

**To Judge According to Merit**  
Assessing Great Jewish Leadership

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## A LETTER TO THE EDUCATOR

Thank you for viewing my curriculum guide. I hope that you will find the content and scope of this curriculum guide interesting and helpful in providing a nuanced education on Jewish leadership for high school students.

In crafting this curriculum guide, I sought to teach students to appreciate and accept nuance in the world around them, especially when analyzing challenging situations and critiquing others. Leaders are often the subject of public criticism, and in this guide, I aim to introduce students to the complexities associated with assessing great and successful leadership with the hope that students will apply their knowledge to the world around them. Throughout the curriculum guide, students are expected to create a list of criteria for assessing great Jewish leadership and participate in the act of evaluation and assessment of leaders. As the educator, it is my hope that you will facilitate their thinking and learning, challenging them along the way to engage in difficult conversations and become comfortable with complexity and disagreement.

A few recommendations for success in using this curriculum guide:

- **COMMUNITY BUILDING** – You may notice that in the first lesson, students establish a class *brit* that expects students to act as leaders within the cohort. Throughout the subsequent learning activities in the guide, students are often grouped in different ways. As the educator, I hope that you will use these groupings as a tool for building community and ensuring the participation of all members of the cohort.
- **DIFFERENTIATION** – Learning activities are varied throughout the guide with the hope of engaging every type of learner, and it is important that each activity is accessible to every student as well. I recommend adjusting activities as necessary so that they are all appropriate for each of your learners, and suggest doing the following to build an inclusive learning environment:
  - Turn on closed captioning during all videos
  - Keep sensory objects in the room for students at all times
  - Allow students to “pass” in personal sharing activities and discussions or to journal their responses instead, recognizing the social-emotional needs of students
  - Offer opportunities during reading activities for some to read aloud and some to listen so that students who are both oral/aural and visual learners have access to texts
  - Consider grouping students according to learning preferences so that they may learn best
  - Check in constantly with students to gather feedback on what types of activities are working well and which are challenging to effectively modify future activities
- **TECHNOLOGY** – Several activities throughout the guide rely on technology and internet access for watching videos, and some rely upon devices for individual or group research. Ensure that the appropriate technology is available through the institution, or consider asking students/families to bring personal devices to the classroom in order to

participate in research activities. If technology access is limited, consider utilizing written resources for research instead.

- **MEMORABLE MOMENTS** – The curriculum guide includes a handful of memorable moments that I suggest highlighting and distinguishing for students by encouraging them to be in character (as someone else or themselves):
  - Game Show in Unit 3, Lesson 2
  - Debate in Unit 3, Lesson 4
  - Presentation Unit 5, Lesson 5
- **ASSESSMENT** – The final unit is a summative authentic assessment of students’ learning throughout the first four units. In order for students to be successful in their assessments, they should have access to all of their previous work. I recommend maintaining a binder and storage bin that includes all course materials and student work. In the final unit, individual check-ins with students will be crucial to students’ preparedness for assessment, especially so that timing may be adjusted as necessary so that students are able to complete their work. If there is time for students to create multiple drafts of their final leadership stance presentations, this will significantly enhance the quality of work. Finally, I also highly recommend welcoming guests and publicizing the presentations to create an important, memorable moment for students and to ensure the quality and care of student work.
- **BIBLIOGRAPHY** – Most bibliographic resources can be located in the final pages of this curriculum guide as endnotes. Some resources throughout the guide, particularly in the modern Jewish leadership unit, are online resources that may change over time. I recommend utilizing the most recent resources from the organizations and publications included in this curriculum guide.

I wish you the best of luck in using this guide as a resource for teaching students about the important work of assessing Jewish leadership!

## RATIONALE

“Judge all people according to their merit,” (Avot 1:6) and “do not judge your fellow until you have been in their place” (2:5). The Jewish tradition implores us to judge others favorably and to give them the benefit of the doubt, so that one day, in turn, we may be judged favorably as well (Shabbat 127b). Judaism recognizes that judgment is an inherent part of human nature, and as Reform Jews, we practice judgment as we evaluate the decisions and actions of our leaders in America and Israel. We promote civic engagement and discourse as we encourage one another to critique our leaders, often according to their alignment with our values. We teach our teenagers and young adults to engage in political discourse and the world around them, and we have a duty to provide them with the necessary skills for assessing leadership and forming their own ideas and opinions.

As our teenage students seek to understand the complexities of life, Judaism, and politics, we are obligated to teach them to judge others according to their merit, and we can do so by providing teens with the essential tools for assessing leadership. Providing students with these skills and ideas will help to inform them so that they may be well-equipped for civic engagement and discourse, which is a primary focus of the Reform movement today. Additionally, teaching teens about leadership intends to propel them forward in their own leadership as they take on roles and responsibilities that require great leadership skills. By knowing what is required for successful leadership, students will hopefully be able to practice their own leadership and judge all people, and leaders, according to their merit.

This curriculum guide explores the criteria for successful leadership, which includes the willingness to take risks, to make decisions rooted in morals and ethics, to guide others with vision in mind, to assume responsibility, and to commit to the Jewish people. By establishing the necessary criteria for evaluating Jewish leadership, students will be able to examine stories from the Jewish textual tradition and grapple with understanding and evaluating the leadership of the characters in our stories. Once students have practiced assessing Jewish leadership in ancient stories, which may not necessarily offer historical and political context, they will shift their focus to examining modern Jewish leadership. First, students will investigate the leadership of Israeli Prime Ministers of the twentieth century, considering the priorities, values, morals, and ethics of Israeli leaders, not to determine whether or not the leaders made the right choices, but to evaluate if the leaders made decisions rooted in vision, Jewish values, and commitment to their people. After studying the Israeli Prime Ministers, students will explore current Jewish leadership and choose leaders of interest to examine. In each unit of the curriculum guide, students will begin to think about ways of incorporating leadership skills into their own lives, in order that they may craft their own leadership stance presentation in the final unit.

The analysis of both the sacred stories of Jewish leadership and of the modern and practical application of Jewish values and criteria for leadership will provide students with a nuanced perspective on leadership that can be applied to current events and leaders, both in Jewish and non-Jewish contexts. The curriculum guide provides space for students to assess leaders as current events unfold in the Jewish community and in American and Israeli politics. Teaching this curriculum guide in a supplementary Reform high school program that meets weekly helps to develop students’ relationships with Jewish texts and with Israel in a critical

way. Students will learn about Jewish stories and Israel through the lens of successful leadership at a time when the Reform movement publicly and privately judges and criticizes American and Israeli leadership, and when teens are engaging in complex thinking about the world around them. This curriculum guide allows students to engage in this process and form their own sense of personal, Jewish leadership, while always upholding the value of judging leaders according to their merit.

**Enduring Understandings:**

1. Great leadership requires vision, moral and practical decision-making, and the willingness to take risks. Great leaders assume responsibility, a sense of duty, and a commitment to the people they serve.
2. Assessing great and successful leadership requires knowledge of historical and political context and an understanding of a leader's priorities and values.
3. The Jewish textual tradition offers guidance on leadership through its stories and examples of both great and flawed Jewish leaders.
4. Israeli Prime Ministers of the twentieth century provide case studies for assessing Jewish leadership in practice.

# UNIT 1: CRITERIA FOR ASSESSING JEWISH LEADERSHIP

## OVERVIEW

In the first unit of this curriculum guide, students will analyze readings, videos, and more in order to establish criteria for successful leadership and explore the nuances involved in assessing leadership. Students will be invited to share their experiences with leaders in their own lives and add criteria of their own to the list so that the cohort will move forward in the curriculum with a mutually agreed-upon set of values for leadership.

The unit is strategically built so that by the end, students will understand the complexities of their list of Criteria for Assessing Great Jewish Leadership. First, students will explore traits and characteristics of great leaders, and will subsequently unpack the idea of great Jewish leadership to finalize a list of criteria for great leadership. Students will move on to discuss the definition of great leadership versus successful leadership, in order to recognize that no leader is perfect and that success may be defined in a myriad of ways. Finally, students will be introduced to the concept of judging one according to their merit in order to deepen their understanding of the complexities of assessing great Jewish leadership.

Note to the educator: See a sample list of Criteria for Assessing Great Jewish Leadership derived from the learning in Unit 1 following this unit overview. The list includes the lessons of this unit from which the characteristics arise.

## UNIT ENDURING UNDERSTANDINGS

- Leaders are imperfect individuals with unique ideas, feelings, strengths, and flaws.
- Jewish leadership involves acting and leading according to Jewish values and principles.
- Assessing successful leadership is a complex task that requires a holistic and comprehensive understanding of the leader being examined.

## UNIT ESSENTIAL QUESTIONS

- How may “great” or “successful” leadership be defined?
- How might a person be defined as a Jewish leader?
- What does it mean to judge someone according to their merit?
- How can one assess great leadership considering its complexities?

## UNIT OBJECTIVES

- Students should be able to describe characteristics of great and successful leadership.
- Students should be able to explain two ways in which someone may be considered a Jewish leader.
- Students should be able to articulate the challenges of assessing a person’s leadership.
- Students should be able to contribute to the creation of a comprehensive list of criteria for assessing great Jewish leadership.

## UNIT OUTLINE

LESSON 1: Course Introduction & Leadership Brainstorm



LESSON 2: Characteristics of Great Leadership

LESSON 3: What is Jewish Leadership?

LESSON 4: Defining Successful Leadership

LESSON 5: Judging Leadership

## SAMPLE CRITERIA FOR ASSESSING GREAT JEWISH LEADERSHIP

Characteristics of Great Jewish Leadership	Unit 1 Lesson
Make ethical and moral decisions	
Know when to compromise	
Lead according to Jewish values and principles	3
Act based on vision	3
Assume responsibility for self and others	3
Demonstrate courage	3
Involve and include others in leadership	3
Believe in people/constituents	3
Understand timing and pace	3
Be patient	3
Accomplish goals and succeed in endeavors	4
Be the best version of oneself	4

# LESSON 1: COURSE INTRODUCTION & LEADERSHIP BRAINSTORM

## ESSENTIAL QUESTIONS

- What are the goals and objectives of the course and what is its purpose?
- How should students behave and hold one another accountable for creating a classroom culture of leadership?

## OBJECTIVES

- Students should be able to identify leaders within their personal lives, their community, the country, and the world.
- Students should be able to articulate ways in which they may demonstrate leadership in the classroom.

## MATERIALS

- Notepads
- Notecards
- Pens/pencils
- Large Post-It sheet
- Markers for Post-It sheet/whiteboard or chalk for chalkboard
- Course Curriculum Handout (Appendix 1.1)

## LEARNING ACTIVITIES

### Set Induction - Ice Breaker & Course Introduction

The educator should introduce themselves, and invite students to introduce themselves and participate in an ice breaker activity of choice. Introduce the course curriculum (Appendix 1.1) and answer any student questions that may arise.

### Class Brit

Invite students to brainstorm class norms to establish a class *brit* (covenant) on one of the large Post-It sheets. For brainstorming, students should consider, “What does it mean to be a leader/demonstrate leadership in the classroom?” The students should each contribute to the class *brit* and sign it upon completion so that it may be displayed in every class session.

### Sing Down Warm-Up

Divide students into small groups to brainstorm lists of different leaders. Students have one minute for each round to list as many leaders as possible in each category:

Round 1: List as many international leaders as possible.

Round 2: List as many national leaders as possible.

Round 3: List as many Jewish leaders as possible.

Round 4: List as many local community leaders as possible.

Round 5: List as many leaders in your personal life as possible.

Upon completion of each round, each group will share one name from their list. If another group has the same name on their list, everyone crosses that name off their list. Each round, group winners will be determined according to who has the most unique names left on their list. Save each group's lists from the activity for the next lesson.

### **Identifying a Leader**

Ask students to choose one leader from the Sing Down lists (or any other leader that comes to mind) about whom they can remember a moment of great leadership. Each student should write down their own name, the name of their chosen leader, and a few words about the moment of leadership on a notecard for the educator to collect for use in the next lesson.

## **APPENDIX 1.1**

### **COURSE CURRICULUM**

#### **Unit 1: Criteria for Assessing Jewish Leadership**

LESSON 1: Course Introduction & Leadership Brainstorm

LESSON 2: Characteristics of Great Leadership

LESSON 3: What is Jewish Leadership?

