that in order to progress as a people and learn together, it is important to lay a foundation of common experiences, “be on the same page”, and feel comfortable discussing information. As such, the activity for this meeting is based on the participants and their knowledge.

#### Part 1 (25 minutes)

The group will be divided into eight breakout groups, each receiving a poster board with a specific time period. Each group will research the decade and create a timeline of important historical Israeli and Jewish events which occurred in that decade.

Groups will have about 20 minutes to complete this activity. The facilitator should let everyone know when there is five minutes left before the end of the activity.

During this time, the role of the facilitator is to move between the breakout groups and ensure that everyone is working and progressing in the task. If any group gets stuck, the facilitator should offer guidance in the form of topics and ideas such as suggesting to the group to use the event bar created by KKL-JNF, or providing visual clues via picture archives of different events.

#### Time Periods for Breakout Groups:

- 1901-1947
- 1948-1957
- 1958-1967
- 1968-1977
- 1978-1987
- 1988-1997
- 1998-2007
- 2008-2020

#### Part 2 (40 minutes)

The breakout groups will come back together, arranging themselves in chronological order and sitting with the members of their groups. The facilitator will hang the poster that each group created in a place where everyone can see it.

Begin the round by having each breakout group briefly present their time period and findings (about five minutes for each group). The facilitator should fill in a larger timeline that covers all the decades with the events presented by the group and any significant events that were missed. It is recommended that the facilitator use various aids, such as articles or pictures, to deepen the knowledge of the participants regarding these important historic events.

Wrap Up: (10 minutes)

The facilitator will ask the group: Why is collective memory an important part of the Jewish narrative?

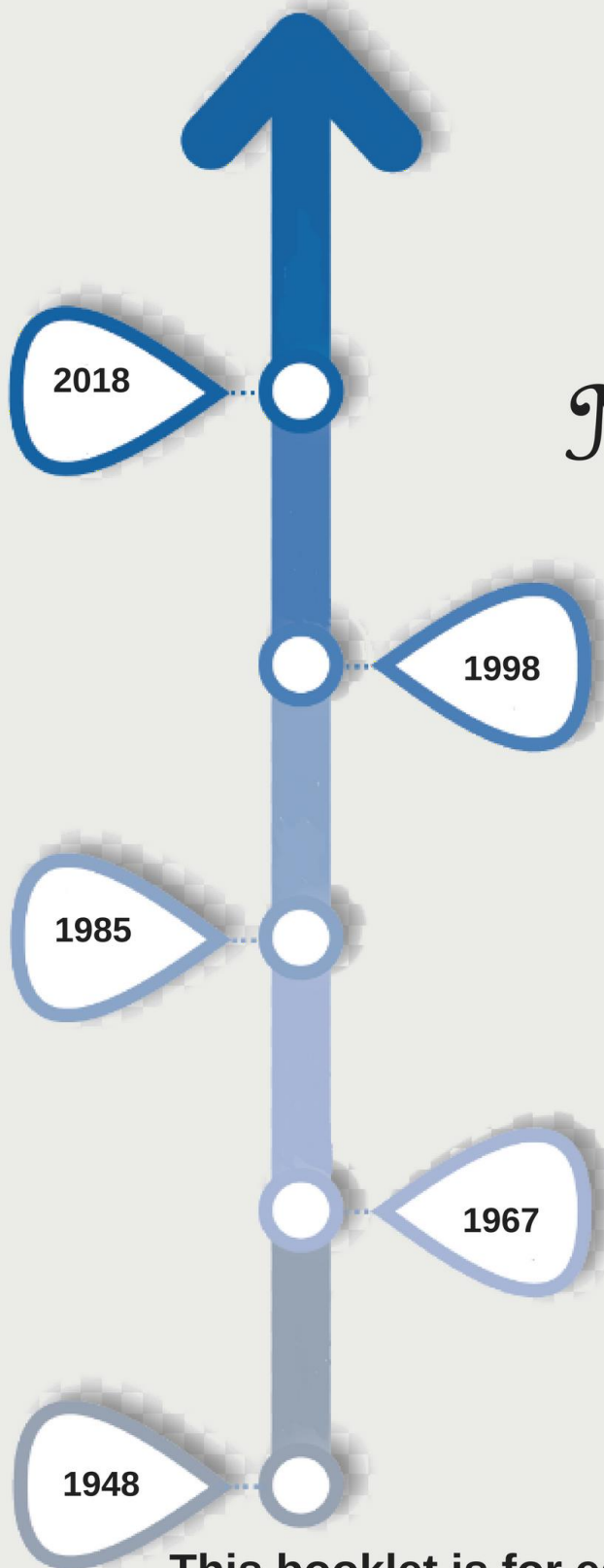
For example, we can discuss Herzl and how he is portrayed in the collective memory of the Jewish people - what made him the leader we all remember?

The facilitator wraps up the discussion with: Judaism is more than just a religion; it is a culture and ethnicity which has existed for thousands of years. Judaism is based on values, stories, history, culture, and more, that were each built one on top of another. These connect us together. Therefore, to build the future and continue to exist in a better way, we must learn and remember to continue to grow.

At the end of this activity, give the participants the KKL-JNF “Israeli timeline”. This will present a more complete historical timeline with space for the participants to add events from Israeli and Jewish history that interests them.

Handouts:

Israel’s Milestones (attached) / [Timeline](#) (as appears on KKL-JNF resources)



# Milestones in Israel's History

This booklet is for educational purposes only

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Year	Event's Name	Event's Description
1917	Balfour Declaration	On November 2, 1917, Foreign Secretary Arthur James Balfour writes a letter to Britain's most illustrious Jewish citizen, Baron Lionel Walter Rothschild, expressing the British government's support for a Jewish homeland in Palestine. In the letter Balfour states that: "His Majesty's Government view with favor the establishment in Palestine of a national home for the Jewish people, and will use their best endeavors to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country." The declaration had two indirect consequences, the emergence of a Jewish state and a chronic state of conflict between Arabs and Jews throughout the Middle East.
1947	The Partition Plan	The United Nations Partition Plan was a proposal by the United Nations, which recommended a partition of Mandatory Palestine at the end of the British Mandate. On 29 November 1947, the UN General Assembly adopted the Plan as Resolution 181 II. The resolution recommended the creation of independent Arab and Jewish States and a Special International Regime for the city of Jerusalem. The Partition Plan, a four-part document attached to the resolution, provided for the termination of the Mandate, the progressive withdrawal of British armed forces and the delineation of boundaries between the two States and Jerusalem. The Plan was accepted by the Jewish Agency despite its perceived limitations Arab leaders and governments rejected it and indicated an unwillingness to accept any form of territorial division arguing that it violated the principles of national self-determination in the UN Charter which granted people the right to decide their own destiny. Immediately after adoption of the Resolution by the General Assembly, a civil war broke out and the plan was not implemented
1948	Declaring A State	Israeli Declaration of Independence: the Jewish leadership in Tel-Aviv declared the establishment of a Jewish state in Eretz Israel to be known as the State of Israel.

1948 War	The 1948 Arab-Israeli War: a large-scale war between Israel and
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1949		five Arab countries and the Palestinian-Arabs. The war resulted in an Israeli victory, with Israel annexing territory beyond the borders of the proposed Jewish state and into the borders of the proposed Arab state and West Jerusalem. Jordan, Syria, Lebanon, and Egypt signed the 1949 Armistice Agreements with Israel. The Gaza Strip and the West Bank, were occupied by Egypt and Transjordan. The UN Conciliation Commission for Palestine estimated that some 711,000 Palestinian refugees were displaced by the war.
	Israel's First Election	The first Israeli legislative election was held in which David Ben-Gurion became Prime Minister.
	UN Membership	Israel was admitted to membership in the United Nations as its 59th member
1956	Sinai Campaign	The Sinai Campaign was held. This war, followed Egypt's decision of 26 July 1956 to nationalize the Suez Canal. The war was initiated by United Kingdom and France, and conducted in cooperation with Israel, aimed at occupying the Sinai Peninsula, with the Europeans regaining control over the Suez Canal. Although the Israeli occupation of the Sinai was successful, the US and USSR forced it to abandon this conquest. However, Israel managed to re-open the Straits of Tiran and secured its southern border.
1960-1962	Eichmann Affair	Four Mossad agents abducted the fugitive Nazi war criminal Adolf Eichmann in Buenos Aires and brought him back to Israel to be tried for his part in The Holocaust. Eichmann, one of the main people responsible for the actual implementation of the Final Solution Plan, was executed by hanging in Israel. Eichmann was the only person to have been executed in Israel on conviction by a civilian court.
1964	The Formation Of The National Water Carrier of Israel	The National Water Carrier of Israel is the largest water project in Israel. Its main task is to transfer water from the Sea of Galilee in the north of the country to the highly populated center and arid south and to enable efficient use of water and regulation of the water supply in the country. Up to 72,000 cubic meters (19,000,000 U.S. gal; 16,000,000 imp gal) of water can flow through the carrier each hour, totaling 1.7 million cubic meters in a day
1964	The Formation Of The National Water Carrier of Israel	Most of the water works in Israel are combined with the National Water Carrier, the length of which is about 130 kilometers (81 mi). Building the carrier was a considerable technical challenge as it traverses a wide variety of terrains and elevations.

1967	The Six Days War	<p>The Six-Day War took place and was fought between Israel and all of its neighboring countries: Egypt, Jordan, Syria and Lebanon, which were aided by other Arab countries. The war lasted six days and concluded with Israel expanding its territory significantly – Gaza Strip and Sinai from Egypt, the West Bank and Jerusalem from Jordan and the Golan Heights from Syria. Israel declared the annexation of East Jerusalem. Arab residents of East Jerusalem were given a permanent resident status in Israel.</p> <p>Jerusalem was reunified as Israel removed all barriers separating the Old City from the Israeli sector.</p>
1969	Israel's First Woman Prime Minister- Golda Meir	<p>Golda Meir was elected as Israel's prime minister. Was an Israeli teacher, kibbutznik, stateswoman and politician and the fourth elected Prime Minister of Israel. Meir was elected Prime Minister of Israel on March 17, 1969, after serving as Minister of Labor and Foreign Minister. The world's fourth and Israel's first and only woman to hold such an office, she has been described as the "Iron Lady" of Israeli politics. Meir resigned as prime minister in 1974, the year following the Yom Kippur War. She died in 1978 of lymphoma.</p>
1973	The Yom Kippur War	<p>The Yom Kippur War was fought. The war, which began with a surprise joint attack on two fronts by the armies of Syria (in the Golan Heights) and Egypt (in the Suez Canal), was deliberately initiated during the Jewish holiday of Yom Kippur. Egypt was winning until Operation Nickel Grass was carried out by the USA to save Israel. Ceasefire was later established.</p>
1976	Operation Entebbe	<p>Israeli airborne commandos freed 103 hostages being held by Palestinian Arab and German hijackers of an Air France plane at Uganda's Entebbe Airport; one Israeli soldier and several Ugandan soldiers were killed in the raid.</p>
1977	Winning The European Basketball Championship	<p>On 7 April 1977 Maccabi Tel Aviv basketball team won the first European championship. After winning the championship Tal Brody, the lead player of the team, stated one of the the map and we stay on the We are on" -most famous sayings of Israeli sports world ".map, not only in sports, everything</p>
1978	Winning The Eurovision	<p>First win at the Eurovision Song Contest! Izhar Cohen and Alphabeta won in Paris in 1978 with the up-tempo <i>A-Ba-Ni-Bi</i>. The following year Israel hosted the Eurovision Song Contest for the first time!</p>

1978-1979	Peace Agreement With Egypt	Israel and Egypt signed a comprehensive peace agreement at Camp David. Egypt agreed to peace with Israel as a quid pro quo for Israel's withdrawal from Sinai. The peace treaty with Egypt was signed by the Israeli Prime Minister Menachem Begin, the Egyptian President Anwar Sadat and U.S. President Jimmy Carter.
	New Currency	The Shekel replaced the Israeli lira.
1982		The evacuation of the Israeli settlement Yamit in the Sinai Peninsula began in accordance with the Egyptian–Israeli Peace Treaty.
	The First Lebanon War	The First Lebanon War took place during which Israel invaded southern Lebanon due to the constant terror attacks on northern Israel by the Palestinian guerrilla organizations resident there. The war resulted in the expulsion of the PLO from Lebanon, and created an Israeli Security Zone in southern Lebanon.
1984	Operation Moses	IDF forces conducted a secret operation in which approximately 8,000 Ethiopian Jews were brought to Israel from Sudan. (to 1985)
1987	The First Intifada	The first Palestinian uprising took place in the Gaza Strip and the West Bank against the Israeli occupation of the Palestinian territories. (to 1991)
	Immigration From The Post USSR	The 1990s Post-Soviet Aliyah began in masse in late 1980s when the government of Mikhail Gorbachev opened the borders of the USSR and allowed Jews to leave the country for Israel. Between 1989 and 2006, about 1.6 million Soviet Jews and their non- Jewish relatives and spouses, as defined by the Law of Return, emigrated from the .former Soviet Union

1991	Gulf War	Three Scuds and one Patriot missile hit Ramat Gan in Israel, wounding 96 people; three elderly people die of heart attacks.
	Operation Solomon	IDF forces conduct a secret operation in which approximately 14,400 Ethiopian Jews were brought to Israel within 34 hours in 30 IAF and El Al aircraft.
1992		



<p>120 שנה של חזון ועשייה</p>		
1993	First Olympic medal to Israel	Yael Arad is an Israeli judoka, who was the first Israeli to win an Olympic medal (silver). She is widely recognized as one of Israel's most successful athletes and is credited with bringing judo into the athletic mainstream. At the same Olympic games in Barcelona won the judoka Oren Smadja a bronze medal.
	Oslo Accords	The first Oslo Accords were signed at an official ceremony in Washington in the presence of Yitzhak Rabin for Israel, Yasser Arafat for PLO and Bill Clinton for the United States.
	Peace Agreement With Jordan	The Peace agreement between Israel and Jordan was signed.
1994		
1995	Yitzhak Rabin's Assassination	Israeli Prime Minister Yitzhak Rabin was assassinated by right-wing Israeli radical Yigal Amir.
1996	Inventing the Modern Cherry Tomatoes	The modern Cherry Tomatoes are invented in Israel! <i>Tomaccio</i> tomato was developed by several laboratories in Israel, the dominant ones being those led by Professor Nahum Keidar and Professor Chaim Rabinovitch from the Agriculture Faculty of the Hebrew University of Jerusalem.
	Inventing The Instant Messaging	Technology for instant messaging as we know it today was invented in Israel, in 1996. The first program was ICQ, and all instant messaging technology today (Facebook etc.) is based on that.
1997	Maccabiah bridge collapse	A pedestrian bridge collapsed over the Yarkon River killing four and injuring 60 Australian athletes who are visiting Israel to participate in the Maccabiah Games.

2000	The Second Intifada	The second Palestinian uprising took place in the Gaza Strip and the West Bank against the Israeli occupation of the Palestinian Territories. The uprising which began as massive protests carried out by Palestinians in the Palestinian Territories, soon turned into a violent Palestinian guerrilla campaign which included numerous suicide attacks carried out against Israeli civilians within the state of Israel. (to 2005)
2001	9/11	9/11/2001 terrorist attacks in the USA. This influenced the world's view on terrorist attacks, an escalated the security situation in Israel. Israel is the only state besides the US that has a dedicated memorial with all the victim's names.

2002	Security Fence	As a result of the significant increase of suicide bombing attacks within Israeli population centers during the first years of the Second Intifada, Israel began the construction of the West Bank Fence along the Green Line border arguing that the barrier is necessary to protect Israeli civilians from Palestinian terrorism. The significantly reduced number of incidents of suicide bombings from 2002 to 2005 has been partly attributed to the barrier. The barrier's construction, which has been highly controversial, became a major issue of contention between the two sides.
2003	First Israeli Astronaut	At the conclusion of the <i>STS-107</i> mission, the Space Shuttle <i>Columbia</i> disintegrated during reentry over Texas, killing all seven astronauts on board, including the first Israeli astronaut, Ilan Ramon.
2005	The Disengagement Plan	Israel's unilateral disengagement plan: The evacuation of 25 Jewish settlements in the Gaza Strip and West Bank was completed.
2006	The Second Lebanon War	The Second Lebanon War took place, which began as a military operation in response to the abduction of two Israeli reserve soldiers by the Hezbollah, and gradually grew to a wider conflict.
2008	Operation Cast Lead	IDF forces conducted a large-scale military operation in the Gaza Strip during which dozens of targets there were attacked in response to ongoing rocket fire on the western Negev. (to 2009)
2011	Social Protest	The 2011 Israeli housing protests erupted.

	Gilad Shalit's Release From Hamas	Israel and Hamas begin a major prisoner swap in which the Israeli Army soldier Gilad Shalit, who had been held in captivity for five years, is released in exchange for 1,027 Palestinian and Israeli-Arab prisoners held in Israel, including 280 prisoners serving life sentences for planning and perpetrating terror attacks.
2012	Operation Pillar of Defense	IDF forces conducted an eight-day military operation in the Hamas governed Gaza Strip during which dozens of targets there were attacked in response to ongoing rocket fire on the western Negev.
2014	Operation Protective Edge	An IDF military reaction following the escalation of major rocket attacks fired by Hamas from the Gaza strip targeting major Israeli cities including: Tel Aviv, Jerusalem, Beer Sheva, Sderot, Ashkelon, Dimona, Zichron Yaakov and more.

## **Lesson Three: Israeli Current Affairs**

*Subject: Israel – Past, Present, and Future*

### NOTES FOR THE FACILITATOR:

This lesson is part of the “Israel: Past, Present, and Future” subject area and focuses on Israel’s present, diving into the country’s major current events. The goal is to bridge the gap between the participants’ perspectives and the Israeli perspective. The participants will compare current Israeli “hot topics” with those from the group’s location. Participants will try to understand how a particular event becomes a major news story by looking at a variety of events. By participating in the activities in this lesson, participants will deepen their knowledge to a level that makes them feel comfortable and they will be inspired to continue learning about this topic independently after the lesson is over.

### OUTLINE:

- Duration: 80 – 90 minutes
- Setting: The activity includes both work in breakout groups and discussions as a full class. Ensure there is enough space for this type of activity. In addition, make sure the internet in the space is accessible and working.
- Target audience: Young Jews from around the world (ages 16-23) who participate in activities run by their university or local Jewish community.
- Materials: Kahoot, access to the Internet, projection screen, computer, guide pages for “Pardes”, various articles, pages of current headlines from Israeli newspapers, and “Hot Topics” survey.

### GOALS AND OBJECTIVES:

- Participants will learn about major current events and “hot topics” in Israel.
- Participants will understand where Israeli current events fit into their daily lives.
- Participants will identify which “hot topics” affect their lives.
- Participants will continue to deepen their knowledge and interest in the topic by calling for action and taking an initiative within the group.

### LESSON PLAN:

Opening: Kahoot – Current Affairs in Israel (10 minutes)

Kahoot will contain questions about leaders, events, places, and other issues currently relevant to Israel. The facilitator can use quizzes found on the KKL-JNF website, [Kahoot website via KKL](#) or create a custom quiz of their own.

Example questions:

- Who is the current prime minister?
- What does the role of the Minister of the Interior entail?
- Who is the current President?
- What is the largest city in Israel?
- What is the name of Israel's national airline?
- When were the last elections held?
- What is the largest political party in Israel?
- Which countries share a border with Israel?
- What is the most popular Israeli film?

### Method 1: Headlines and Events (30-35 minutes)

The facilitator will hang signs on the walls of the room, each with a topic that appeared in the headlines of Israeli newspapers in the past week. Participants should walk around the room and choose the title that interests them most and group themselves together by topic. Each group will receive two sources from newspapers (preferably, each source will come from different perspectives and show different sides to the story) as well as guiding questions. (15 minutes)

Each group should read the articles given to them and formulate their opinion around the topic, using the Pardes (פרדס) model as a guide:

1. P'shat – Simple: What does the article literally state?
2. Remez – Hint: What meaning lies just beyond the literal understanding of the article? What does the story hint at?
3. Drash – Meaning: What is the allegorical meaning of the article? What is it trying to communicate to the reader?
4. Sod – Secret: What lessons can you learn from the article? What can you take from it?

The group will come back together and a representative from each breakout group will present their topic, the articles they used as sources, and their Pardes breakdown of the sources, as well as frame the topic as a current “hot topic” in Israel.