LESSON 4: Defining Successful Leadership

LESSON 5: Judging Leadership

#### **Unit 2: Leadership in Jewish Texts**

LESSON 1: Moses' Vision

LESSON 2: The Merit of Miriam

LESSON 3: Nachshon: Taking a Bull by the Horns

LESSON 4: Aaron's Leadership

LESSON 5: Legacy in Leadership

#### **Unit 3: Leaders of the Jewish State**

LESSON 1: Israel's Values

LESSON 2: David Ben-Gurion

LESSON 3: Golda Meir

LESSON 4: Yitzhak Rabin

LESSON 5: Ariel Sharon

#### **Unit 4: Modern Jewish Leadership**

LESSON 1: Challenges Facing the Jewish People

LESSON 2: Leaders Addressing Jewish Issues

LESSON 3: Jewish Values in Leadership

LESSON 4: Most Influential Jewish Leaders

LESSON 5: Jewish Influencers & Celebrities

#### **Unit 5: Crafting & Presenting a Personal Leadership Stance**

LESSON 1: Introduction to Leadership Stance

LESSON 2: The "Why" of Leadership

LESSON 3: The "How" and "What" of Leadership

LESSON 4: Presentation Preparation

LESSON 5: Presentation of Leadership Stance

## LESSON 2: CHARACTERISTICS OF GREAT LEADERSHIP

### ESSENTIAL QUESTIONS

- What constitutes great leadership?
- What traits of great leadership should a leader possess?
- How might leaders feel and think in their moments of leadership?

### OBJECTIVES

- Students should be able to recount the story of a moment they witnessed great leadership, and describe the potential impact of that moment of leadership on the leader by addressing the leader's possible emotions and thoughts in the story.
- Students should be able to describe at least five characteristics of a great leader.

### MATERIALS

- Identifying a Leader Handout (Appendix 1.2)
- Pens/pencils
- Colored pencils
- Notepads
- Large Post-It sheet
- Markers for Post-It sheet/whiteboard or chalk for chalkboard

### LEARNING ACTIVITIES

#### Set Induction - Leadership Game

Ask participants to sit in a circle and choose one person to leave of the room. This person is the detective. Appoint a leader and have everyone follow the leader. The leader might start with a hand clap, and everyone joins in unison. The leader might then stamp feet or snap fingers or choose a different rhythm of clapping. The goal is to follow the leader seamlessly so the detective does not know who the leader is and will have to determine the leader when they enter the room.

The team can get really good at this with practice. The key is for everyone to follow the leader without giving the game away and by staring directly at the leader. The detective has 1 guess only. Once they have guessed another person takes on the role of detective. Play a few rounds.

Review this exercise with students by asking them to describe what qualities of the leader were necessary to make the game successful. Tell students that in this lesson, they will continue to discover qualities and characteristics of great leadership.

#### Telling a Leader's Story

Ask students to return to their notecards from the last lesson when they identified a leader and one of that leader's great moments of leadership. Students will eventually be asked to share about this leader.

Students are first going to prepare to tell the chosen story of their leader by filling out the Identifying a Leader handout (Appendix 1.2).

At least half of the class should volunteer to share the story about the leader they chose. As they share, or for a few moments afterward, each student in the class will jot down the characteristics of the person in each story that made them a great leader.

### **Characteristics of Great Leadership**

After the student shares their story, and the rest of the group has time to write down the leadership characteristics, each student in the class will share the leadership traits that they noticed from the stories. Write these traits/characteristics down on a large Post-It sheet/the whiteboard/the chalkboard so everyone can see the list. Take a picture of the list to re-visit in future lessons.

### **Closure - Discussion Questions**

- What were some of the leadership characteristics that were evident throughout most of the stories?
- Which traits are most important for leaders to demonstrate?
- Were any leadership characteristics surprising or new to you that you had not previously thought about?
- How might leaders feel and think in their moments of leadership? What personal traits might those leaders possess?

## APPENDIX 1.2 IDENTIFYING A LEADER

A leader I admire: \_\_\_\_\_

Think about a story of great leadership. Your story should have a beginning, middle, and end. Write some notes to prepare what you are going to share.

1. When and where did it happen?

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2. Where were you? How were you involved/impacted (if at all)?

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3. Who (else) was there/involved/impacted?

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4. What happened?

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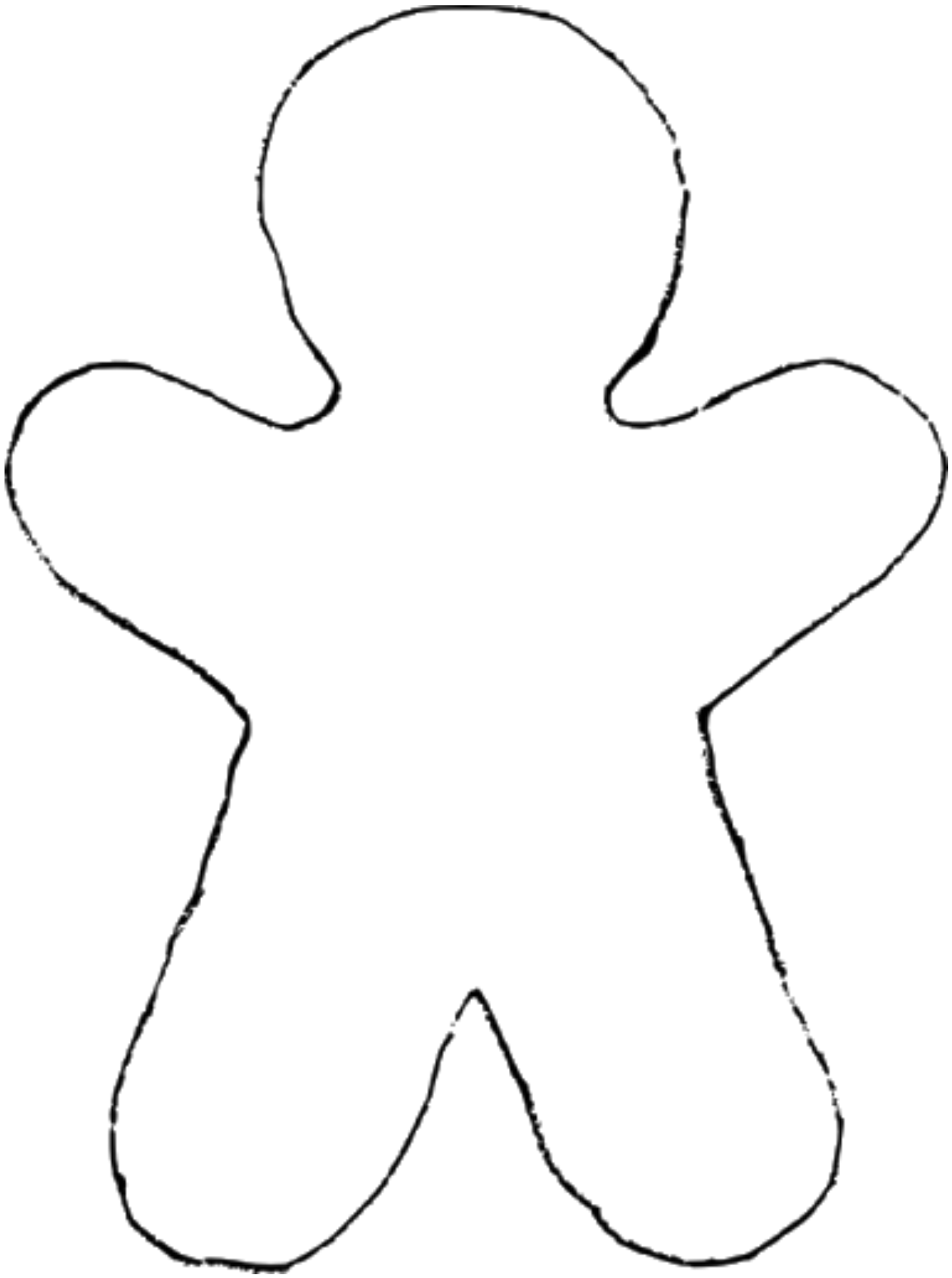
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The gingerbread cutout represents your leader. Follow the instructions below:

- 1) Draw a heart, brain, ears, and eyes on the gingerbread cutout.
- 2) Answer the following questions by writing a few bullet points next to each of the corresponding body parts:
  - a) How do you think the leader felt (heart) in their moment of leadership?
  - b) What do you think the leader saw (eyes) in their moment of leadership?
  - c) What do you think the leader thought (brain) in their moment of leadership?
  - d) What do you think the leader heard (ears) from others in their moment of leadership?





## LESSON 3: WHAT IS JEWISH LEADERSHIP?

### ESSENTIAL QUESTIONS

- What constitutes great Jewish leadership?
- What makes a person a Jewish leader?

### OBJECTIVES

- Students should be able to describe at least two principles of Jewish leadership.
- Students should be able to report on the challenges and benefits of finding examples of great leadership in Jewish contexts.

### MATERIALS

- Characteristics of Great Leadership List from Lesson 2
- Principles of Jewish Leadership Jigsaw Handout (Appendix 1.3.2)
- Notecards
- Sharpies
- Whiteboard/chalkboard/Large Post-It sheet
- Markers for Post-It sheet or whiteboard or chalk

### LEARNING ACTIVITIES

#### Set Induction - “Who Am I?” Game

Ask each student to write the name of an influential living Jewish person on a notecard in all capital letters with Sharpie markers. Collect and scramble the notecards and ask students to tape one (without looking at it) to their back. One by one, students will show the class, and be able to ask yes or no questions to figure out the name on their notecard. When the student has guessed their person, ask the class to vote on whether or not the person is a Jewish leader, and ask students to share the rationale for their votes. On the board, make a chart that looks like Appendix 1.3.1 to record the answers. When all students have played the game, ask the class to share, “What makes someone a Jewish leader?”

#### Principles of Jewish Leadership Jigsaw

Divide students into groups of 3, if possible. Each group should receive their portion of Appendix 1.3.2 featuring 2-3 principles of Jewish leadership, depending upon the size of the group. In their group time, each group should make a case for whether or not to add the principles they examined to the list of Characteristics of Great Leadership.

Invite students to share their findings and analyses of the principles with the group (one at a time), adding principles of Jewish leadership to the list of Characteristics of Great Leadership from Lesson 2 as necessary.

Review the list of Characteristics of Great Leadership, comparing the list to Rabbi Sacks’ principles of Jewish leadership. Rabbi Sacks writes that “The phrase ‘Jewish leadership’ is ambiguous. It means leadership by Jews, but it also means leadership in a Jewish way,

according to Judaic principles and values.” Ask students, “What traits exist on the class’ list that we have not yet defined as leadership according to Jewish principles and values?” Help students to think about these characteristics in relation to Jewish values and ideas, and rename the list to “Characteristics of Great Jewish Leadership.”

### **Scavenger Hunt**

Ask students to embark on a virtual scavenger hunt, seeking examples of leadership characteristics in Jewish history, texts, stories, and other experiences. Students should divide the lists of characteristics so that all traits are searched for within Jewish contexts.

Invite students to share their findings with the group, telling the stories of Jewish leadership that embody the traits of leadership that the class had previously generated.

### **Closure**

Ask students to reflect on the scavenger hunt in a group discussion:

- What was challenging about the experience?
- What new information was gleaned?
- How can examining leadership through Jewish principles and values be beneficial to understanding leadership in our own lives?

**APPENDIX 1.3.1**  
**“WHO AM I?” GAME**

Name	Leader?

## APPENDIX 1.3.2

### PRINCIPLES OF JEWISH LEADERSHIP JIGSAW

#### Group 1

##### Seven Principles of Jewish Leadership

By Rabbi Lord Jonathan Sacks

The phrase “Jewish leadership” is ambiguous. It means leadership by Jews, but it also means leadership in a Jewish way, according to Judaic principles and values. The first is common, the second rare. Throughout my life it has been a privilege to witness both. So by way of saying thank you for the past and giving blessings for the future, I have set out below seven of the many axioms of leadership done in a Jewish way.

***Principle 1: Leadership begins with taking responsibility.***

Contrast the opening of Genesis with the opening of Exodus. The opening chapters of Genesis are about failures of responsibility. Confronted by God with their sin, Adam blames Eve, Eve blames the serpent. Cain says, “Am I my brother’s keeper?” Even Noah, “righteous, perfect in his generations,” has no effect on his contemporaries.