Suggested Hot Topics:

- Israeli politics - conservative vs. liberal
- LGBTQ rights
- Freedom of religion
- Jewish settlements
- Shabbat practices

### Method 2: Comparison (10-15 minutes)

Each participant will receive a questionnaire in which they must rate a list of topics from 1-10, according to their degree of importance in Israel. Then, the participants will share their rankings with the group. The facilitator will follow up by revealing how the topic was ranked by Israelis. The topics are the same topics used in the previous activity and include such topics as political tension, the status of LGBTQ+ individuals in Israel, etc.

The facilitator will lead a discussion exploring the difference in ratings given by the participants and Israelis, and try to understand how each group sees the situation differently.

(For information you can use :  
<https://www.pewforum.org/2016/03/08/israels-religiously-divided-society/> )

### Method 3: What do we have in common? (15 minutes)

After having discussed the differences between Israelis and the participants, the facilitator will try to establish similarities between the two groups regarding the topics. The participants will try to understand which topics concern both communities (the Israelis and the participants), which are unique to each community, and why.

Questions to lead the discussion:

- Which of the events covered today are similar to events that have happened locally?
- How do you think the events are similar and why?
- Do you think there are issues that can be defined as universal?
- What do you think makes a particular topic relevant to different communities in different countries?
- Do you think these issues are relevant elsewhere in the world?
- Now that we have decided on the topics relevant to different communities in different countries, how are these same topics slightly different when experienced by different communities?

### Wrap Up: (10 minutes)

The activity will be concluded by summarizing the questions that came up during the activities: the current Israeli “hot topics”, the questions the participants felt concerned about, and the participants’ positions in the global conversation surrounding these topics. The facilitator will write all participants comments on a big Thoughts Board - to have for next meetings and to reflect on.

\*Bonus (depending on group’s level of engagement): The facilitator can wrap up the lesson by creating a newspaper that summarizes the discussions and currently

relevant articles.

Handouts:

If the facilitator wishes, they can create an information sheet about current events in Israel (there are information sheets published around Israeli Independence Day which contains data about Israel).

## **Lesson Four: The Future of Israel: Israel in the Year 2048**

*Subject: Israel – Past, Present, and Future*

### NOTES FOR THE FACILITATOR:

This lesson is part of the “Israel – Past, Present, and Future” curriculum. This lesson provides participants with a deeper understanding of the topic and the basic tools needed to field information-based questions. In this lesson, we will focus on the vision for Israel when the country turns 100 years old. Participants will be encouraged to think both creatively and critically, giving them the opportunity to shape the State of Israel in their own way. Additionally, participants will compare and contrast their vision for Israel’s future with the Israeli perspective. Participants will look back through history to find if their vision is in line with the vision of the founders of the State of Israel in 1948, and what would need to be changed or adjusted between the two perspectives to build a vibrant Israel at 100 years old.

### OUTLINE:

- Duration: 80 – 90 minutes
- Setting: The activity includes both work in breakout groups and discussions as a full class. Ensure there is enough space for this type of activity. In addition, make sure the internet in the space is accessible and working.
- Target audience: Young Jews from around the world (ages 16-23) who participate in activities run by their university or local Jewish community.
- Materials: Paper, pens, arts and crafts supplies (markers, colored construction paper, stones, stickers, etc.), a copy of the Israeli Declaration of Independence for each participant, a computer, and a projection screen.

### GOALS AND OBJECTIVES:

- Participants will map out the future of Israel, according to their individual perspective.
- Participants will learn about different fields in which Israel is considered a leader, such as startups, the environment, renewable energy, and more.
- Participants will face the challenge of realizing a vision for Israel in 2048, including understanding the difference between the 1948 vision and the current Israeli reality.

### LESSON PLAN:

#### Opening: (5 minutes)

The facilitator will explain to the participants the purpose of the activity and encourage them to use their imagination and creativity during the activities, as they will be given the opportunity to shape what the State of Israel will look like in about 30 years on its 100th birthday!

Part 1: (20 minutes)

We will read the Declaration of Independence, which was written in 1948. The participants will examine whether their vision for Israel's future is aligned with the future imagined by the authors of the Israeli Declaration of Independence. The Declaration of Independence will be read together paragraph by paragraph to understand how the vision it holds can be implemented in the most ideal way, and what, if any, updates are needed to ensure a viable vision for the future of Israel.

Part 2: (15 minutes)

The facilitator will give the participants the questionnaire that was presented to Israelis on the 70th anniversary of Israel, which the participants will fill out as well.

I.e: <https://www.mako.co.il/finances-magazine/Article-4b093e6d339b261006.htm>

Then, the group will discuss their answers, as well as any differences between their answers and the ones given by Israelis. The group will explore reasons why Israelis answered in the way they did.

Part 3: Building the State of Israel in 2048 (40 minutes)

The facilitator will present to the participants five areas that the activity will focus on when building a future version of Israel and ask the participants to break into groups. Each group will be assigned a specific topic from the following list to discuss.

List of suggested topics:

- Geographical and environmental planning
- Security and safety
- Education
- Culture and sports
- Population demographics
- Economy
- Science and entrepreneurship

Each group will discuss the issues pertaining to their group's topic and imagine what Israel will look like in this area in the year 2048. The group will try to understand the intricate details of the topic they are assigned and prepare a visual presentation for the group on their topic.

Please encourage the participants to use KKL-JNF resources available online such as information on KKL-JNF initiatives, different theme kits (Israeli Inventions etc.).

To prepare the participants for the creation of a shared vision for Israel in 2048, the facilitator will share with each breakout group what the founders of Israel went through in creating their vision (the Israeli Declaration of Independence) for the country at the time of its independence in 1948 so that the groups can draw



inspiration from that process as they complete the task.

After about 20 minutes, the groups will come back together and each will present their vision. Each group's vision of their topic will be collected into one complete vision for Israel in 2048.

Wrap Up: (10 minutes)

The facilitator will guide the participants to summarize their vision for the future of Israel as a group and write it down. The participants will note what areas they believe Israel has made great strides in, as well as in which areas Israel is a considered a leader and trusted voice and will continue to be so. Participants will keep their copy of the Declaration of Independence they used during the activity, along with a copy of their vision and other comments so they can continue to discuss this topic either individually or in groups in the future.

## The Declaration of the Establishment of the State of Israel הכרזה על הקמת מדינת ישראל

- 1 It was in the Land of Israel that the Jewish people arose, their spiritual, religious and political identity was shaped, they enjoyed a life of national sovereignty, they created cultural treasures of national and universal significance, and they gave to the world the eternal Book of Books.
- 2 After being forcibly exiled from their land, the people kept faith with it throughout their Dispersion and never ceased to pray and hope for their return to it and for the restoration in it of their political freedom.
- 3 Impelled by this historic and traditional attachment, Jews strove in every successive generation to re-establish themselves in their ancient homeland. In recent decades they returned in their masses. Pioneers, clandestine immigrants and defenders, they made deserts bloom, revived the Hebrew language, built villages and towns, and created a thriving community controlling its own economy and culture, loving peace but knowing how to defend itself, bringing the blessings of progress to all the country's inhabitants, and aspiring towards independent nationhood.
- 4 In the year 5657 (1897), at the summons of the spiritual father of the Jewish State, Theodore Herzl, the First Zionist Congress convened and proclaimed the right of the Jewish people to national rebirth in its own country.
- 5 This right was recognized in the Balfour Declaration of the 2nd November, 1917, and re-affirmed in the Mandate of the League of Nations which, in particular, gave international sanction to the historic connection between the Jewish people and Eretz-Israel and to the right of the Jewish people to rebuild its National Home.

בארץ-ישראל קם העם היהודי, בה עוצבה דמותו הרוחנית, הדתית והמדינית, בה חי חיי קוממיות ממלכתית, בה יצר נכסי תרבות לאומיים וכלל-אנושיים והוריש לעולם כולו את ספר הספרים הנצחי.

לאחר שהוגלה העם מארצו בכוח הזרוע שמר לה אמונים בכל ארצות פזורים, ולא חדל מתפילה ומתקווה לשוב לארצו ולחדש בתוכה את חירותו המדינית.

מתוך קשר היסטורי ומסורתי זה חתרו היהודים בכל דור לשוב ולהאחז במולדתם העתיקה; ובדורות האחרונים שבו לארצם בהמונים, וחלוצים, מעפילים ומגינים הפריחו נשמות, החיו שפתם העברית, בנו כפרים וערים, והקימו ישוב גדל והולך השליט על משקו ותרבותו, שוחר שלום ומגן על עצמו, מביא ברכת הקידמה לכל תושבי הארץ ונושא נפשו לעצמאות ממלכתית.

בשנת תרנ"ז (1897) נתכנס הקונגרס הציוני לקול קריאתו של הוגה חזון המדינה היהודית תיאודור הרצל והכריז על זכות העם היהודי לתקומה לאומית בארצו.

זכות זו הוכרה בהצהרת בלפור מיום ב' בנובמבר 1917 ואושרה במנדט מטעם חבר הלאומים, אשר נתן במיוחד תוקף בין-לאומי לקשר ההיסטורי שבין העם היהודי לבין ארץ-ישראל ולזכות העם היהודי להקים מחדש את ביתו הלאומי.

The catastrophe which recently befell the Jewish people - the massacre of millions of Jews in Europe - was another clear demonstration of the urgency of solving the problem of its homelessness by re-establishing in Eretz-Israel the Jewish State, which would open the gates of the homeland wide to every Jew and confer upon the Jewish people the status of a fully privileged member of the comity of nations.

Survivors of the Nazi holocaust in Europe, as well as Jews from other parts of the world, continued to migrate to Eretz-Israel, undaunted by difficulties, restrictions and dangers, and never ceased to assert their right to a life of dignity, freedom and honest toil in their national homeland.

In the Second World War, the Jewish community of this country contributed its full share to the struggle of the freedom- and peace-loving nations against the forces of Nazi wickedness and, by the blood of its soldiers and its war effort, gained the right to be reckoned among the peoples who founded the United Nations.

On the 29th November, 1947, the United Nations General Assembly passed a resolution calling for the establishment of a Jewish State in Eretz-Israel; the General Assembly required the inhabitants of Eretz-Israel to take such steps as were necessary on their part for the implementation of that resolution. This recognition by the United Nations of the right of the Jewish people to establish their State is irrevocable.

This right is the natural right of the Jewish people to be masters of their own fate, like all other nations, in their own sovereign State.

השואה שנתחוללה על עם ישראל בזמן האחרון, בה הוכרעו לטבח מיליונים יהודים באירופה, הוכיחה מחדש בעליל את ההכרח בפתרון בעית העם היהודי מחוסר המולדת והעצמאות על-ידי חידוש המדינה היהודית בארץ-ישראל, אשר תפתח לרווחה את שערי המולדת לכל יהודי ותעניק לעם היהודי מעמד של אומה שוות-זכויות בתוך משפחת העמים.

שארית הפליטה שניצלה מהטבח הנאצי האיום באירופה ויהודי ארצות אחרות לא חדלו להעפיל לארץ-ישראל, על אף כל קושי, מניעה וסכנה, ולא פסקו לתבוע את זכותם לחיי כבוד, חירות ועמל-ישרים במולדת עמם.

במלחמת העולם השניה תרם הישוב העברי בארץ את מלוא-חלקו למאבק האומות השוחרות חירות ושלום נגד כוחות הרשע הנאצי, ובדם חייליו ובמאמצו המלחמתי קנה לו את הזכות להמנות עם העמים מייסדי ברית האומות המאוחדות.

ב-29 בנובמבר 1947 קיבלה עצרת האומות המאוחדות החלטה המחייבת הקמת מדינה יהודית בארץ-ישראל; העצרת תבעה מאת תושבי ארץ-ישראל לאחוז בעצמם בכל הצעדים הנדרשים מצדם הם לביצוע ההחלטה. הכרה זו של האומות המאוחדות בזכות העם היהודי להקים את מדינתו אינה ניתנת להפקעה.

זוהי זכותו הטבעית של העם היהודי להיות ככל עם ועם עומד ברשות עצמו במדינתו הריבונית.

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Accordingly we, members of the People's Council, representatives of the Jewish community of Eretz-Israel and of the Zionist movement, are here assembled on the day of the termination of the British Mandate over Eretz-Israel and, by virtue of our natural and historic right and on the strength of the resolution of the United Nations General Assembly, **hereby declare the establish of a Jewish state in Eretz-Israel to be known as the State of Israel.**

WE DECLARE that, with effect from the moment of the termination of the Mandate being tonight, the eve of Sabbath, the 6th Iyar, 5708 (15th May, 1948), until the establishment of the elected, regular authorities of the State in accordance with the Constitution which shall be adopted by the Elected Constituent Assembly not later than the 1st October 1948, the People's Council shall act as a Provisional Council of State, and its executive organ, the People's Administration, shall be the Provisional Government of the Jewish State, to be called "Israel".

THE STATE OF ISRAEL will be open for Jewish immigration and for the Ingathering of the Exiles; it will foster the development of the country for the benefit of all its inhabitants; it will be based on freedom, justice and peace as envisaged by the prophets of Israel; it will ensure complete equality of social and political rights to all its citizens irrespective of religion, race or sex; it will guarantee freedom of religion, conscience, language, education and culture; it will safeguard the Holy Places of all religions; and it will be faithful to the principles of the Charter of the United Nations.

THE STATE OF ISRAEL is prepared to cooperate with the agencies and representatives of the United Nations in implementing the resolution of the General Assembly of the 29th November, 1947, and will take steps to bring about the economic union of the whole of Eretz-Israel.

לפיכך נתכנסנו, אנו חברי מועצת העם, נציגי הישוב העברי והתנועה הציונית, ביום סיום המנדט הבריטי על ארץ-ישראל, ובתוקף זכותנו הטבעית וההיסטורית ועל יסוד החלטת עצרת האומות המאוחדות אנו מכריזים בזאת על הקמת מדינה יהודית בארץ ישראל, היא מדינת ישראל.

אנו קובעים שהחל מרגע סיום המנדט, הלילה, אור ליום שבת ו' אייר תש"ח, 15 במאי 1948, ועד להקמת השלטונות הנבחרים והסדירים של המדינה בהתאם לחוקה שתקבע על-ידי האספה המכוננת הנבחרת לא יאוחר מ-1 באוקטובר 1948 - תפעל מועצת העם כמועצת מדינה זמנית, ומוסד הביצוע שלה, מנהלת-העם, יהווה את הממשלה הזמנית של המדינה היהודית, אשר תיקרא בשם ישראל.

מדינת ישראל תהא פתוחה לעליה יהודית ולקבוצת גלויות; תשקוד על פיתוח הארץ לטובת כל תושביה; תהא מושתתת על יסודות החירות, הצדק והשלום לאור חזונם של נביאי ישראל; תקיים שיוון זכויות חברתי ומדיני גמור לכל אזרחיה בלי הבדל דת, גזע ומין; תבטיח חופש דת, מצפון, לשון, חינוך ותרבות; תשמור על המקומות הקדושים של כל הדתות; ותהיה נאמנה לעקרונותיה של מגילת האומות המאוחדות.

מדינת ישראל תהא מוכנה לשתף פעולה עם המוסדות והנציגים של האומות המאוחדות בהגשמת החלטת העצרת מיום 29 בנובמבר 1947 ותפעל להקמת האחדות הכלכלית של ארץ-ישראל בשלמותה.

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WE APPEAL to the United Nations to assist the Jewish people in the building-up of its State and to receive the State of Israel into the comity of nations.

WE APPEAL - in the very midst of the onslaught launched against us now for months - to the Arab inhabitants of the State of Israel to preserve peace and participate in the upbuilding of the State on the basis of full and equal citizenship and due representation in all its provisional and permanent institutions.

WE EXTEND our hand to all neighbouring states and their peoples in an offer of peace and good neighbourliness, and appeal to them to establish bonds of cooperation and mutual help with the sovereign Jewish people settled in its own land. The State of Israel is prepared to do its share in a common effort for the advancement of the entire Middle East.

WE APPEAL to the Jewish people throughout the Diaspora to rally round the Jews of Eretz-Israel in the tasks of immigration and upbuilding and to stand by them in the great struggle for the realization of the age-old dream - the redemption of Israel.

Placing our trust in the "Rock of Israel", we affix our signatures to this proclamation at this session of the Provisional Council of the State on the soil of the homeland, in the city of Tel-Aviv, on this sabbath eve, the 5<sup>th</sup> day of Iyar, 5708 (14<sup>th</sup> May 1948).

15  
אנו קוראים לאומות המאוחדות לתת יד לעם היהודי בבנין מדינתו ולקבל את מדינת ישראל לתוך משפחת העמים.

16  
אנו קוראים - גם בתוך התקפת-הדמים הנערכת עלינו זה חדשים - לבני העם הערבי תושבי מדינת ישראל לשמור על שלום וליטול חלקם בבנין המדינה על יסוד אזרחות מלאה ושווה ועל יסוד נציגות מתאימה בכל מוסדותיה, הזמניים והקבועים.

17  
אנו מושיטים יד שלום ושכנות טובה לכל המדינות השכנות ועמיהן, וקוראים להם לשיתוף פעולה ועזרה הדדית עם העם העברי העצמאי בארצו. מדינת ישראל מוכנה לתרום חלקה במאמץ משותף לקידמת המזרח התיכון כולו.

18  
אנו קוראים אל העם היהודי בכל התפוצות להתלכד סביב הישוב בעליה ובבנין ולעמוד לימינו במערכה הגדולה על הגשמת שאיפת הדורות לגאולת ישראל.

19  
מתוך בטחון בצור ישראל הננו חותמים בחתימת ידינו לעדות על הכרזה זו, במושב מועצת המדינה הזמנית, על אדמת המולדת, בעיר תל-אביב, היום הזה, ערב שבת, ה' אייר תש"ח, 14 במאי 1948.

## **Lesson Five: Jewish identity and Peoplehood**

*Subject: Israeli Cultures*

### NOTES FOR THE FACILITATOR:

This is the first lesson in the subject area of Israeli cultures. The purpose of this lesson is to outline the discussion around the individual participant's Jewish identity and group's Jewish identity, as well as to understand their place in the broader Jewish discourse and experience learning in the Jewish community.

### OUTLINE:

- Duration: 80 – 90 minutes
- Setting: The activity includes both work in breakout groups and discussions as a full class. Ensure there is enough space for this type of activity. In addition, make sure the internet in the space is accessible and working.
- Target audience: Young Jews from around the world (ages 16-23) who participate in activities run by their university or local Jewish community.
- Materials: Jewish value cards, source pages for breakout group work, pens, and BINA flyer.

### GOALS AND OBJECTIVES:

- Participants will get to know, and be exposed to, the various concepts of Jewish peoplehood.
- Participants will learn and share their Jewish identity with the group and engage in a group discussion about identity.
- Participants will take part in meaningful pluralistic Jewish learning.
- Participants will be exposed to the diversity of Jews in Israel, as well as movements and organizations for Jewish renewal.

### LESSON PLAN:

#### Opening: Creating a Common Ground for Group Jewish Identity (10 minutes)

Questions are asked while eyes are closed. After each question, eyes are opened so participants can see who has raised a hand, etc.

#### Starting questions:

- Who speaks Hebrew?
- Who says kiddush at home with family or friends?
- Who goes to synagogue on holidays?
- Who has a copy of the Tanakh at home?

- Who has the Traveler's Prayer or a book of Psalms with them or in their car?
- Who has a mezuzah in their house?
- Who has ever felt "not Jewish enough"?

After the last question is asked, the facilitator will ask those who raised a hand to share how they have been made to feel "not Jewish enough". The facilitator should try to discover how the participants define themselves as Jews and how their Jewishness is reflected in their daily lives.

The goal is for everyone to see that there is at least one person in the group who feels as they do, thus establishing a common ground regarding Jewish identity.

#### Method 1: Who is a Jew? (30 minutes)

Participants will divide into breakout groups and look at the following three texts:

1. "Jews and Words" Amos Oz & Fania Oz-Salzberger
2. "I'm that Jew"
3. "Tanuro Shel Achnai"

After about 20 minutes, the group will come back together to discuss and share what they learned in their breakout groups.

#### Guiding Questions:

- Which text did you most identify with?
- What thoughts or feelings did the text "I'm that Jew" evoke in you?
- Does what Amos or Fanya Oz describes connect to how you see yourself as a Jew? Why?
- What conclusions can you draw from "Tanur Shel Achnai"? (There is a disagreement among Rabbis over what is the right way to follow the commandments. The bottom line is that it is up to us to decide. Judaism is dynamic and we are the ones who decide what it will look like.)

#### Method 2: (15 minutes)

After completing the previous activity, the group will try to define what makes a person a Jew and define the group's perception of Judaism and Jewish identity. They will define the criteria they see as important in their definition of who is considered a Jew.

Ensure that the discussion continues in a direction of group agreement on the particular definition of "who is a Jew" and does not take the rigid direction of "law".