By contrast, at the beginning of Exodus Moses takes responsibility. When he sees an Egyptian beating an Israelite, he intervenes. When he sees two Israelites fighting, he intervenes. In Midian, when he sees shepherds abusing the daughters of Yitro, he intervenes. Moses, an Israelite brought up as an Egyptian, could have avoided each of these confrontations, yet he did not. He is the supreme case of one who says: when I see wrong, if no one else is prepared to act, I will.

At the heart of Judaism are three beliefs about leadership: We are free. We are responsible. And together we can change the world.

***Principle 2: No one can lead alone.***

Seven times in Genesis 1, we hear the word *tov*, “good.” Only twice in the whole Torah does the phrase *lo tov*, “not good,” appear. The first is when God says, “It is not good for man to be alone.” The second is when Yitro sees his son-in-law Moses leading alone, and says, “What you are doing is not good.” We cannot live alone. We cannot lead alone. Leadership is teamsmanship.

One corollary of this is that there is no one leadership style in Judaism. During the wilderness years there were three leaders: Moses, Miriam and Aaron. Moses was close to God. Aaron was close to the people. Miriam led the women and sustained her two brothers. The sages say it was in her merit that there was water to drink in the desert.

During the biblical era there were three different leadership roles: kings, priests and prophets. The king was a political leader. The priest was a religious leader. The prophet was a visionary, a

man or woman of ideals and ideas. So in Judaism leadership is an emergent property of multiple roles and perspectives. No one person can lead the Jewish people.

## **Group 2**

### **Seven Principles of Jewish Leadership**

By Rabbi Lord Jonathan Sacks

The phrase “Jewish leadership” is ambiguous. It means leadership by Jews, but it also means leadership in a Jewish way, according to Judaic principles and values. The first is common, the second rare. Throughout my life it has been a privilege to witness both. So by way of saying thank you for the past and giving blessings for the future, I have set out below seven of the many axioms of leadership done in a Jewish way.

#### ***Principle 3: Leadership is about the future.***

It is vision-driven. Before Moses can lead he has to experience a vision at the burning bush. There he is told his task: to lead the people from slavery to freedom. He has a destination: the land flowing with milk and honey. He is given a double challenge: to persuade the Egyptians to let the Israelites go, and to persuade the Israelites to take the risk of going. The latter turns out to be more difficult than the former.

Along the way, Moses performs signs and wonders. Yet his greatest leadership act occurs in the last month of his life. He gathers the people together on the bank of the Jordan and delivers the speeches that constitute the book of Deuteronomy. There he rises to the greatest heights of prophecy, his eyes turned to the furthest horizon of the future. He tells the people of the challenges they will face in the Promised Land. He gives them laws. He sets forth his vision of the good society. He institutes principles, such as the septennial national assembly at which the Torah was to be recited, that will periodically recall Israel to its mission.

Before you can lead, you must have a vision of the future and be able to communicate it to others.

#### ***Principle 4: Leaders learn.***

They study more than others. They read more than others. Of the king, the Torah says that he must write his own Sefer Torah which “must always be with him, and he shall read from it all the days of his life” (Deut. 17: 19). Joshua, Moses’ successor, is commanded: “Keep this Book of the Law always on your lips; meditate on it day and night” (Josh. 1: 8). Without constant study, leadership lacks direction and depth.

This is so even in secular leadership. Gladstone had a library of more than 30,000 books. He read more than 20,000 of them. Gladstone and Disraeli were both prolific writers. Winston Churchill wrote some 50 books and won the Nobel Prize for Literature. Visit David Ben-Gurion’s house in Tel Aviv and you will see that it is essentially a library with 20,000 books. Study makes the difference between the statesman and the politician, between the transformative leader and the manager.

**Principle 5: Leadership means believing in the people you lead.** The rabbis gave a remarkable interpretation of the passage where Moses says about the Israelites, “They will not believe in me.” God said to Moses: “They are believers, the children of believers, but in the end you will not believe.” They also said that the sign God gave Moses when his hand became leprous (Ex. 4:6) was a punishment for casting doubt on the Israelites. A leader must have faith in the people he or she leads.

There is a profound principle at stake here. Judaism prefers the leadership of influence to the leadership of power. Kings had power. Prophets had influence but no power at all. Power lifts the leader above the people. Influence lifts the people above their former selves. Influence respects people; power controls people. Judaism, which has the highest view of human dignity of any major religion, is therefore deeply skeptical about power and deeply serious about influence. Hence one of Judaism’s greatest insights into leadership: *the highest form of leadership is teaching*. Power begets followers. Teaching creates leaders.

### Group 3

#### Seven Principles of Jewish Leadership

By Rabbi Lord Jonathan Sacks

The phrase “Jewish leadership” is ambiguous. It means leadership by Jews, but it also means leadership in a Jewish way, according to Judaic principles and values. The first is common, the second rare. Throughout my life it has been a privilege to witness both. So by way of saying thank you for the past and giving blessings for the future, I have set out below seven of the many axioms of leadership done in a Jewish way.

**Principle 6: Leadership involves a sense of timing and pace.**

When Moses asks God to choose his successor, he says: “May the Lord, the God who gives breath to all living things, appoint someone over this community to go out before them and come in before them, who will lead them out and bring them in” (Num. 27: 16-17). Why the apparent repetition?

Moses is saying two things about leadership. A leader must lead from the front: he or she must “go out before them.” But a leader must not be so far out in front that, when he turns around, he finds no one following. He must “lead them out,” meaning, he must carry people with him. He must go at a pace that people can bear.

One of Moses’ deepest frustrations – we sense it throughout the biblical narrative – is the sheer time it takes for people to change. In the end, it would take a new generation and a new leader to lead the people across the Jordan and into the promised land. Hence the rabbis’ great saying: “It is not for you to complete the task but neither are you free to desist from it.”

Leadership involves a delicate balance between impatience and patience. Go too fast and people resist and rebel. Go too slow and they become complacent. Transformation takes time, often more than a single generation.

***Principle 7: Leadership is stressful and emotionally demanding.***

Listen to Moses, the greatest leader the Jewish people ever had: “Did I conceive all these people? Did I give them birth? Why do you tell me to carry them in my arms, as a nurse carries an infant, to the land you promised on oath to their ancestors? ...I cannot carry all these people by myself; the burden is too heavy for me. If this is how you are going to treat me, please go ahead and kill me —if I have found favour in your eyes—and do not let me face my own ruin” (Num. 11: 11-15).

You can find similar sentiments in the words of Elijah, Jeremiah and Jonah. All at some stage prayed to die rather than carry on. Transformative leaders see the need for people to change. But people resist change and expect the work to be done for them by the leader. When the leader hands the challenge back, the people then turn on him and blame him for their troubles. So Moses is to blame for the hardships of the desert. Elijah is to blame for disturbing the peace. Jeremiah is to blame for the Babylonians. No wonder that the most transformative leaders feel, at times, burnout and despair.

Why then do they lead? Not because they believe in themselves. The greatest Jewish leaders doubted their ability to lead. Moses said, “Who am I?” “They will not believe in me.” “I am not a man of words.” Isaiah said, “I am a man of unclean lips. Jeremiah said, “I cannot speak for I am a child.” Jonah, faced with the challenge of leadership, ran away.

Leaders lead because there is work to do, there are people in need, there is injustice to be fought, there is wrong to be righted, there are problems to be solved and challenges ahead. Leaders hear this as a call to light a candle instead of cursing the darkness. They lead because they know that to stand idly by and expect others to do the work is the too-easy option. The responsible life is the best life there is, and is worth all the pain and frustration. To lead is to serve – the highest accolade Moses ever received was to be called *eved Hashem*, “God’s servant,” and there is no higher honour.



## LESSON 4: DEFINING SUCCESSFUL LEADERSHIP

### ESSENTIAL QUESTIONS

- How may “great” or “successful” leadership be defined?
- How can one assess great leadership considering its complexities?

### OBJECTIVES

- Students should be able to articulate the difference between winning and succeeding, and define success according to John Wooden.

### MATERIALS

- Characteristics of Great Jewish Leadership List from Lessons 2 and 3
- Device(s) to show [video](https://www.ted.com/talks/john_wooden_the_difference_between_winning_and_succeeding):  
[https://www.ted.com/talks/john\\_wooden\\_the\\_difference\\_between\\_winning\\_and\\_succeeding](https://www.ted.com/talks/john_wooden_the_difference_between_winning_and_succeeding)
- Brief Encounters – An Ice Breaker for Sharing Success (Appendix 1.4.1)
- Criteria for Assessing Successful Jewish Leadership Handout (Appendix 1.4.2)

### LEARNING ACTIVITIES

#### **Set Induction - Brief Encounters - An Ice Breaker for Sharing Success (Appendix 1.4.1)**

Distribute notecards to students and ask them to read the instructions on the front side of the notecard. Divide group into partners and facilitate the brief encounters activity, allotting 2 minutes for each set of partners to share and then having students switch partners until all students have been paired together.

#### **[Video](#)<sup>1</sup> & Discussion on The Difference Between Winning & Succeeding**

Show students the full Ted Talk (17½ minutes), providing students with brief background information on the speaker, John Wooden. Tell students that they will be expected to define success, according to John Wooden, after watching the video.

Ask students to define success according to John Wooden, and invite discussion around whether or not they agree with his definition. The definition of success that students articulate should include accomplishing goals, succeeding in endeavors, and being the best version of oneself. Lift up the values of patience and faith that Wooden describes, and ask students to vote upon whether or not to add these new definitions and values to the list of Characteristics of Great Jewish Leadership from the previous lessons.

Tell students that as the class establishes a list of criteria for assessing great and successful leadership, it is important to recognize that being the best version of oneself is one way to define successful leadership. Leadership is not always about winning, but succeeding in one’s endeavors.

#### **Criteria for Successful Jewish Leadership**

Divide students into groups of 3 or 4. Provide each student with the list of Characteristics of Great Jewish Leadership from Lessons 2 and 3. Ask students in their small groups to:

1. Rank the traits/qualities in order from most important to least important.
2. Decide which characteristics are necessary for someone to be considered a great and successful leader, and how many are necessary.

When the groups have finished (or the allotted time has ended), ask groups to share their decisions (if they have come to any) with the group. Invite students to share the challenges they had in making their decisions, highlighting the differences between each group and all of the nuances that must be considered when evaluating leadership. Guide students to the understanding that assessing successful leadership can be very difficult, and that perhaps working from a list of criteria for assessing great Jewish leadership may better address the complexities of leadership.

## APPENDIX 1.4.1

### BRIEF ENCOUNTERS – AN ICE BREAKER FOR SHARING

Notecard Front Side:

#### BRIEF ENCOUNTERS

1. Find a partner and stay on your feet.
2. Ask one of the questions on the back of this card.
3. Answer each other's question in < 1 minute.
4. Swap cards and find a new partner.

The purpose of this exercise is  
to hear about one another's experiences of success.

**Be kind:** adapt or change your question  
if your partner is struggling to answer it.

Notecard Back Sides:

<ul style="list-style-type: none"> <li>• Have you ever stood up against group pressure and were glad you did?</li> <li>• Have you ever made what you could describe as a 'successful compromise'?</li> </ul>	<ul style="list-style-type: none"> <li>• When have you stuck your neck out and were really pleased you did?</li> <li>• When have you really surprised yourself and impressed others?</li> </ul>
<ul style="list-style-type: none"> <li>• When have you most deserved a prize for your negotiation skills?</li> <li>• If you were awarded a medal for bravery, what would it be for?</li> </ul>	<ul style="list-style-type: none"> <li>• When were you pleased that you went out of your way to help someone?</li> <li>• What is your claim to fame?</li> </ul>
<ul style="list-style-type: none"> <li>• When have you had to improvise and were delighted with the results?</li> <li>• In what ways do you think of yourself as a creative person?</li> </ul>	<ul style="list-style-type: none"> <li>• When has sticking to a plan really paid off for you?</li> <li>• When have you felt really accomplished?</li> </ul>

<ul style="list-style-type: none"> <li>• What things really motivate you?</li> <li>• What is one of the best presentations you have given?</li> </ul>	<ul style="list-style-type: none"> <li>• What are some of the most recent skills that you have developed?</li> <li>• What was your most recent success?</li> </ul>
<ul style="list-style-type: none"> <li>• What was one of your first successes as a child that you remember?</li> <li>• When have you felt that you achieved the impossible?</li> </ul>	<ul style="list-style-type: none"> <li>• How did you learn to ride a bicycle?</li> <li>• How did you learn to dance?</li> </ul>
<ul style="list-style-type: none"> <li>• What challenging goals are you on the way to achieving?</li> <li>• What 3 small successes have you already achieved today?</li> </ul>	<ul style="list-style-type: none"> <li>• Can you name a fear that has held you back, but no longer gets in the way?</li> <li>• Have you ever had an unexpected success that really surprised you?</li> </ul>
<ul style="list-style-type: none"> <li>• Who inspires you and how are you a bit like them?</li> <li>• What do you see when you picture success?</li> </ul>	<ul style="list-style-type: none"> <li>• Have you ever been a successful go-between in helping to resolve a dispute?</li> <li>• How do you help those around you to be successful?</li> </ul>

**APPENDIX 1.4.2**  
**CRITERIA FOR ASSESSING SUCCESSFUL JEWISH LEADERSHIP**

<b>Leadership Characteristic</b>	<b>Essential for successful leadership?</b>	<b>Ranking</b>

## LESSON 5: JUDGING LEADERSHIP

### ESSENTIAL QUESTIONS

- What does it mean to judge someone according to their merit?
- How can one assess great leadership considering its complexities?