Sample criteria for defining “Who is a Jew?”:

- Ceremonies
- Symbols
- Faith
- Connection to Israel
- Observance of mitzvahs
- Values

### Method 3: How Important Is It To You? Believes/Does (10 minutes)

Each corner of the room will be labeled with a different option (believes, does not believe, does, does not do) and whenever the facilitator says a topic, each participant must stand in the corner that best describes them.

List of Jewish customs and mitzvot:

- Bar / Bat mitzvah
- Brit milah
- Understanding Hebrew
- Jewish education
- Youth movement or summer camp
- Living in Israel
- Keeping Shabbat
- Keeping kosher
- Going to synagogue
- Celebrating Jewish holidays
- Being born to a Jewish mother
- Marrying a Jew

During the activity, the facilitator should lead a discussion about the significance of each ceremony in the eyes of Judaism as it relates to Jewish individuals and the Jewish people as a whole.

### Method 4: Mapping Today’s Jewish World (15 minutes)

In this activity, the group will try to map the various Jewish denominations and learn which denominations exist that the group is familiar with. The group will discuss the differences between them and how they are affected by external influences. (The facilitator should reference [here](#) for information.)

The participants will then try to place themselves on the spectrum of Jewish denominations. If they feel comfortable, they can share why they placed themselves in the spot they chose.



Wrap Up: (10-15 minutes)

Jewish Values Cards will be passed out to the participants. Each participant will choose a card and share how the value relates to them, as well as how the value is expressed in their life.

The facilitator will conclude the lesson by saying that there is no one right way to be a Jew and show The 5 Legged Table video by Avraham Infeld -

<https://www.youtube.com/watch?v=OPsTXy6n55w>.

The facilitator will share the vision of BINA, the engagement opportunities BINA offers generally, and which opportunities BINA offers to the participants specifically.

Handouts:

BINA flyer explaining the organization and the available program options for the participants

### **I'm That Jew/ Eitan Chitayat**

I'm that always writing Jew. That footnote citing Jew. That academic Jew. Scholar Jew. That thinking Jew, and let me tell you something Jew. Worker Jew. White collar Jew. That tend the flock and herder Jew. That calloused foot and hand Jew. That roam the barren sands Jew, that tills and works the land Jew. That old Jew. New Jew. That makes the desert grow Jew.

That always trying to make things just a little better Jew. At the same time don't mind if I'm a self-centered Jew. I'm that persistence sweat it out Jew. That I made it big because I earned it Jew. That give me what I want because I know that I deserve it Jew.

That arrogant Jew. That Humble Jew. That whatever Jew I'm in the mood to be Jew, just like you. That oh yes, I'm just getting started Jew.

I'm that Israeli Jew. That Caribbean Jew. That English, Indian, Sephardic Jew. That Ashkenazi blonde-and-blue-eyed no I'm not a Shiksa Jew. New York Jew. LA Jew. Australia and Ukraine Jew. That Russian, South African, Ethiopian, and French #JeSuisJuif Jew.

That proud of being Jewish Jew. That Jesus Jew. Judas Jew. That don't know why I'm still being persecuted Jew. Scapegoat Jew. That whenever we're murdered you probably think we had it coming Jew. But still, not afraid to wear my Star of David Am Israel Chai Jew.

I'm that feeling the world has gone mad and damn it I want to get off Jew. That way too much horror in the news everywhere I turn Jew. That fed up with ISIS beheading Christians knife wielding suicide bombing lunatics Jew. That disgusted by Boko Haram Boston Marathon Lindt Cafe Pakistani School Children killers and I've had enough of radical Islam to last me a lifetime Jew. That they're killing so many of their own but somehow we're blamed for that too Jew. That wake up world, Jew.

I'm that you don't want to hear this but I don't give a damn what you think Jew. That you're just gonna have to deal with it Jew. That bullied in high school because I was rocking a yarmulke Jew. That standing up to you Jew. That talk to the hand Jew.

I'm that Iron Dome cheering fan club where were you when the missiles were raining down on Tel Aviv Jew. That just Shalom Motherfucked you off my Facebook page Jew. That sick of your double standards Jew. That UN today equals Useless Nations to me Jew. That will fight it out if you have a problem with me Jew. And yet – I'm that desperately wanting to live side by side in peace with you Jew. That get to know me and you'll see we're not so bad like they make us out to be Jew. Bingo. I'm that "who knew?" Jew.

I'm that needing to explain Jew. That let's figure it out together Jew. That questioning Jew. The never, ever just one answer Jew. That contemplative Jew. That wild-haired genius Jew. That psychoanalytical and let me tell you something about you and your mother Jew. That never claimed to be perfect Jew.

I'm that shelf sagging with Nobel Prizes Jew. That brilliant scientist Jew. That astronaut Jew. That inventor of something that's part of your everyday life but you don't even

know it Jew.

But I'm also that let's laugh it up Jew. That I'm on a boat it's good to be the king Jew. Not That There's Anything Wrong With That, but I'm that new rules in your face, butt-kicking, sassy, sexy smart Wonder Woman Jew. That Harvard Actress Director and Princess Leia's mother all rolled into one Jew. That Fiddler on the Roof, always performing but damn – I'm gone to soon Jew.

I'm that lox and bagel noshing Jew. That falafel and hummus eating Jew. That couscous, schnitzel, latkes and matzah ball soup Jew. I'm that only liberal democracy in the Middle East Jew. I'm that became a refugee when my ancestors were kicked out of Arab lands Jew.

I'm that political Jew. That activist Jew. That gay Jew and female rabbi Jew. That eat a Big Mac but won't touch bacon Jew. That looking for the truth forever wandering Jew. That just want to be married under a chuppah and break a glass under my heel Jew.

I'm that Merry Christmas, Ramadan Kareem, have a good whatever you're celebrating Jew. I'm that Hindu high-fiving, Sikh fist-bumping, Christian loving, Muslim friend-having, Buddhist and Baha'i love to get to know you better Jew.

I'm that religious Jew. That secular loving my heritage Jew. That brother in arms Jew. Hero Jew. Soldier turned olive branch holding Jew. That put three bullets in my back but you won't kill my dream Jew. That yearning for peace and I've never been to Israel but I'll get there someday because it's my homeland Jew. That almost 6000 years and I'm still standing Jew. That Hatikva singing with a tear in my eye Jew.

I'm that won't apologise for surviving Jew. That fighting for my rights Jew. That number one and number six million and every number in between Jew. That learned from what happened to us in the Holocaust Jew. That never ever again Jew.

I'm that wish there were more of us Jew. That creative Jew, business, funk and folk Jew. That dancer Jew. Painter Jew. That tailor, baker, wedding singer Jew. That neurotic Jew, part Jew, let love rule and wannabe honorary Jew.

I'm that lucky father Jew. That husband to a wonderful woman Jew. That son to loving parents who worked hard so I would be happy Jew. That grandson to those who suffered so we would just make it Jew. That thanks to them, I've got my whole life ahead of me Jew.

I'm that everything's got a reason for being and I'll keep looking for the answer Jew. That writing this to all my Jewish brothers and sisters Jew. And to those who aren't Jewish but get this and show me love – I'm that writing this to you too with utmost respect Jew.

I'm that believer that we're going to be okay because there's no other choice Jew. That hang in there and keep your head up Jew. That human dignity will prevail and the world is made up of decent people Jew. And that believer that the decent people will win in the end Jew.

Not a wishful thinking Jew. Just true, Jew.



At this early stage we need to say loud and clear what kind of Jews we are. Both of us are secular Jewish Israelis. This self-definition carries several significances. First, we do not believe in God. Second, Hebrew is our mother tongue. Third, our Jewish identity is not faith-powered. We have been reading Hebrew and non-Hebrew Jewish texts all our lives; they are our cultural and intellectual gateways to the world. Yet there is not a religious bone in our bodies. Fourth, we now live in a cultural climate—in the modern and secular part of Israeli society—that increasingly identifies Bible quoting, Talmudic reference, and even a mere interest in the Jewish past, as a politically colored inclination, at best atavistic, at worst nationalist and triumphalist. This current liberal withdrawal from most things Jewish has many reasons, some of them understandable, but it is misguided.

What does secularism mean to Israeli Jews? Evidently more than it means to other modern nonbelievers. From nineteenth-century Haskalah thinkers to latter-day Hebrew authors, Jewish secularity has furnished an ever-growing bookshelf and an ever-expanding space for creative thought. Here is just one nutshell, from an essay titled "The Courage to Be Secular" by Yizhar Smilansky, the great Israeli writer who signed his books with the pseudonym Saanech Yizhar:

Secularism is not permissiveness, nor is it lawless chaos. It does not reject tradition, and it does not turn

Continuity/ 3

its back on culture, its impact and its successes. Such accusations are little more than cheap demagoguery. Secularism is a different understanding of man and the world, a non-religious understanding. Man may very well feel the need, from time to time, to search for God. The nature of that search is unimportant. There are no ready-made answers, or ready-made indulgences, pre-packaged and ready to use. And the answers themselves are traps: give up your freedom in order to gain tranquility. God's name is tranquility. But the tranquility will dissipate and freedom will be wasted. What then?

Self-conscious seculars seek not tranquility but intellectual restlessness, and love questions better than answers. To secular Jews like ourselves, the Hebrew Bible is a magnificent human creation. Solely human. We love it and we question it. Some modern archeologists tell us that the scriptural Israelite kingdom was an insignificant dwarf in terms of material culture. For example, the biblical portrayal of Solomon's great edifices is a later political fabrication. Other scholars cast doubt on all manner of continuity between ancient Hebrews and present-day Jews. Perhaps this is what Amichai meant when he said we are "not even an archaeological people." But each of these scholarly approaches, whether factually right or wrong, is simply irrelevant for readers like us. Our kind of Bible requires neither divine origin nor material proof, and our claim to it has nothing to do with our chromosomes.

Amos Oz and Fania Oz-Salzberger: Jews and Words. 2012.



## Aknai's Oven

*Babylonian Talmud – Bava Metzia 59b*

This is the "oven of Achnai." What is Achnai? Said Rabbi Yehudah in the name of Shmuel: That they surrounded it with words [of debate] like an Achnai snake, and declared it impure. It was taught:

On that day R. Eliezer answered all the answers on earth and they did not accept it from him.

He said, "If the law is like me, the carob tree will prove it"; the carob tree was uprooted from its place one hundred cubits, some say four hundred cubits. They said: "We do not bring proof from a carob tree." ...He went and said "If the law is like me the water channel will prove it"; the water channel flowed in reverse direction. They said: "We do not bring proof from a water channel." He went and said "If the law is as I say the walls of the House of Study will prove it"; the walls of the House of Study inclined to fall. R. Yehoshua protested at them, saying to them "If scholars defeat each other in the law, how does it better you?" They did not fall because of the honor of R. Yehoshua and they did not straighten, because of the honor of R. Eliezer, and they still incline and stand.... [R. Eliezer] went and said, "If the law is like me, from Heaven they will prove it"; a heavenly voice came out and said, "What have you with R. Eliezer, who the law is like him in every place?" R. Yehoshua stood on his feet and said "[The Torah] is not in heaven," (Deuteronomy 30:12).

What does "[The Torah] is not in heaven" mean? R. Yirmiyah said: "That the Torah was already given at Sinai, we do not pay attention to a heavenly voice, since You already wrote at Sinai in the Torah, "After the majority to incline," (Exodus 23:2). R. Natan met the prophet Elijah and said to him, "What did the Holy One Blessed be He do in that hour?" He said to him: "He smiled and said, "My sons have defeated Me, My sons have defeated Me."

### Discussion Questions:

1. What does "The Torah is not in heaven," mean? Is God really out-of-date? What is the meaning of "My sons have defeated Me"?
2. How do you interpret "After the majority to incline"? Does this mean we can out-vote the Torah? What meaning remains for the Torah in this scenario?
3. What is the ultimate Jewish authority? Is it divine? The majority? Who determines what direction Judaism will take?

### Example for Jewish values:

#### **Trustworthiness- EMUNAH**

Be honest • Don't deceive, cheat or steal • Be reliable — do what you say you'll do • Have the courage to do the right thing • Build a good reputation • Be loyal — stand by your family, friends and country Do not bear false witness against your neighbor. (Exodus/Shemot 20:17)

#### **Respect- KAVOD**

Treat others with respect; follow the Golden Rule • Be tolerant of differences • Use good manners, not bad language • Be considerate of the feelings of others • Don't threaten, hit or hurt anyone • Deal peacefully with anger, insults and disagreements Honor your father and mother that you may long endure on the land that Adonai your God has assigned to you. (Exodus/Shemot 20:12)

#### **Responsibility- ACHRAYUT**

Do what you are supposed to do • Persevere: keep on trying! • Always do your best • Use self-control • Be self-disciplined • Think before you act — consider the consequences • Be accountable for your choices If I am not for myself, who will be for me? If I am only for myself, what am I? If not now, when? (Hillel, Pirkei Avot)

#### **Fairness- TZEDEK**

Play by the rules • Take turns and share • Be open-minded; listen to others • Don't take advantage of others • Don't blame others carelessly Justice, justice you shall pursue. (Deuteronomy/Devorim 16:20)

#### **Caring- CHESED**

Be kind • Be compassionate and show you care • Express gratitude • Forgive others • Help people in need Love your neighbor as yourself. (Leviticus/Vayikra 19:18)

#### **Community- KEHILLAH**

Show Respect • Do your share to make your community better • Cooperate • Get involved in community affairs • Stay informed; vote • Be a good neighbor • Obey laws and rules • Respect authority • Protect the environment Do not separate yourself from the community. (Mishna, Sanhedrin 2:5)

#### **Kindness/Warmth/Positivity SEVER PANIM YAFOT**

Smile, and the world smiles back at you! • It is the demeanor of how you should do something • Put on a smiley face when you do things • Optimism • Don't give up • Believing in yourself and your abilities • Thinking of others • We respect all Jews and all peoples and greet every human being with sever panim yafot - a warm, cheerful and pleasant countenance. (Pirkei Avot 1:15)

### **Role Modelling- DUGMA EESHEET**

Be consistent in your teachings • Set a good example • Model positive choice-making • Apologize and admit mistakes • Stay true to your word, don't be hypocritical • Never ask someone to do something you wouldn't do yourself

### **Keepers of the Earth- SHOMREI ADAMAH**

In the Torah, God instructs us that the earth is God's - not ours, and that we are to tend it. • Keeping in mind the future, we must be excellent stewards of the Earth • Build a connection between the land and our everyday lives • Garner an appreciation of the Earth's resources, to prevent us from taking those resources for granted.

## **Lesson Six: Israeli Popular Culture**

*Subject: The Cultures of Israel*

### NOTES FOR THE FACILITATOR:

This lesson focuses on the identities and cultures of Israel, as well as characteristics attributed to Israeli culture. The goal of this lesson is to understand the meaning of 'Israeli culture' and get to know the popular Israeli culture of today. This lesson is structured in a way that gives the facilitator a framework for the activities but requires the facilitator to fill in the details. Why is the lesson built this way? The current framework of the lesson is to present a short summary of the main events over the past year. It is therefore important for the facilitator to do some research about popular culture in Israel over the past year.

### OVERVIEW:

- Duration: Approximately 80 minutes
- Setting: The activity includes both work in breakout groups and discussions as a full class. Ensure there is enough space for this type of activity. In addition, make sure the internet in the space is accessible and working.
- Target audience: Young Jews from around the world (ages 16-23) who participate in activities run by their university or local Jewish community.
- Materials: Projector, computer, and speakers.

### GOALS AND OBJECTIVES:

- Participants will be exposed to popular Israeli culture from a variety of perspectives
- Participants will become familiar with leaders of Israeli thought and opinion, as well as Israeli influencers, through global discussions on culture.
- Through interactive learning methods, participants will learn about Israeli popular culture.
- Participants will explore the connection between Israeli popular culture and Jewish culture.

### LESSON PLAN:

#### Opening: Culture and What It Is Comprised Of? (10 minutes)

Create a mind map of the components that make up culture in general, and the components specific to popular culture.

#### Method 2: The Lecture of Topics and Popular Culture Awards Ceremony (60 minutes)

This section serves as a type of "award ceremony" in which the candidates for each topic are presented and the participants are given a chance to guess the winner. (Topics can be added or removed.)



The candidates you choose for each category do not have to be the actual top three most popular, but rather a representation of what is popular in contemporary culture. Before presenting each category, the facilitator will show a slide that gives an overview of the selected items for each topic. Then, participants will rate the three items based on their opinion of which is ranked number one, two, and three. After this, the facilitator will reveal the rankings according to the research they did.

It is highly recommended to let the participants experience each item in the category – for example, tasting the top items in Israeli food, listening to the top tracks in Israeli music, etc. Try using as much images as possible to create a fun-culturally learning experience

- In the category of music, the winners of the most popular singers/songs are:
  1. ...
  2. ...
  3. ...
- In cinema, the films you don't want to miss are:
  1. ...
  2. ...
  3. ...
- The hottest TV series are:
  1. ...
  2. ...
  3. ...
- The best commercials were:
  1. ...
  2. ...
  3. ...
- Do not forget to read these books:
  1. ...
  2. ...
  3. ...
- The people you cannot miss are:
  1. ...
  2. ...
  3. ...
- In the topic of culinary delights, you must taste:
  1. ...
  2. ...
  3. ...

- In the field of technology, the most innovative of all innovations are:
  1. ...
  2. ...
  3. ...

**\*\*Note to the facilitator:** To find the “candidates” for each award category, it is necessary to search different cultural websites and find three main choices for each topic.

You can use the following resources as good pointers:

<https://www.jpost.com/tags/pop-culture> <https://www.ynetnews.com/culture>  
<https://www.haaretz.com/israel-news/culture>  
<https://www.timesofisrael.com/topic/jewish-popular-culture/>

#### Wrap Up: (10 minutes)

After learning about Israeli popular culture (as deeply as we could for this lesson), the facilitator will lead the group and try to form a connection between popular Israeli culture and ourselves, our communities, and Jewish people in general. The group will examine whether Israeli culture has a place in the global Jewish culture, and if so, what is its place?

Questions for guiding the discussion:

- What is your personal connection to Israeli culture?
- What have you been able to learn about Israel and Israeli society through engaging with Israeli popular culture?
- What has surprised you the most? What has caused you to think deeper about something?
- What connection does Israeli culture have with your personal connection to Jewish culture? What connection does Israeli culture have with the global Jewish culture?
- Does Israeli culture have a place within the global Jewish culture? If so, does it have a central role or does it exist more along the fringe of global Jewish culture?
- Can you identify any “Jewish” characteristics in Israeli culture? Do you feel that Israeli culture exists independent of world Jewish culture?

Show a video that encapsulates the year of culture in review, such as:

<https://www.youtube.com/watch?v=gcbrHEIHcXY>

## **Lesson Seven: Different Israeli Identities**

*Subject - Israeli Cultures*

### NOTES TO THE FACILITATOR:

This lesson is part of the set of lessons on Israeli Culture and focuses on the issues surrounding identity and culture in Israel. The purpose of the lesson is to create an open dialogue beyond what is familiar and known, and to explore the different identities in Israel from the different Jewish ethnic identities, as well as other facets that are intertwined with the complex Israeli identity.

### OUTLINE:

- Duration: 80 – 90 minutes
- Setting: The activity includes both work in breakout groups and discussions as a full class. Ensure there is enough space for this type of activity. In addition, make sure the internet in the space is accessible and working.
- Target audience: Young Jews from around the world (ages 16-23) who participate in activities run by their university or local Jewish community.
- Materials: large sheets of paper, markers, pens, cards for the different demographic groups in the Israeli population, dilemma cards, and photocopies of the song.

### GOALS AND OBJECTIVES:

- Participants will understand that Israel comprises identities in addition to the Jewish-Israeli identity.
- Participants will learn about the variety of identities that exist in the Israeli population.
- Participants will engage with complex questions and dilemmas that are seen in Israeli society.

### LESSON PLAN:

#### Opening: Who is an Israeli? (15 minutes)

This activity will be completed before the main topic is presented. The group will be divided into small breakout, each receiving a piece of paper and markers. The task is to illustrate the ideal Israeli individual from the perspective of the participants and to fill in the details on the identity card for the figure the group has drawn. Afterwards, a representative from each group will present their "Israeli" and explain why they drew each detail (the figure of 'Srulik' from the Israeli finance system can be used).

#### Method 1: (20 minutes)

After presenting each group's identity figure, the facilitator will ask the groups what made them think that their figure represented an ideal Israeli.