### OBJECTIVES

- Students should be able to describe the meaning of Pirkei Avot 1:6, and articulate both the benefits and challenges of judging someone as meritorious.

### MATERIALS

- To Judge According to Merit – Hevruta Text Study Handout (Appendix 1.5)

### LEARNING ACTIVITIES

#### Set Induction - Opening Discussion

Invite students to share a time in which they were either fairly or unfairly judged by others: by peers, family, friends, etc. Ask students to reflect upon the experience of being unfairly judged, and to think about and share the dangers of judging others.

#### To Judge According to Merit - Hevruta Text Study (Appendix 1.5)

Judaism offers a rich textual tradition that informs Jewish values for how individuals should and should not judge one another. The class will explore one of these values rooted in text in pairs.

Divide students into hevruta pairs to study the text and answer the discussion questions. Upon completion of the text study, invite students to share compelling thoughts, answers, or questions that resulted from the text study with the larger group.

#### Closure - Discussion

Ask students to apply these texts to judging a leader. How should a leader be assessed, according to this text and its commentaries from Pirkei Avot? How can these ideas about assessment be included in the list of Criteria for Assessing Great Jewish Leadership?

## APPENDIX 1.5 TO JUDGE ACCORDING TO MERIT – HEVRUTA TEXT STUDY

### To Judge According to Merit

Source Sheet by Anna Meyers Burke

#### Pirkei Avot 1:6

(6) Joshua ben Perahiah used to say: appoint for yourself a teacher, and acquire for yourself a companion, and judge every person as meritorious.

1. What does it mean to judge someone as meritorious?
2. Why do you think it is important to judge someone according to their merit?

#### Rashi on Avot 1:6

##### **(1) ...And judge every person as meritorious.**

On everything that you hear about a person, say that they intended for good, until you know with certainty that it is not so. If you judge thus, they will judge you from heaven as meritorious, as is explained in the 18th chapter of Masechet Shabbat ("Perek Mefanin").

1. Why should we judge someone as meritorious, according to Rashi?
2. Share a moment in which someone did not judge you fairly. How did you feel in that moment?

#### Rambam on Pirkei Avot 1:6

##### **(2) "and judge every person as meritorious:"**

Its subject is when there is a person about whom you do not know, if [they are] righteous or if [they are] wicked, and you see [them] doing an act or saying something, and if you interpret it one way it will be good and if you interpret in another way it will be bad... In this case, take it to the good and do not think of it as bad. But if the [person] is known to be famously righteous and of good deeds; and an action [of theirs] is seen and all of its aspects

#### משנה אבות א':ו'

(ו) יהושע בן פרחיה אומר, עשה לך רב, וקנה לך חבר, והוי דן את כל האדם לכף זכות:

#### רש"י על משנה אבות א':ו'

(א) יהושע בן פרחיה ונתאי הארבלי קבלו מהם. מיוסי בן יועזר ומיוסי בן יוחנן. יהושע בן פרחיה אומר הכי הוי מרגלא בפומיה והכי אמרינן בכולהו: עשה לך רב. שלא תהא אתה למד לעצמך מסברא אלא מן הרב ומן השמועה: וקנה לך חבר. אמרי לה ספרים ואמרי לה חבר ממש לפי שטובים השנים מן האחד וכן הוא אומר חרב אל הבדים ונאלו: והוי דן את כל האדם לכף זכות. על כל שתשמע עליו אמור שנתכוון לטובה עד שתדע בבירור שאינו כן שאם אתה תדין כן ידונו אותך מן השמים לזכות כמו שמפורש בפ' מפנין:

#### רמב"ם משנה אבות א':ו'

(ב) והוי דן את כל האדם לכף זכות. ענינו כשיהיה אדם שלא תדע בו אם צדיק הוא אם רשע ותראהו שיעשה מעשה או יאמר דבר שאם תפרשהו על דרך אחת יהיה טוב ואם תפרשהו על דרך אחרת יהיה רע קח אותו על הטוב ולא תחשוב בו רע אבל אם יהיה האדם נודע שהוא צדיק מפורסם ובפעולות הטובות ונראה לו פועל שכל עניניו מורים שהוא פועל רע ואין אדם יכול להכריעו לטוב אלא בדוחק גדול ואפשר רחוק הוא ראוי שתקח אותו שהוא טוב אחר שיש שום צד אפשרות להיותו טוב ואין מותר לך לחשדו ועל זה אמרו כל החושד בכשרים לוקה בגופו וכן כשיהיה רשע ויתפרסמו מעשיו ואחר כן

indicate that it is a bad deed and a person can only determine it to be good with great stretching and a distant possibility, it is fit that you take it that it is good, since there is some aspect of a possibility that it is good. And it is not permissible for you to suspect [them]... And so too when it is an evildoer and [their] deeds are famous, and afterwards we see that [they] do a deed, all of the indications about which are that it is good but there is an aspect of a distant possibility that it is bad; it is fit to guard oneself from [them] and not to believe that it is good, since there is a possibility for the bad... But when [they] are not known and the deed is indeterminate towards one of the two extremes; according to the ways of piety, one must judge a person as meritorious towards whichever extreme of the two extremes [would be the case].

ראינוהו שיעשה מעשה שכל ראיותיו מורות שהוא טוב ויש בו צד אפשרות רחוק לרע ראוי להשמר ממנו ושלא תאמן בו שהוא טוב אחר שיש בו אפשרות לרע ועל זה נאמר (גם) כי יחנן קולו אל תאמן בו וגו' וכשיהי' בלתי ידוע והמעשה בלתי מכריע לא' משני הקצוות צריך בדרך החסידות שתדין לכף זכות איזה קצה שיהיה משני הקצוות:

1. How should we judge someone's actions, according to Rambam?
2. What does Rambam teach us about mistakes? What does Rambam teach us about repentance?
3. Do you agree with Rambam's guidelines for judging someone's actions?



## **UNIT 2: LEADERSHIP IN JEWISH TEXTS (SCRIPTED UNIT)**

### **OVERVIEW**

Unit 2 explores the leadership of Moses, Aaron, Miriam, and Nachshon primarily throughout the book of Exodus. Students will practice engaging with Jewish texts in meaningful ways while simultaneously assessing the leadership of some of the central characters of the Jewish textual tradition. Students will utilize the Criteria for Assessing Great Jewish Leadership throughout the unit, and particularly address the leadership qualities of having vision, assuming responsibility, demonstrating a sense of pace, and more.

Students will discover and unpack the successes and failures of famous biblical and midrashic characters through videos, drama, art, hevruta study, and more. At the end of each lesson, students will reflect upon and write about their own aspirations for leadership, which will be recorded and reviewed in Unit 5 when students develop their own leadership stances.

### **UNIT ENDURING UNDERSTANDINGS**

- Leaders have vision, care for their people, act bravely and decisively, compromise, maintain strong principles and values, and demonstrate a sense of pace.

### **UNIT ESSENTIAL QUESTIONS**

- How do Moses, Aaron, Miriam, and Nachshon demonstrate both great and flawed leadership in various moments throughout Jewish stories?
- How might leaders negotiate the tension of appeasing their people while adhering to their personal beliefs and values?
- How do leaders demonstrate a sense of pace, character, and inclusivity of diversity?

### **UNIT OBJECTIVES**

- Students should be able to identify for whom they intend to be a leader and the vision that they have for their people.
- Students should be able to describe the value of caregiving as a leadership trait in their own lives through art.
- Students should be able to recount moments of leadership of Moses, Aaron, Miriam, and Nachshon.
- Students should be able to articulate the importance of pace, character, and inclusivity of diversity within leadership.

### **UNIT OUTLINE**

LESSON 1: Moses' Vision

LESSON 2: The Merit of Miriam

LESSON 3: Nachshon: Taking a Bull by the Horns

LESSON 4: Aaron's Leadership

LESSON 5: Legacy in Leadership

# LESSON 1: MOSES' VISION

## ESSENTIAL QUESTIONS

- What does Moses envision for the future of the people of Israel?
- How does Moses demonstrate leadership at this pivotal moment?

## OBJECTIVES

- Students should be able to describe Moses' vision for the people of Israel.
- Students should be able to identify for whom they intend to be a leader and the vision that they have for their people.

## MATERIALS

- The Exodus Story handout (Appendix 2.1.1)
- Hevruta Study handout (Appendix 2.1.2)
- Exit slips (notecards)

## LEARNING ACTIVITIES

### 00-10: Set Induction - Discussion

"Imagine you are the leader of a people that has suffered exile for more than two centuries, one that has been enslaved and oppressed. Now, after a series of miracles, [the people are] about to go free. You assemble them and rise to address them. They are waiting expectantly for your words. This a defining moment they will never forget. What will you speak about?"<sup>2</sup>

Possible answers might include: Freedom, next steps, moving forward, the work to come, challenges, optimism, etc

This story might sound familiar. We tell the story of the enslavement of our ancestors in Egypt and the Exodus. Many of us have seen *The Prince of Egypt* and attended Passover *sedarim*, but I don't want to assume that we all know the story.

### 10-25: Telling the Story

We're going to "popcorn" read the Exodus story (Appendix 2.1.1). This means that I'll start reading, and randomly call on someone else to read, and we will continue with this pattern until we have finished reading the story.

Now that we've finished reading, does anybody have any questions about any part of this story?

Let's get back to the initial prompt I gave, and let's frame this prompt in the context of the story: What do you think Moses spoke about as the people of Israel were about to be freed from slavery in Egypt? Possible answers might include:

- Freedom
- Next steps
- Moving forward

- The work to come
- Challenges
- Optimism

I want to take a look at what Moses actually said in this pivotal moment in the story.

### **25-40: Hevruta Study (Appendix 2.1.2)**

I am going to divide you into pairs to explore Moses' next steps in the story, and ultimately, the vision that he reveals for the Israelites' newfound freedom (Appendix 2.1.2). We know that having vision is one of the key characteristics of great Jewish leadership, and Moses has a clear, long-term vision for the people of Israel in this story. Keep in mind that this section of the Torah appears before the Israelites have even embarked on their journey toward freedom; they simply know that they will soon be on their way.

### **40-50: Group Discussion**

I would like for each group to share their answer to the question, "What is Moses' great vision for the people of Israel?"

Moses' vision is the successful survival of the people of Israel through education and the observance of the rituals of Passover. Moses is concerned with every year to come, and he is focused on the responsibilities of the people of Israel. He is not worried about the fate of the Egyptians for what they did to the Israelites, but that the Israelites will remember how they were freed from slavery and hopefully through their education prevent such injustice from happening again to themselves or to others. Now that the Israelites have freedom, Moses is also intent on sustaining it for generations to come.

### **50-60: Vision in Leadership**

In Proverbs, we read, "Without a vision the people perish" (29:18). I'd like for you to think about a vision you have for your life and for others you hope to serve, whether you hope to serve loved ones, the Jewish community, the global community, marginalized groups, or others.

On your exit slips, answer the following questions:

- Who do you hope to serve, either today or in the future? For whom do you hope to be a leader?
- What is your vision for those people?
- How might you work to achieve that vision?

If we have time, I would love to hear any answers to these questions that you would like to share.

## **APPENDIX 2.1.1 THE EXODUS STORY<sup>3</sup>**

The story begins with Joseph, son of Jacob, who was sold into slavery by his brothers and arrived in Egypt as a poor, powerless servant. Joseph's wisdom and ability to interpret dreams soon brought him power and status, though, and he became the Egyptian king's trusted advisor. His entire family joined him in Egypt, as did many of the rest of the Israelites. There they prospered and multiplied for many generations.

But a new king ("pharaoh") came to power in Egypt – one who did not remember how helpful Joseph had been. The Israelites' numbers had greatly increased over many years, and the new Pharaoh was suspicious of them, fearing they would someday rise up against him. So he treated them harshly, forcing them to work as slaves in terrible conditions. Nevertheless, the Israelites survived and continued to multiply.

Dismayed by their fortitude, Pharaoh took harsher action, declaring that all sons born to Israelite women should be killed at birth. The courageous Israelite midwives, Shifrah and Puah, defied this decree, but the infant boys were still in great danger.

When an Israelite woman, Yocheved, had a baby boy, she feared for his life. She placed him in a basket and set him floating in the Nile River, near where people came to bathe. As Yocheved's daughter, Miriam, watched from a distance, Pharaoh's daughter came to the river and found the baby in the basket. She took him, named him Moses ("drawn from the water"), and raised him as her own.

Growing up in the palace, Moses knew very little of the life he might have led. As he grew, however, he became aware of the plight of his people. One day, seeing an Egyptian taskmaster beating an Israelite slave, Moses killed the taskmaster. Realizing what he had done, Moses fled to the land of Midian, where he married a Midianite woman, Tziporah, and became a shepherd.

Tending his flock one day, Moses came upon an amazing sight – a bush that was burning, but not consumed. God spoke to Moses there, telling him that Moses and his brother, Aaron, would free the Israelites from slavery. Moses was unsure anyone would listen to him, but God promised support and powerful signs, so Moses left Midian and returned to Egypt.

Moses and Aaron went to Pharaoh and demanded Pharaoh free the Jews ("Let my people go," Moses tells Pharaoh in Exodus 5:1). But Pharaoh, skeptical that Moses spoke on behalf of God, refused. In retaliation, Pharaoh forced the Israelites to work even harder and beat them mercilessly.

God then told Moses that, as proof of God's power, the Egyptians would suffer a series of plagues until Pharaoh agreed to let the Jews go:

1. Turning the water of the Nile to blood
2. Frogs
3. Lice
4. Wild beasts
5. Cattle disease
6. Boils
7. Hail
8. Locusts
9. Darkness
10. Slaying of the Egyptian firstborn

During the last plague, God killed the firstborn of each Egyptian family, but “passed over” (thus “Passover”) the houses of the Israelites (who had marked their doors with lamb’s blood), leaving their children unharmed. With this plague Pharaoh finally relented, and let the Israelites go. They hurriedly packed and left Egypt, without enough time for their bread to rise (hence the holiday’s prohibition on eating leavened, or risen, grain products, and the custom of eating matzah).

Pharaoh immediately regretted his decision, and his army chased the Israelites to the Red (actually “Reed”) Sea. With the sea ahead of them, and Pharaoh’s army closing in behind, the Jews appeared to be doomed. At that very moment, though, God told Moses to stretch his staff over the sea, and, in perhaps the greatest miracle in all of Jewish tradition, the waters parted, allowing the Jews to cross on dry land.

Just as they reached the far shore of the sea, the waters closed, drowning Pharaoh and his soldiers. Moses, Miriam, and all the Israelites sang songs of praise to God for their deliverance, including Mi Chamochah, which appears in our modern liturgy, and the Israelites began their journey in the desert.

## APPENDIX 2.1.2

### HEVRUTA STUDY: MOSES' VISION

#### Instructions:

1. Read the guiding questions for the text.
2. Read through the text aloud with your partner.
3. Read through the text again to yourself, silently.
4. Discuss answers to the guiding questions with your partner, and jot down your answer to the final question, "What is Moses' great vision for the people of Israel?" We will share our answers to this question when we come back together.

#### Guiding Questions:

1. The people of Israel have not even seen freedom yet. Why might Moses want the people to remember the day before it has even passed? What does the word "remember" really mean?
2. What are the roles of the past and the future for Moses? Is Moses more interested in the past or the future?
3. What are Moses' greatest concerns? Why might they be of importance at this moment?
4. How far into the future does Moses' vision extend? Is there an end in sight for Moses?
5. What is Moses' great vision for the people of Israel?

#### Exodus 13

(3) And Moses said to the people, "Remember this day, on which you went free from Egypt, the house of bondage, how the LORD freed you from it with a mighty hand: no leavened bread shall be eaten. (4) You go free on this day, in the month of Abib. (5) So, when the LORD has brought you into the land of the Canaanites, the Hittites, the Amorites, the Hivites, and the Jebusites, which He swore to your fathers to give you, a land flowing with milk and honey, you shall observe in this month the following practice: (6) "Seven days you shall eat unleavened bread, and on the seventh day there shall be a festival of the LORD. (7) Throughout the seven days unleavened bread shall be eaten; no leavened bread shall be found with you, and no leaven shall be found in all your territory. (8) And you shall explain to your son on that day, 'It is because of what the LORD did for me when I went free from Egypt.' (9) "And this shall serve you as a sign on your hand and as a reminder on your forehead—in order that the Teaching of the LORD may be in your mouth—that with a mighty hand the LORD freed you from Egypt. (10) You shall keep this institution at its set time from year to year.

(14) And when, in time to come, your son asks you, saying, 'What does this mean?' you shall say to him, 'It was with a mighty hand that the LORD brought us out from Egypt, the house of bondage. (16) "And so it shall be as a sign upon your hand and as a symbol on your forehead that with a mighty hand the LORD freed us from Egypt."

## LESSON 2: THE MERIT OF MIRIAM

### ESSENTIAL QUESTIONS

- How does Miriam demonstrate leadership throughout her life?
- What does water symbolize in particular moments of Miriam’s life?
- What is the “merit of Miriam?”

### OBJECTIVES

- Students should be able to explain the merit of Miriam in their own words according to the quotes/images provided.
- Students should be able to describe the value of caregiving as a leadership trait in their own lives through art.

### MATERIALS

- 1 printed copy of Gallery Walk Quotes & Images (Appendix 2.2.1-3)
- Printed Talmud Bavli Ta’anit 9a for each student (Appendix 2.2.4)
- Poster of Criteria for Assessing Great Jewish Leadership (Sample list in Unit 1 Overview)
- Large Post-It sheets
- Markers
- Tape
- Watercolor paints
- Thick white paper
- Paint brushes

### LEARNING ACTIVITIES

#### 00-05: Set Induction

What is your greatest “source of life,” or sustenance, either physically or metaphorically? I’d like for each student to think for a moment and to share their answer with the group. You may also pass. Possible answers may include:

- My parents
- My friends
- My devices
- Food/water
- Shelter

Today we’re going to explore a significant source of life, both physically and metaphorically, in the Torah.

#### 05-20: Gallery Walk (Appendix 2.2.1-3)

I’d like for each of you to walk around the room, look at the quotes and images in order, and answer the two prompts for each quote/image: What might the water in the scene represent? What is Miriam’s role in the scene, or how would you describe her? Write as many responses as you can on the large Post-It sheet using a marker.

## 20-40: Discussion & Text Study

I'd like a volunteer to read the answers shared for Quote/Image 1 (Appendix 2.2.1). What did you say the water represents, and what is Miriam's role, or how would you describe her?

Possible answers may include:

- Water: Danger, darkness, scariness, sustenance, gift of life, etc
- Miriam: Sneaky, fearful, clever, caring, caregiver, intelligent, savior, hero, etc

I'd like a volunteer to read the answers shared for Quote/Image 2 (Appendix 2.2.2). What did you say the water represents, and what is Miriam's role, or how would you describe her?

Possible answers may include:

- Water: Danger, darkness, scariness, sustenance, gift of life, etc
- Miriam: Celebrating, excited, leader, joyful, insensitive, etc

I'd like a volunteer to read the answers shared for Quote/Image 3 (Appendix 2.2.3). What did you say the water represents, and what is Miriam's role, or how would you describe her?

Possible answers may include:

- Water: Missing, death, danger, darkness, scariness, sustenance, gift of life, etc
- Miriam: Dead, absent, gone, irrelevant, etc

Based on the answers you have all shared, what might be the connection between Miriam and the water? In these texts, did they seem to represent the same thing? Why or why not?

There are only 29 verses about Miriam in the Torah, and yet Miriam often appears in scenes related to water, and often, she and the water share similarities in traits. At times of darkness and scariness, the water often provides life and sustenance to either Moses or the people of Israel, and Miriam is present to participate in the act of saving or celebrate that act. When Miriam dies, the water seems to disappear, and though the connection is not apparent, our rabbinic texts offer this connection for us. I'm going to hand out a piece of the Talmud for us to examine; let's read a quote from the Talmud Bavli (Appendix 2.2.4) together. What do you think "the merit of Miriam" means?

In each of our stories, Miriam is truly a caregiver for the people of Israel. She provides her brother Moses with his own mother for a nurse and teaches the people of Israel how to rejoice and celebrate at the Red Sea. And when Miriam dies, the water dries up; her leadership and caregiving is missed both metaphorically and physically.

Criteria for Leadership: What leadership qualities does Miriam demonstrate in each of these brief glimpses into her life?

Possible answers may include:

- Assumes responsibility for people
- Has a sense of duty
- Committed to people



**40-55: Caregiving Through Art**

- I am providing each of you with white cardstock and a set of watercolors. I'd like for each of you to think about caregiving in your life and leadership. How do you want to provide care for those in your life? Why is care important to you? How do you want to be like Miriam? You can create a piece of abstract art, paint using words, or create another type of original piece using the paper and watercolors. Please write a brief description on the back of the page in pencil before you create your art to help you brainstorm and so that you remember what your art represents later on. We will come back together at the end and share our pieces.

**55-60: Closure**

- I'd like for each student to share their art piece with the class, explaining its meaning and the way in which you would like to express care toward others.
- I will collect your art pieces, which we will revisit later in the year.

## APPENDIX 2.2.1 GALLERY WALK QUOTES & IMAGES

### Exodus 1:22-2:10

Then Pharaoh charged all his people, saying, "Every boy that is born you shall throw into the Nile, but let every girl live." A certain man of the house of Levi went and married a Levite woman. The woman conceived and bore a son; and when she saw how beautiful he was, she hid him for three months. When she could hide him no longer, she got a wicker basket for him and caulked it with bitumen and pitch. She put the child into it and placed it among the reeds by the bank of the Nile. **And his sister stationed herself at a distance, to learn what would befall him.** The daughter of Pharaoh came down to bathe in the Nile, while her maidens walked along the Nile. She spied the basket among the reeds and sent her slave girl to fetch it. When she opened it, she saw that it was a child, a boy crying. She took pity on it and said, "This must be a Hebrew child." **Then his sister said to Pharaoh's daughter, "Shall I go and get you a Hebrew nurse to nurse the child for you?"** And Pharaoh's daughter answered, "Yes." **So the girl went and called the child's mother.** And Pharaoh's daughter said to her, "Take this child and nurse it for me, and I will pay your wages." So the woman took the child and nursed it. When the child grew up, she brought him to Pharaoh's daughter, who made him her son. She named him Moses, explaining, "I drew him out of the water."



## APPENDIX 2.2.2 GALLERY WALK QUOTES & IMAGES

### Exodus 15:19-21

For the horses of Pharaoh, with his chariots and horsemen, went into the sea; and the LORD turned back on them the waters of the sea; but the Israelites marched on dry ground in the midst of the sea. Then Miriam the prophetess, Aaron's sister, took a timbrel in her hand, and all the women went out after her in dance with timbrels. And Miriam chanted for them: Sing to the LORD, for [the LORD] has triumphed gloriously; Horse and driver [the LORD] has hurled into the sea.



## APPENDIX 2.2.3 GALLERY WALK QUOTES & IMAGES

### Numbers 20:1-2

The Israelites arrived in a body at the wilderness of Zin on the first new moon, and the people stayed at Kadesh. Miriam died there and was buried there. The community was without water, and they joined against Moses and Aaron.