The facilitator will pass out pictures of Israelis from different demographic groups, with the specific demographic written on the back of the picture. Facilitator can choose which demographic groups should be included, according to the group's character and interest. Examples for different demographics that can be discussed: ultra-Orthodox Jew, religious Jew, Christian Arab, secular Jew, new immigrant, Druze, Bedouin, Muslim Arab, Ethiopians, Russians, various Jewish communities (Ashkenazi, Mizrahi, Sephardi, etc.) members of minorities (Circassians, Armenians, etc.), etc.

Information about different demographic groups in Israel can be found here :

- \* <https://www.kkl-jnf.org/people-and-environment/multicultural-coexistence-israel/>
- \* [https://en.wikipedia.org/wiki/Category:Ethnic\\_groups\\_in\\_Israel](https://en.wikipedia.org/wiki/Category:Ethnic_groups_in_Israel)
- \* <https://en.idi.org.il/search?q=minority%20groups%20in%20Israel>

The aim of this activity is to discuss the identities that make up individuals in Israel and get to know the different identities that can be found in Israeli society. When the participants pass on the cards, the facilitator will stop for a few minutes and present some background information about the demographic groups, allowing participants to get to know the different groups better.

#### Method 2: Debate (40 minutes)

During each round, the participants will be presented with a dilemma experienced by a different demographic group and the opposing viewpoint. Two participants will be chosen to debate the dilemma. First, one participant will argue the "for" position and the other participant will argue the "against" position. Then, after a few minutes, the two participants will switch roles. The aim of this activity is to show the participants what it is like to step into the shoes of the person on the other side of the debate. Before each dilemma, the facilitator will briefly present the issue. At the end of each debate round, the facilitator will leave time for comments and discussion.

- \* For the facilitator - when choosing a situation, please also consider your comfort with and knowledge level of the dilemma, especially regarding the participants position in the dilemma. (For example, a group that deals more with political questions will be more comfortable in political situations than would a group which was interested in religion.)

Sample dilemmas:

- Operation of buses on Saturday - ultra-Orthodox versus secular.
- A two-state solution - a religious Jew versus a Muslim Arab.
- Archaeological excavations in Jerusalem.
- Conscription of the Druze and Bedouin into the IDF - for and against.
- West Bank Settlements - for and against.

- Changing the national anthem - for and against.
- Marriage between a Jew and a non-Jew in the country - for and against.
- Racism in Israeli society and discrimination - new immigrants, for example.

Wrap Up: Looking to the future (10 minutes)

The group will read the attached poem by Yehuda Amichai together then raise the question of how so many demographic groups can coexist in Israel without history repeating itself and while looking forward towards the future.

The group will try to compare the mix of cultures and identities found in Israeli society to that of American society and then will view the [video of the Zipporella Ensemble](#) which humorously presents a view of Israeli society.

Handouts:

copies of the various group cards, as well as questions and dilemmas that the groups face

## **I Don't Know If History Repeats Itself**

*by Yehuda Amichai*

I don't know if history repeats itself But I do know that you don't.

I remember that city was divided Not only between Jews and Arabs, But between  
me and you,

When we were there together.

We made ourselves a womb of dangers

We built ourselves a house of deadening wars Like men of far north

Who build themselves a safe warm house of deadening ice.

The city has been reunited

But we haven't been there together. By now I know

That history doesn't repeat itself, As I always knew that you wouldn't.

Example Identity Card:

Who am I?

---

Where do I live?

---

What are the values important to me?

---

What do I believe in?

---

What do I do for a living?

---

My political views?

---

Am I religious?

---

## **Lesson Eight: The Complexity of Israel**

*Subject: Israeli Cultures*

### NOTES FOR THE FACILITATOR:

This lesson focuses on the identities and cultures that exist in Israel. This activity aims to dive into the complexity that accompanies the discussion of Israeli cultures. Participants will learn the tools necessary to give them the ability to positively and actively participate in such a discussion.

### OUTLINE:

- Duration: 90 minutes
- Setting: The activity includes both work in breakout groups and discussions as a full class. Ensure there is enough space for this type of activity. In addition, make sure the internet in the space is accessible and working.
- Target audience: Young Jews from around the world (ages 16-23) who participate in activities run by their university or local Jewish community.
- Materials: Whiteboard, whiteboard marker, projector, projector screen, computer, speakers, and the song “Min HaMakom Bo Anu Tzodekim”.

### GOALS AND OBJECTIVES:

- Participants will identify how Israel is challenged in international arenas. For example: discussions about Israel that take place in other countries and in international bodies such as the UN.
- Participants will learn about and discuss liberal and progressive Israeli viewpoints.
- Participants will have discussions that utilize their critical thinking skills, while practicing both giving and receiving constructive criticism and fielding complicated questions in a thoughtful manner.

### LESSON PLAN:

#### Opening: (5 min)

The facilitator will write on the board the lyrics to the song “Min HaMakom Bo Anu Tzodekim” by Yehuda Amichai. Then, the facilitator will ask the group about the last time they did not agree with something that happened in their lives and how they handled that situation.

#### Method 1: Israel as a Dispute? (10 minutes)

Building on the lessons learned in previous meetings, the facilitator will ask the participants these questions:

1. When did you find yourself engaged in a conversation about Israel?
2. What questions came up during the conversation?



3. How did you answer those questions?
4. What skills would you have needed to have been better able to handle the conversation?

The facilitator will list the questions asked and the skills that would have been beneficial to the participants. These two lists will be revisited later in the lesson.

### Method 2: Active Listening (40 minutes)

The participants will get into groups of two and be presented with the instructions for the activity. The facilitator will keep track of the time and closely monitor the groups to ensure everyone is staying on task.

#### Instructions:

1. The pairs will each take on the role of Person A or Person B.
2. For the first round, Person A shares a story about a situation or problem that they had in the past week (three minutes). During this time, Person B should actively listen and not speak.
3. Then, Person B has one minute to reiterate what Person A shared without making any judgements or assumptions about the story they have heard. For example, facts about the story may be retold by saying "From what I hear from you...." or "You described a situation in which....". Phrases such as "I think" or "In my opinion" should be avoided.
4. Person A then responds and clarifies any aspects of the story. (Two minutes)
5. After that, Person B has another minute to reiterate the facts of the story in the same manner as before, without passing judgement or giving an opinion.
6. Person A then confirms that the way Person B is retelling the story is precise before the pair can move on to the next step.
- ? Note: Often, a person will say they were understood even though the person they were talking to did not understand them. It is important to make sure the pairs reach a deep level of understanding in this activity. This is the time to take advantage of the rare opportunity to listen intently and also to be truly heard!
7. At this time, Person B can ask Person A up to three clarifying questions to better understand the story. Person B must explain why they are asking these questions. (Three minutes)
8. Person A answers Person B's questions. (Three minutes)
9. Person B gives their interpretation of the situation and their opinion. It is important to use phrasing that emphasizes understanding and empathy, such as "Now that I understand the situation and why it is important to you, I would like to share with you my opinion and perspective...." (Three minutes)
10. The pair continues their discussion for two minutes.

11. The activity will be repeated with Person B sharing their story and Person A listening.

Method 3: Communication skills (10 minutes)

The group now returns to the two lists written on the board earlier in the lesson and notes the skills that were learned from the activity in Method 2. Discuss what a positive and successful conversation looks like. What are some things that one can do during conversations to allow for positive communication, even during a difficult discussion about conflict? Below, three such practices are described. While applying these practices may be hard to do in the midst of difficult or highly charged conversations, these practices can help with the discussion of sensitive topics and prevent arguments or fighting.

1. Ensure there is a safe space for self-expression. Strive to make sure that every person who wants to speak has a place to do so. If needed, support them to be able to articulate and express themselves clearly so they can communicate their thoughts precisely.
2. Seek clarity as needed. The listener must be sure that they have understood what the speaker has said and should seek clarity if misunderstandings or misconceptions arise, or if something is confusing for the listener.
3. The facilitator should monitor the conversations to help participants to reach a deeper understanding of each other while allowing speakers to develop the courage to articulate their personal history and express their emotions as they objectively evaluate and analyze personal events.
4. The facilitator should support the participants to stay focused during the activity and to have a conversation in an open spirit, even when speaking about things they disagree on.

Method 4: Study Cases (20 minutes)

The facilitator will present a few videos that serve as examples of dealing with difficult discussions regarding Israel. It is suggested that video examples be taken from various universities, UN committees, and other situations. The participants will analyze the situations to understand how the difficult conversation was handled successfully, or, in the case that it was not handled successfully, how acting differently might change the outcome.

Wrap Up: (5 minutes)

To close the lesson, the facilitator will ask each participant to share what they have learned and which of the practices they feel will be the most useful to them.

Handouts:

Each participant will receive a card with the tips for better communication. The card will also include how to deal with difficult conversations.

## The Place Where We Are Right

*Yehuda Amichai*

From the place where we are right  
Flowers will never grow  
In the spring.  
The place where we are right  
Is hard and trampled  
Like a yard.  
But doubts and loves  
Dig up the world  
Like a mole, a plow.  
And a whisper will be heard in the place  
Where the ruined  
House once stood.

## המקום שבו אנו צודקים

*יהודה עמיחי*

מן המקום שבו אנו צודקים  
לא יצמחו לעולם  
פרחים באביב  
המקום שבו אנו צודקים  
הוא רמוס וקשה  
כמו חצר  
אבל ספקות ואהבות עושים  
את העולם לתחוח  
כמו חפרפרת, כמו חריש  
ולחישה תשמע במקום  
שבו היה הבית  
אשר נחרב

## Active Listening Training

Time	Person A	Person B
<b>3 minutes</b>	Share a story about a situation or problem that happened in the past week.	Actively listen to Person A without interrupting or speaking.
<b>1 minute</b>	Listen to Person B and think about whether they have precisely retold the story.	<p>Reiterate Person A's story while taking care not to include any judgements or opinions.</p> <p>*It can be helpful to use sentences that start with phrases such as:</p> <ul style="list-style-type: none"> <li>- "From what I hear from you...."</li> <li>- "You described a situation in which...."</li> </ul> <p>*Do not use phrases such as:</p> <ul style="list-style-type: none"> <li>- "I think..."</li> <li>- "In my opinion...."</li> </ul>
<b>2 minutes</b>	Clarify any parts of the story, as necessary, so that Person B can retell the story accurately.	Actively listen to the clarifications and note any corrections that are needed in the retelling of the story.
<b>1 minute</b>  <i>Note: Often, a person will say that they were understood even though the person they were talking to did not understand them. It is important to make sure the pairs reach a deep level of understanding in this activity. This is the time to take advantage of the rare opportunity to listen intently and also to be truly heard!</i>	Actively listen to Person B. Give further clarifications, as necessary, until they agree that Person B has accurately retold the story.	Reiterate Person A's story, taking care to include any clarifications given in the previous step. Remember to refrain from passing any judgement or giving your opinion.