## **APPENDIX 2.2.4 TALMUD BAVLI TA'ANIT 9A**

### **Talmud Bavli Ta'anit 9a**

Rabbi Yosei, son of Rabbi Yehuda, says: Three good sustainers rose up for the Jewish people during the exodus from Egypt, and they are: Moses, Aaron and Miriam. And three good gifts were given from Heaven through their agency, and these are they: The well of water, the pillar of cloud, and the manna. He elaborates: The well was given to the Jewish people in the merit of Miriam; the pillar of cloud was in the merit of Aaron; and the manna in the merit of Moses. When Miriam died the well disappeared, as it is stated: "And Miriam died there" (Numbers 20:1), and it says thereafter in the next verse: "And there was no water for the congregation" (Numbers 20:2). But the well returned in the merit of both Moses and Aaron.

**What do you think "the merit of Miriam" means?**

## LESSON 3: NACHSHON: TAKING A BULL BY THE HORNS

### ESSENTIAL QUESTIONS

- How does Nachshon demonstrate leadership in the story of the splitting of the sea?
- How do leaders “take a bull by the horns?”

### OBJECTIVES

- Students should be able to describe the leadership of Nachshon.
- Students should be able to tell the midrash of Nachshon through comics.

### MATERIALS

- 1 copy of set induction image (Appendix 2.3.1)
- 1 set of comic strip pages for each student (Appendix 2.3.2)
- [Video](https://www.youtube.com/watch?v=QKp6y2Lpgxg) and device(s) to show video: <https://www.youtube.com/watch?v=QKp6y2Lpgxg>
- Notecards
- Pencils/pens
- Colored pencils
- Blank paper

### LEARNING ACTIVITIES

#### 00-10: Set Induction

I’m going to show you an image (Appendix 2.3.1), and I’d like for you to write on a notecard what you see when you look at this image. Then, we will all share what we wrote on our notecards.

Please share what you have written on your notecards.

Now that you have all shared, I’m glad a few of you “hit the nail on the head” and picked up on my first idiom of the day! This photo represents “taking a bull by the horns,” which means dealing bravely and decisively with a difficult, dangerous, or unpleasant situation.

We know that one of the characteristics of great leadership is taking a bull by the horns, or taking a great risk and demonstrating bravery and decisiveness. We have a character in our Exodus story who takes the bull by the horns, leading the people of Israel through the Sea of Reeds, though it may not be who you think.

#### 10-35: Nachshon in a Comic Strip

Today, we’re going to learn the story of the Israelites crossing the Red Sea/Sea of Reeds by creating a comic strip. I am going to tell the story, and you are going to draw each piece of the story however you would like. I’ll tell the story in 9 pieces, so I invite you to record each piece within one box of the comic strip.

- Box 1: The Israelites stood in front of the sea, when all of a sudden they saw the Pharaoh and the Egyptians, with all of their chariots and horsemen, rapidly approaching.
- Box 2: The Israelites cry out to Moses, saying, “Why would you take us out of Egypt and into the wilderness just to die here?!”
- Box 3: Moses cries out to God, and as he is praying to God, each of the 12 tribes of Israel quarreled and said, “I’m not going into the sea first! Well, I’m not going into the sea first either!”
- Box 4: Nachshon, prince of the tribe of Judah, could not believe that everyone around him was waiting and debating and praying, so he leapt right into the Sea of Reeds. The water covered his body, and he fought the raging waters as he couldn’t breathe.
- Box 5: As Moses continued to pray, God said, “Look what is happening to Nachshon and his tribe, drowning in the sea, and the Egyptians raging toward you! And you are standing here praying?!”
- Box 6: Moses says, “God, what can I do?!”
- Box 7: God responds, “Tell the Israelites to go forward. You will lift up your rod and hold out your arm over the sea and split it, so the Israelites may cross the sea on dry land. Then I will close the sea upon the Egyptians.”
- Box 8: Moses did as God said, and the Israelites crossed the sea on dry land.
- Box 9: Moses raised his rod again to close the sea on the Egyptians, and God hurled them into the sea.

When you have finished, I would love for a few of you to share the comic strip that you have created, briefly explaining your drawing choices and any pieces that might be unclear in the comic strip.

### **35-55: Discussion & Video**

Is this the story of the Israelites crossing the sea that you have always heard or remembered? What is the story you remember? Possible answers may include: No, I just remember the Israelites crossing the split sea and the Egyptians being washed away, I have heard of Nachshon before but didn’t know much about him, etc.

This story you just heard is actually a Midrash, or interpretation of the rabbis. The entire piece about the tribes fighting and Nachshon entering the sea is not written in the Torah, but was a piece invented by the rabbis who read the biblical story. Let’s learn a little bit more about this story and Midrash by watching a [brief video](https://www.youtube.com/watch?v=QKp6y2Lpgxg)<sup>4</sup>:  
<https://www.youtube.com/watch?v=QKp6y2Lpgxg>.

In the video, you might notice that instead of leaping into the water, Nachshon walks into the water. This story is so important in our tradition that it is told in different ways in different books by the rabbis who wrote them.

From the video and from this story, what do we learn about Nachshon as a leader? What values about leadership does he demonstrate and teach us? Possible answers might include: leaders

are courageous and must take risks, leaders are not always the obvious leaders like Moses, sometimes leaders are on the periphery, leaders take action, etc.

All of these are important lessons about leadership that we learn in this brief scene from the Jewish tradition, that isn't even apparent in the Torah. We also learn later that Nachshon is rewarded for his bravery and action. Nachshon can teach us much about leadership and how to "take a bull by the horns."

**55-60: Closure**

On the back of your comic strips, which I will collect and we will come back to during our final unit, I would like for you to write your name and answer the following questions:

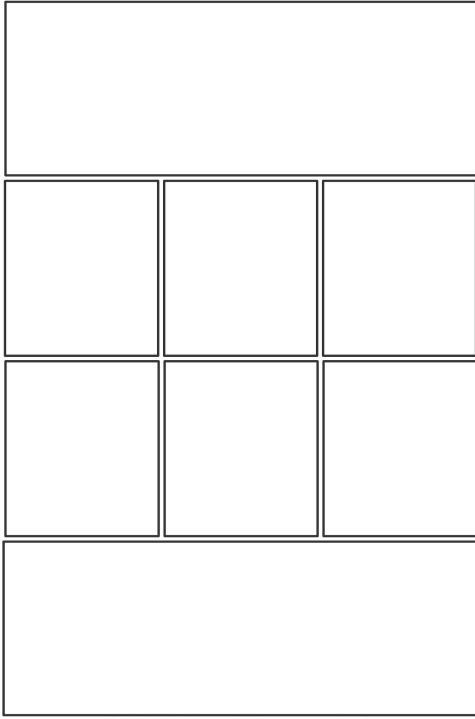
- What is one thing about leadership you learned from Nachshon?
- What is one area of your life in which you would like to take more risks?



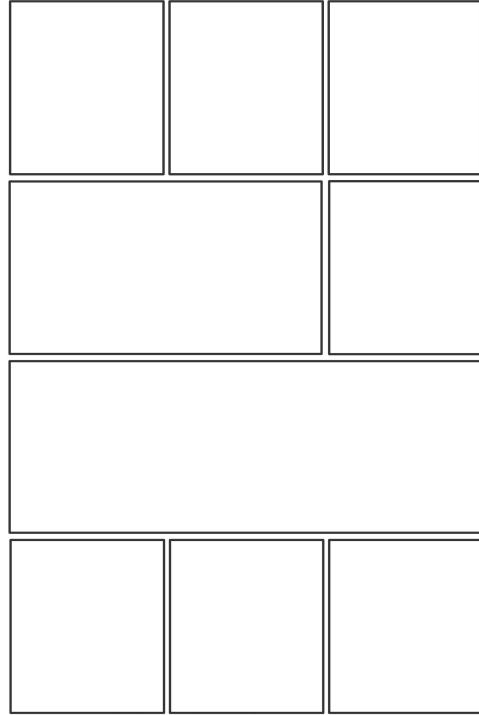
**APPENDIX 2.3.1  
SET INDUCTION IMAGE**



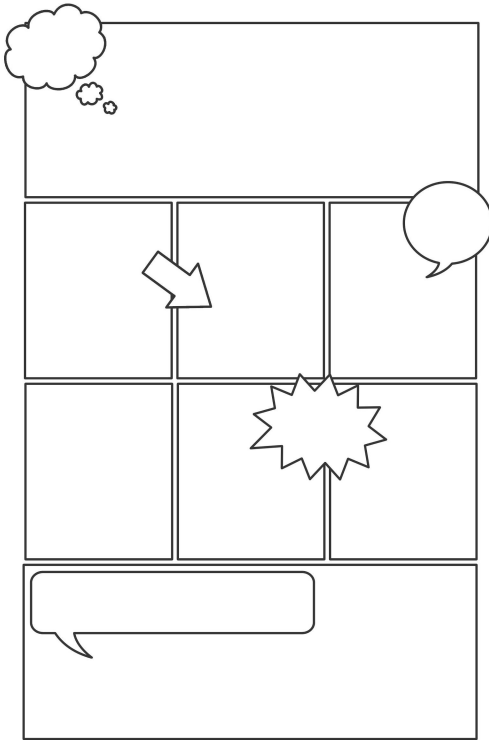
## APPENDIX 2.3.2 COMIC PAGES



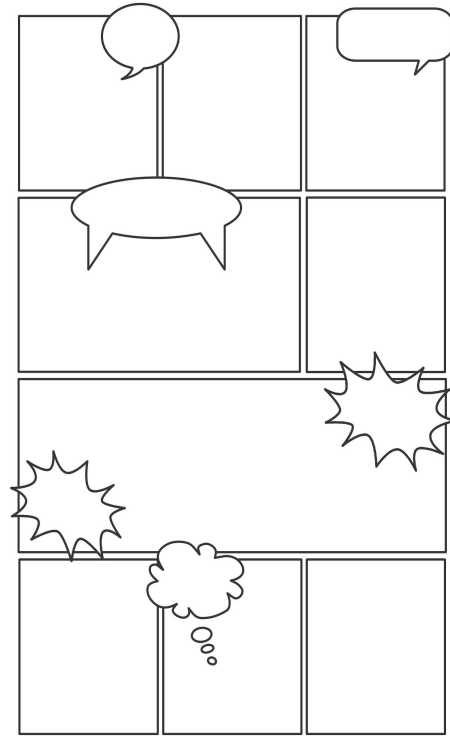
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## LESSON 4: AARON'S LEADERSHIP

### ESSENTIAL QUESTIONS

- How does Aaron demonstrate strong leadership in the story of the golden calf, and how does he shy away from leadership?
- How might leaders negotiate the tension of appeasing their people while adhering to their personal beliefs and values?

### OBJECTIVES

- Students should be able to describe Aaron's strongest leadership skill and his weakest leadership skill.
- Students should be able to evaluate Aaron's leadership in the story of the golden calf on a scale of 1-10 and articulate their reasoning.

### MATERIALS

- Copy of script for each student (Appendix 2.4)
- Copy of Characteristics of Great Jewish Leadership for each student (Unit 1 Overview)
- [Video](https://www.youtube.com/watch?v=pt9wNQd7LgY) and device(s) to show video: <https://www.youtube.com/watch?v=pt9wNQd7LgY>
- Cow stuffed animal/action figure
- Two sheets of paper with scribbles on them
- Blank paper
- Pencils/pens
- Exit Slips (notecards)

### LEARNING ACTIVITIES

#### 00-10: Set Induction: Video & Discussion

Play the first 50 seconds of [this video](https://www.youtube.com/watch?v=pt9wNQd7LgY)<sup>5</sup>: <https://www.youtube.com/watch?v=pt9wNQd7LgY>

- Why do you think I am showing you this video?
- What story is this video showing? Great! The story of the golden calf.

Raise your hand if you have ever heard of the story about the golden calf. What do you remember about the story? Potential answers may include:

- The Israelites made an idol of a golden calf and God became angry.
- As a response, Moses smashed the two tablets.

Do you remember who made the golden calf? Who was responsible for this sin? Potential answers may include:

- Aaron
- The Israelites
- Moses

What was the problem with making the golden calf? Why was this wrong? Potential answers may include:

- We are forbidden to worship idols.
- The Israelites were not loyal to God.

Let's find out what really happened in this story.

### **10-20: Skit**

Let's take a closer look at our story. I need several volunteers to play our main characters: Aaron, the people of Israel (5 volunteers), and Moses.

Great. I am providing each of you with our script (Appendix 2.4) and would like you to act out the story, as dramatically as possible.

### **20-25: Discussion**

Will someone please provide us with a recap of this scene? What happened? Who is the leader of the people of Israel in this story? If you think Moses is the leader, why? If you think Aaron is the leader, why?

Aaron is the leader of the people of Israel in this story. When Moses was atop Mount Sinai, Aaron was responsible for leading the people. We are going to examine how well Aaron did with his role in this story, and make a case for or against Aaron as a strong leader of the people of Israel in this story.

### **25-40: Hevruta Discussion**

In pairs, review the Criteria for Assessing Great Jewish Leadership (Unit 1 Overview). On a sheet of paper, create a pro/con list for Aaron's leadership. Think of as many possible ways in which Aaron does or does not use leadership skills in the story.

Assess Aaron's leadership on a scale of 1-10 based upon the list of great leadership. When we come back to the group, each pair will present their leadership rating and explain their thinking.

### **40-50: Group Sharing**

Each pair will share their assessment of Aaron's leadership and explain their thinking.

### **50-60: Wrap-Up**

It is clear that in the story of the golden calf, Aaron is a leader who adheres to the plea of his people. He serves them in the way that they ask, even though he likely knew that the act itself was wrong. Aaron did not make a moral decision, but he was willing to take a risk on behalf of his people and their desires. His greatest flaw is in blaming the people for being evil and lying about how the calf was created, rather than assuming responsibility for his actions and his part in the entire affair. It is also important to note that standing up to a group can be very challenging and even dangerous. While Aaron did not assume responsibility for the people, he was committed to them, which is another strength in leadership. Rabbi Lord Jonathan Sacks writes, "There are times when you need someone with the courage to stand against the crowd, others when you need a peacemaker."<sup>6</sup>

On your exit slips (notecards), answer the following questions:

- Would you have responded to the situation like Aaron?
- What pull is stronger for you: sticking to your gut/morals or making peace in a crowd?

**APPENDIX 2.4.1**  
**SCRIPT: THE GOLDEN CALF**

Characters:

- The people of Israel (5 volunteers)
- Aaron
- Moses

Props:

- Cow stuffed animal/action figure
- Two sheets of paper with scribbles on them

The people: Moses has been up on that mountain for SO LONG! It has been forty days of waiting and waiting. When will he come back? What if he died? Where is he? Without Moses, can we possibly reach God?

The people: AARON! Come, make us a god who will go before us. We do not know what has happened to Moses and do not want to wait for him any longer.

Aaron: Remove your gold earrings and the earrings of all your relatives and bring them to me.

*The people of Israel remove their gold earrings and hand them to Aaron.*

*Aaron takes the earrings and fiddles with them to create a golden calf.*

The people: This is your God, O Israel, who brought you out of the land of Egypt!

*The people of Israel eat and drink and then dance around the golden calf.*

*Moses enters the scene with the two tablets and becomes angry, throwing the two tablets to the ground. Moses destroys the golden calf.*

Moses: What did this people do to you that you have brought such great sin upon them?

Aaron: Do not be angry. You know how prone these people are to evil. They said to me, "Make us a god who will go before us. We do not know what has happened to Moses." I told them to give me their gold, and I threw it into the fire, and out came this calf!

END SCENE

## LESSON 5: LEGACY IN LEADERSHIP

### ESSENTIAL QUESTIONS

- What lessons about leadership does Moses' transition of power to Joshua teach?
- How do leaders demonstrate pace, character, and inclusivity of diversity?

### OBJECTIVES

- Students should be able to describe the importance of pace, character, and inclusivity of diversity within leadership.

### MATERIALS

- [Video](https://www.youtube.com/watch?v=uV4UpCq2azs) and device(s) to show the video:  
<https://www.youtube.com/watch?v=uV4UpCq2azs>
- Handouts for each student:
  - Group 1: Leadership and Diversity (Appendix 2.5.1)
  - Group 2: The Character of Leadership (Appendix 2.5.2)
  - Group 3: The Pace of Leadership (Appendix 2.5.3)
- Beach ball
- Pens/pencils
- Sharpies

### LEARNING ACTIVITIES

#### 00-15: Set Induction

How many of you have seen the musical Hamilton? We're going to watch a performance from the show when George Washington voluntarily steps down from his role as president. Whether you know this song already or not, I want you to notice what messages George Washington shares about leaders and the people they serve.

Show the [video](https://www.youtube.com/watch?v=uV4UpCq2azs): <https://www.youtube.com/watch?v=uV4UpCq2azs><sup>8</sup>. What messages about leadership did you pick up on in the clip? Possible answers may include:

- Leaders put those they serve before themselves and their egos
- A change in leadership over time is healthy and can help advance communities
- Leaders share their wisdom and knowledge with the community

Transitions in leadership are natural and important, especially when they benefit the people served by the leader. Good leaders transition smoothly and with their people in mind, setting their egos aside. Moses focuses on the transition of power from himself to Joshua for the sake of the people of Israel, even before he transitions out of power with his death.

#### 15-45: Jigsaw Activity

Introduction - We are going to divide into groups of three to learn about lessons in leadership from Moses' transition. Each group will be responsible for reading the assigned materials (Appendices 2.5.1-3) and answering a series of questions so that you will be able to teach about

the leadership characteristic to the rest of the class when we come back together. I will rotate between the groups to make sure that you understand the material and are on track to teach after you finish.

Sharing - We are now going to form new groups to share the information we have gleaned about Moses' leadership with one another. One person from group 1, 2, and 3 will come together to form a new group to share with one another about their previous group's lesson(s) about leadership.

**50-60: Closure**

I have an inflatable beach ball that I'm going to toss to one of you. As you receive the ball, take a Sharpie, writing and saying one new thing you learned today about leadership. You can then throw the ball to whomever you like, until everyone has had a chance to write on the ball.



## APPENDIX 2.5.1 JIGSAW ACTIVITY

### Group 1: Leadership and Diversity

Instructions:

1. Read the introductory text from Numbers 27, in which Moses appoints a new leader over the community to assume power when he dies. The highlighted portion of text is the important piece which your group will learn more about in the subsequent texts.
2. Answer the discussion questions as you read.
3. Prepare to teach the group about the lesson in leadership your group uncovers by filling out the Teaching Chart below.

#### Numbers 27:15-23

Moses spoke to the LORD, saying, “Let **the LORD, Source of the breath of all flesh**, appoint someone over the community who shall go out before them and come in before them, and who shall take them out and bring them in, so that the LORD’s community may not be like sheep that have no shepherd.”

And the LORD answered Moses, “Single out Joshua, son of Nun, an inspired man (*ish*), and lay your hand upon him. Have him stand before Eleazar the priest and before the whole community, and commission him in their sight. Invest him with some of your authority, so that the whole Israelite community may obey.”

[...] Moses did as the LORD commanded him. He took Joshua and had him stand before Eleazar the priest and before the whole community. He laid his hands upon him and commissioned him—as the LORD had spoken through Moses.

1. What is happening in this scene?
2. Does anything surprise you about Moses’ request for a new leader or the process by which God commands Moses to transfer power?

#### Rashi on Numbers 27:16:2

אלהי הרוחות GOD OF THE SPIRITS [OF ALL FLESH] — Why is this expression used? [Moses] said to Him: “Lord of the Universe! the personality of each person is revealed to you, and no two are alike. Appoint over them a leader who will tolerate each person according to his individual character (Midrash Tanchuma, Pinchas 10; cf. Yalkut Shimoni on Torah 776).

1. What question is Rashi answering?
2. What is Rashi’s message about leadership?

#### Maimonides, *The Guide for the Perplexed*, 11:40

This great variety and the necessity of social life are essential elements in [a person's] nature. But the well-being of society demands that there should be a leader able to regulate the actions of [themselves]; [they] must complete every shortcoming, remove every excess, and prescribe for the conduct of all, so that the natural variety should be counterbalanced by the uniformity of legislation, and the order of society be well established.

1. What is Maimonides' message about leadership in responding to diverse groups of individuals? What must be consistent?
2. Does Maimonides' message contradict Rashi's message or complement it? How/why?

**Teaching Chart**

	<b>Group 1: Diversity</b>	<b>Group 2: Character</b>	<b>Group 3: Pace</b>
<b>Commentary - Who/what text is expounding upon the verse?</b>			
<b>Lesson(s) About Leadership</b>			

## APPENDIX 2.5.2 JIGSAW ACTIVITY

### Group 2: The Character of Leadership

Instructions:

1. Read the introductory text from Numbers 27, in which Moses appoints a new leader over the community to assume power when he dies. The highlighted portion of text is the important piece which your group will learn more about in the subsequent texts.
2. Answer the discussion questions as you read.
3. Prepare to teach the group about the lesson in leadership your group uncovers by filling out the Teaching Chart below.

#### Numbers 27:15-23

Moses spoke to the LORD, saying, “Let the LORD, Source of the breath of all flesh, appoint someone over the community who shall go out before them and come in before them, and who shall take them out and bring them in, so that the LORD’s community may not be like sheep that have no shepherd.”

And the LORD answered Moses, “Take Joshua, son of Nun, **an inspired man (*ish*)**, and lay your hand upon him. Have him stand before Eleazar the priest and before the whole community, and commission him in their sight. Invest him with some of your authority, so that the whole Israelite community may obey.”

[...] Moses did as the LORD commanded him. He took Joshua and had him stand before Eleazar the priest and before the whole community. He laid his hands upon him and commissioned him—as the LORD had spoken through Moses.

#### “*Ha’ish*” - The Man

The word *ish* (man) is found in two other places in the Torah that use the phrase *ha’ish Moshe* (the man, Moses).

#### Exodus 11:3

Moreover, **the man Moses (*ha’ish*) was highly respected** (literally, very great) in the land of Egypt, among Pharaoh’s courtiers and among the people.

#### Numbers 12:3

Now Moses was **a very humble man (*ha’ish*)**, more so than any other man on earth.

#### Pesikta Zutreta, Ekev

Wherever you find God’s greatness, there you find His humility.<sup>9</sup>

The midrash above from Pesikta Zutreta uses the following prooftext (what inspires the writing of the midrash):

**Deuteronomy 10:17-18**

For the LORD your God is God supreme and Lord supreme, the great, the mighty, and the awesome God, who shows no favor and takes no bribe, but upholds the cause of the fatherless and the widow, and befriends the stranger, providing him with food and clothing.

1. What adjectives describe a leader called *ish* or *ha'ish*?
2. When the word *ish* or *ha'ish* appears in regard to Moses or his successor, Joshua, what meaning does it indicate?
3. What are the leadership traits of someone in the Torah called *ish* or *ha'ish*? How would you describe a leader according to these traits, in your own words?

**Teaching Chart**

	<b>Group 1: Diversity</b>	<b>Group 2: Character</b>	<b>Group 3: Pace</b>
<b>Commentary - Who/what text is expounding upon the verse?</b>			
<b>Lesson(s) About Leadership</b>			

## APPENDIX 2.5.3 JIGSAW ACTIVITY

### Group 3: The Pace of Leadership

1. Read the introductory text from Numbers 27, in which Moses appoints a new leader over the community to assume power when he dies. The highlighted portion of text is the important piece which your group will learn more about in the subsequent texts.
2. Answer the discussion questions as or after you read.
3. Prepare to teach the group about the lesson in leadership your group uncovers by filling out the Teaching Chart below.

#### Numbers 27:15-23

Moses spoke to the LORD, saying, “Let the LORD, Source of the breath of all flesh, appoint someone over the community **who shall go out before them and come in before them, and who shall take them out and bring them in,** so that the LORD’s community may not be like sheep that have no shepherd.”

And the LORD answered Moses, “Take Joshua, son of Nun, an inspired man (*ish*), and lay your hand upon him. Have him stand before Eleazar the priest and before the whole community, and commission him in their sight. Invest him with some of your authority, so that the whole Israelite community may obey.”

[...] Moses did as the LORD commanded him. He took Joshua and had him stand before Eleazar the priest and before the whole community. He laid his hands upon him and commissioned him—as the LORD had spoken through Moses.

#### **Lessons in Leadership by Rabbi Jonathan Sacks**

The Torah is hinting here at one of the most challenging aspects of leadership, namely timing and pace. The first phrase is simple: “who will go out before them and come in before them.” This means that a leader must lead from the front. [A leader] cannot be like the apocryphal British politician who we quoted earlier: “Of course I follow the party. After all, I am their leader.”

It is the second phrase that is vital: “who will lead them out and bring them in.” This means: leaders must lead from the front, but they must not be so far out in front that when they turn around they find that no one is following. Pace is of the essence. Sometimes a leader can go too fast. That is when tragedies occur.

[For example,] the peace process [Yitzhak Rabin] engaged in with the Palestinians between 1993 and 1995 was deeply controversial, in Israel and outside of it. There was some support but also much opposition. The tension mounted in 1995. In September of that year, I wrote an article in the press giving him my own personal support. At the same time, however, I wrote to

him privately saying that I was deeply worried about internal opposition to the plan, and urged him to spend as much time negotiating with his fellow Israeli citizens -- specifically the religious Zionists -- as with the Palestinians. I did not receive a reply.

On Motza'ei Shabbat, November 4, 1995, the world heard the news that Prime Minister Rabin had been assassinated at a peace rally by a young religious Zionist. I attended the funeral in Jerusalem. Returning the next day, I went straight from the airport to the Israeli ambassador to tell him about the funeral, which he had not been able to attend, having had to stay in London to deal with the media.

As I entered his office, he handed me an envelope. "This has just arrived for you in the diplomatic bag." It was Yitzhak Rabin's reply to my letter -- perhaps one of the last letters he wrote. It was a moving reaffirmation of his faith, but by the time it was delivered he was no longer alive. He had pursued peace, as we are commanded to do, but he had gone too fast.

1. In your own words, what does the text in the Torah teach about pace in leadership?
2. Why, according to Rabbi Sacks, is pace so important in leadership?

### Teaching Chart

	Group 1: Diversity	Group 2: Character	Group 3: Pace
<b>Commentary - Who/what text is expounding upon the verse?</b>			
<b>Lesson(s) About Leadership</b>			

## UNIT 3: LEADERS OF THE JEWISH STATE

### OVERVIEW

Israeli prime ministers of the twentieth century are the focus of students' assessment of Jewish leadership in the third unit of this curriculum guide. Students will evaluate the leadership of the Jewish leaders responsible for the people of the only Jewish state and homeland and seek to understand the choices that those leaders had to make on behalf of their people. The prime ministers that students will investigate include David Ben-Gurion, Golda Meir, Yitzhak Rabin, and Ariel Sharon.

Throughout the unit, students will uncover the political and historical contexts of specific moments in the prime ministers' tenures along with the leaders' personal priorities and values in order to assess the leadership demonstrated in making choices on behalf of their people. The prime ministers will be assessed according to the criteria for assessing great Jewish leadership established in the first unit of this guide.

**NOTE:** For a Glossary of Key Terms/Events in Israel's History<sup>10</sup>, please visit:

<https://www.adl.org/resources/glossary-terms/glossary-of-key-terms-events-in-israels-history>.

### UNIT ENDURING UNDERSTANDINGS

- Israeli prime ministers such as David Ben-Gurion, Golda Meir, Yitzhak Rabin, and Ariel Sharon assumed responsibility for the Jewish people by taking risks, advancing the establishment and building of the state, and making extremely difficult decisions.
- Examining Israeli prime ministers demonstrates the complexity of assessing great Jewish leadership.

### UNIT ESSENTIAL QUESTIONS

- What values emerged from the Declaration of Independence for the state of Israel and its leaders in 1948?
- How does a leader demonstrate courage and commitment when the stakes are high and the future is unknown?
- How did Golda Meir's attitudes toward being the first female prime minister impact her career and relationships with others?
- What were Yitzhak Rabin's primary values as a leader of the State of Israel, and how did he guide his decision-making according to them?
- In what ways were Yitzhak Rabin and Ariel Sharon both tremendously successful and unsuccessful as leaders of the Jewish people and the Jewish state?
- How should Ariel Sharon's legacy be remembered by the Jewish people and the state of Israel?

### UNIT OBJECTIVES

- Students should be able to specify at least two aspects of Israel with which they identify or about which they are knowledgeable.

- Students should be able to describe one or more values of the Declaration of the Establishment of the State of Israel.
- Students should be able to attribute characteristics of great leadership to David Ben-Gurion, Golda Meir, Yitzhak Rabin, and Ariel Sharon.
- Students should be able to identify both positive and negative leadership attributes of the Israeli Prime Ministers.

#### **UNIT OUTLINE**

LESSON 1: Israel's Values

LESSON 2: David Ben-Gurion

LESSON 3: Golda Meir

LESSON 4: Yitzhak Rabin

LESSON 5: Ariel Sharon



# LESSON 1: ISRAEL'S VALUES

## ESSENTIAL QUESTIONS

- What values emerged from the Declaration of Independence for the state of Israel and its leaders in 1948?

## OBJECTIVES

- Students should be able to specify at least two aspects of Israel with which they identify or about which they are knowledgeable.
- Students should be able to describe one or more values of the Declaration of the Establishment of the State of Israel.

## MATERIALS

- [Israel Resource Cards](https://theicenter.org/resource/israel-resource-cards) (printed or ordered from the iCenter):  
<https://theicenter.org/resource/israel-resource-cards>
- [Declaration of Independence](https://www.youtube.com/watch?v=7clYy09ScqE) video: <https://www.youtube.com/watch?v=7clYy09ScqE>
- Device(s) to show video
- Declaration Excerpt (Appendix 3.1)
- Highlighters
- Pens/pencils
- Whiteboard/chalkboard/large Post-It sheet
- Markers/chalk

## LEARNING ACTIVITIES

### Set Induction - Gallery Walk

Lay the [Israel Resource Cards](https://theicenter.org/resource/israel-resource-cards)<sup>11</sup> across a table/workspace, and invite students to read through the cards and select at two or three cards with which they identify or are familiar. Ask each student to share aloud the cards they selected and why they were selected. Summarize the activity by telling students that each person has a unique connection with Israel and is entitled to their own opinions about Israel. Tell students that the unit on Israeli Prime Ministers will be centered around leadership and specific moments in history which the class will analyze together. Students do not need to be experts on Israel or even know much about it in order to participate in class discussions and activities on Israeli leadership. Necessary and relevant background information will be always be provided for students to be able to participate.

### Declaration of the State of Israel

Introduce the declaration and its principles by showing [the video](#)<sup>12</sup>. Invite students to share their observations from the video, highlighting anything that stood out to them.

Distribute the excerpt from the Declaration of the Establishment of the State of Israel<sup>13</sup> (Appendix 3.1) and ask one or two volunteers to read it aloud. Ask all of the students to highlight key phrases of principles/commitments for the new Jewish state and then share the

principles highlighted. As the students share, write them on the board or a large Post-It sheet. Key phrases should include:

- Open for Jewish immigration and Ingathering of the Exiles
- Development of the country for the benefit of all its inhabitants
- Based on freedom, justice, and peace
- Equality of social and political rights irrespective of race, religion, or sex
- Freedom of religion, conscience, language, education, and culture
- Safeguard the Holy Places of all religions
- Be faithful to the principles of the Charter of the United Nations

Ask students to choose a principle/value for the new state that they believe is most important. Ensure that at least two students choose each principle/value for the new state (and lessen the number of values, if necessary to put students in groups). Give students time to briefly research their principle/value and jot down some notes about why that value is important. When students are ready to present, ask them to share why their assigned principle is most important, either based on their personal, political, or Jewish values. Tell students that the values were all important enough to the founders of the state to include them in the declaration and that the class will use these values to assess prime ministers' leadership in future lessons.

## **APPENDIX 3.1**

### **THE DECLARATION OF THE ESTABLISHMENT OF THE STATE OF ISRAEL**

**MAY 14, 1948**

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 inhabitants 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.

## LESSON 2: DAVID BEN-GURION

### ESSENTIAL QUESTIONS

- How did David Ben-Gurion's leadership affect his decision-making in the years leading up to the establishment of the state of Israel?
- How does a leader demonstrate courage and commitment when the stakes are high and the future is unknown?

### OBJECTIVES

- Students should be able to attribute characteristics of great leadership to David Ben-Gurion's decisions in the years preceding and culminating with the declaration of the state of Israel.

### MATERIALS

- David Ben-Gurion Game Show Script for the Educator (Appendix 3.2.1)
- David Ben-Gurion Game Show Script Cards (Appendix 3.2.2)
- Highlighters
- Pens/pencils
- Notecards
- Whiteboard/chalkboard/large Post-It sheet
- Markers/chalk

### LEARNING ACTIVITIES

#### Set Induction

Ask students to identify a moment in their lives when they acted against others' advice, noting their feelings, the stakes involved, and the consequences of their actions. Invite at least half of the students to share their moment/story.

#### David Ben-Gurion Game Show

Divide students into teams of at least two students. Ask students to create a team name and write the names of each team on the board, creating separate columns for each team. Tell students that they are competing to win the David Ben-Gurion Game Show, in which teams will be awarded ten points for each time they correctly guess the decision made by Israel's first prime minister, David Ben-Gurion. In order for students to be awarded points for correct guesses/answers, they must name at least three characteristics of great leadership that accompany DBG's selected decision.

Distribute card one to each team, and read the prompt aloud. Provide three to five minutes of time for team members to confer amongst themselves. Teams should highlight their choice on the card and write their characteristics for great leadership. Collect the cards from each team, and read each team's guess one by one, asking students to expound upon the thinking behind their selection and leadership characteristics. When all teams' answers have been shared, read

the correct answer and share any additional educator notes from the script. Record scores on the board and repeat through all six cards.

### **Closure**

Ask students to line up along a wall that represents a spectrum, with one end of the wall representing agreement with Ben-Gurion's risky decision to declare statehood, and the opposite end representing the belief that Ben-Gurion should have waited to declare a state. When students have chosen their place to stand along the spectrum, ask them to share their thoughts on David Ben-Gurion's ultimate decision to declare the establishment of the state of Israel against others' advice. Ask students if they had to decide, which decision they would have made and why, and if the side with which they most closely align represents their general approach to risk-taking. Invite students back to their seats, and have them record their personal leadership stance on risk-taking on a notecard to be used in the final unit of the curriculum.

## APPENDIX 3.2.1

### DAVID BEN-GURION GAME SHOW SCRIPT FOR THE EDUCATOR

#### CARD 1

David Ben-Gurion was born in Poland in 1886 and learned Hebrew from his grandfather at the age of three. He was raised in a Zionist family that believed in the Jewish return to the land of Israel. When Ben-Gurion was 17 years old, Theodor Herzl proposed the temporary settlement of Jews in Uganda, a proposal which was accepted by the British. DBG chose to:

- A. Accept the need for a temporary place of refuge for Jews in danger in Russia and support Theodor Herzl, founder of political Zionism, in his plan.
- B. Reject Herzl's plan and protest by making *aliyah* and moving to the land of Israel to set an example for other young Zionists.**

#### CARD 2

After World War I, rising Arab nationalism led to riots in 1920 and 1921, a time in which Ben-Gurion was heading the Histadrut, the Zionist trade union. DBG chose to:

- A. Cut all ties and trading with the Histadrut's Arab neighbors and threaten violence in return.
- B. Maintain a commitment to the assumption that working-class Arabs and Jews could cooperate to address common problems.**

Educator: David Ben-Gurion insisted that "the mission of Zionism" was not to dispossess Arabs but rather to "settle in those places where the present inhabitants of the land have not established themselves and are unable to do so."

#### CARD 3

In the 1930s, David Ben-Gurion struggled to make progress with local Arab leaders, such as the grand mufti of Jerusalem and others, in advancing the proposal for a Jewish state in part of the land of Palestine. The head of Hebrew University in Jerusalem named Judah Magnes, a Reform rabbi, even suggested to Ben-Gurion that the Jews and Arabs share a bi-national state. DBG chose to:

- A. Refuse Magnes' proposal and continue to advocate for the need for an independent Jewish state and attempt mass immigration of Jews to the land of Palestine.**
- B. Entertain the idea of a bi-national state or Jewish residency within an Arab Palestine and try to convince his movement, the Labor movement, to accept these ideas for the sake of peace and progress.

Educator: In 1936, David Ben-Gurion said to Magnes, "the difference between you and me is that you are ready to sacrifice immigration for peace, while I am not, though peace is dear to me. And even if I were prepared to make a concession, the Jews of Poland and Germany would not be, because they have no other choice."

#### CARD 4

As a response to the Arab Revolt, the British White