<b>3 minutes</b>	Listen to the questions asked by Person B.	Ask up to three questions to better understand Person A's story. Explain why these questions have been asked.
<b>3 minutes</b>	Answer the questions posed by Person B.	Listen to the answers given by Person A.
<b>3 minutes</b>		<p>Give their interpretation of the situation experienced by Person A in an empathetic and understanding way.</p> <p>It may be helpful to begin with the following:            "Now that I understand why this situation is important to you, I would like to share with you my opinion and perspective...."</p>
<b>2 minutes</b>	Discuss the viewpoints and suggestions raised by Person B.	Engage in the discussion with Person A.
<b>After the activity has been completed, the pair will repeat the activity and switch roles.</b>		

## Lesson Nine: My Israel Story

(Final Lesson) Subject: Israel and I

### NOTES FOR THE FACILITATOR:

This is the last lesson in the subject area of 'Israel and Me' and the culmination of the entire project. This lesson will help participants tell their personal Israeli story and understand how to face the challenges that exist in both the current Israeli and Jewish global discussions. Additionally, the group will summarize the project, touch on conclusions that participants have come to, and brainstorm how they can carry the lessons learned in this project to their individual communities and their personal lives.

### OUTLINE:

- Duration: 80 – 90 minutes
- Setting: The activity includes both work in breakout groups and discussions as a full class. Ensure there is enough space for this type of activity. In addition, make sure the internet in the space is accessible and working.
- Target audience: Young Jews from around the world (ages 16-23 – high school until after bachelor's degree) who participate in activities run by their university or local Jewish community.
- Materials: "My Israeli Story" cards, pens, lined paper, large sheets of paper, colored markers, meeting signs, and the personal letters of participants.

### GOALS AND OBJECTIVES:

- Participants will process the previous sessions, summarize the different topics discussed, and identify the main points of the whole project.
- Participants will write their personal Israeli story.
- Participants will learn how to present their "Israeli story" and tell it in front of the group.
- Participants will be able to identify the tools they have acquired throughout the project and will identify their strengths in dealing with the challenges posed in the current global Jewish and Israeli discussions.

### LESSON PLAN:

Opening: Presentation Of The Topic And The Framework For Today's Lesson (10 minutes) The facilitator will communicate to the participants that today is the last meeting and outline the two parts of the lesson. The first part will focus on one's personal story and experiment with telling that story to the group. The second part will be a summary of the entire project. Here, participants will identify the skills they have acquired and participate in a discussion about what they have taken from the project to use in their lives moving forward.

### Method 1: Writing My Israeli Story (15 minutes)

Each participant will receive a “My Israeli Story” card. Before filling out the card, the group will discuss the components of the story, what to consider when telling a story, and how to properly build a biographical story.

What to consider when telling a story:

- Target audience
- Description of the characters in the story
- Explanation of the message in the story
- Stick to personal experiences, with examples and anecdotes, to create an identity
- Be focused and do not include unnecessary details.
- Identify the key values you want to relate in the story (hope, justice, coping, etc.).

Components of the story:

1. Exposition - Prepare your audience by explaining the background and where the situation takes place (time, place, etc.). Use familiar descriptions so the reader can imagine that they are in the setting you describe.
2. Rising Action - The series of events and actions that build towards the climax (sometimes called the conflict).
3. The Climax - The most important or exciting part of the story.
4. Falling Action – The part of the story after the climax that leads toward the resolution. This is where explanations of how things get to a place of resolution are told.
5. Resolution – The main conflict has been settled and the story is wrapped up.

\*Bonus: Collect all My Israel Story cards, and create a booklet of the group’s experiences to share within the community.

### Method 2: Practice and group sharing (30 minutes) General outline:

- Create groups of three participants.
- Participants draw and describe experiences.
- Participants share what they have created. (Three minutes per person)
- Collect Questions. (Three minutes)
- Select a question and answer it. (Six minutes)
- Open conversation. (if there is time)
- Closing. (Five minutes)

Detailed instructions:

1. Appoint a timekeeper.
2. Make a map of your life. Take a moment to think about your relationship with the State of Israel. How did it begin? Where and how was it started? Has it changed during your lifetime?

Now think about three moments or "snapshots" that shaped or formed your relationship with Israel. Draw a picture for each moment. You have two minutes to draw.

- If a participant does not think that they have a relationship with Israel, they can instead think about experiences in which they felt indifferent towards Israel or alienated from Israel. Alternatively, participants can illustrate how Israel has affected their community or personal sense of Judaism. Finally, an additional alternative is to illustrate experiences that shaped the participant's Jewish identity around various issues.
  - Israelis may wish to share the experiences that have shaped their relationship to each other, such as the government, land, or country.
3. One at a time, participants will share one or two of these key moments for three minutes. Participants who are not speaking should quietly listen to their colleagues and not interrupt the stories they hear. It is important to listen to the stories and understand what really matters to the speaker. As they are listening, participants should write down their questions and their responses to the stories which are aimed at giving the listener a deeper understanding as to why the story is important to the speaker.

\*Notes for the Timekeeper: It is very important to monitor the time and signal to the speaker when three minutes has elapsed. Allow the speaker to finish their sentence before moving on to the next participant.

4. Collection of Questions: After each participant has shared their drawing, allow for an initial question period where participants can offer questions to individuals or the entire group without anyone giving a response. It is important to ensure that questions reflect a genuine curiosity for deeper understanding and are not a veiled challenge to anything the participants have shared. How can one better understand the stories of other participants and learn what is important to them? (One minute per person)
5. Each participant will answer one of the questions that were presented to them. Which question appeals to you? What do you want to answer? (One to two minutes per person)



6. Open a conversation (if there is time). Start with themes and differences - What themes did you come up with, in terms of parallels between stories or differences between participants? Try to ask clarifying questions before you assume you know what may underly a possible contradiction or conflict.
7. Closing: Can last as little as five minutes. Participants think about and then share one of the following items: something you appreciated in this conversation, something you learned from the conversation, or something that has stuck with you (a question, struggle, idea). If there is time during the last two exercises, the facilitator can ask if anyone wants to share their Israeli story with the whole group.

### Method 3: Project Conclusion (20 minutes)

Nine large signs should hang on the wall around the room, each with a topic from one of the lessons in this project. Around the topic the facilitator should write some of the keywords relating to the discussions held in each lesson. Participants will walk around the room and write their thoughts on each of the papers. Participants can write about what they learned, what they enjoyed, what did not meet their expectations, etc.

Then the group will come back together and each participant will share their thoughts regarding what they learned, where they were challenged, and what they will take with them in the future.

During this wrap up, it is important to connect to what participants can do and how they can influence others as a group and as individuals.

### Wrap Up: Thoughts for the future (10 minutes)

To conclude, the facilitator will remind participants of all the materials presented throughout the sessions and ask if the project met their expectations. The facilitator will challenge the participants further by reminding them that the name of the project is "Leaders of Discourse " then ask the participants if they feel more comfortable leading in their communities, and if so, what they will share with their communities, and what they define their community to be.

Finally, the facilitator will give the participants the letters they wrote for themselves in the first lesson and wish them all a lot of success in future endeavors!

\*Bonus: Encourage participants to set a group project, and lead it within their communities.

### Handouts:

- "My Israeli Story" card

# My ISRAEL STORY



## CAN YOU SPOT THE DIFFERENT PARTS?

Looking back at my childhood growing up in Israel I have very fond memories. I was able to do a lot of cool things like go to the western wall and float in the dead sea. One morning when I was 6 years old my mom realized we were out of milk. Even though I was young my mom gave me money and asked me to walk down to street to get milk, which is exactly what I did! When I got home my mom was very grateful I was able to help out! While this is such a small memory it is one of my favorites because it shows how safe I felt and still feel in Israel which is one of the reasons I love it so much!

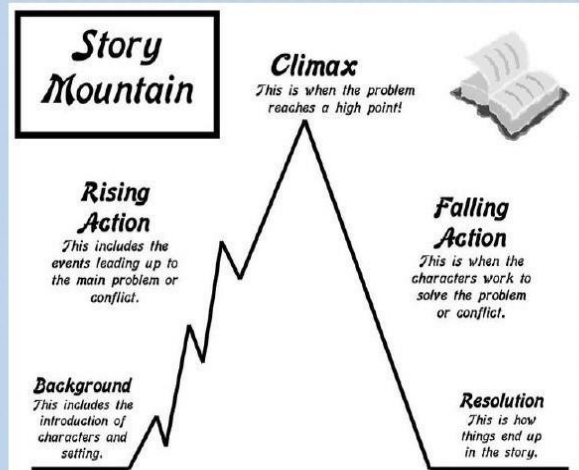


## CAN YOU SPOT THE DIFFERENT PARTS?

It was a couple years ago in a side street of New-York when I saw three other people bug and pick on a kid wearing an AEPI shirt. I was on my way to see my friend Matt, but couldn't let the kid be bullied, specially when he was wearing an AEPI shirt. Even though I was by myself and there were 3 of them I did not hesitate to jump in! After explaining their behavior was not okay they understood the mistake they make and apologized. Then I headed to my friends to have a fun night watching Avengers.



## MY OWN ISRAEL STORY



# My ISRAEL STORY

## STORYTELLING INSPIRATION

*"There's always room for a story that can transport people to another place."*  
– J.K. Rowling

## VALUES TO CONSIDER WHEN TELLING A STORY

- Justice
- Hope
- Overcoming oppressions
- Right to self-determination

## THINGS TO CONSIDER WHILE CRAFTING YOUR STORY

- 1 Identify your audience .....
- 2 Identify the characters .....
- 3 Identify the message of your story .....
- 4 Find inspiration in life experiences .....
- 5 Don't give yourself the starring role .....
- 6 Don't give unnecessary details .....

## PARTS OF A STORY

**Background-** Sets the reader or listener up to understand the setting

of where the story is taking place. Use descriptions to set the mood

**Rising action** - Series of events and actions that build to the conflict

**Climax** - the most important, important or exciting part of the story

**Falling action** - part of the story that falls after the climax and the

tension from the central conflict starts to decrease and moves

toward a solution

**Resolution** - the problem has been solved

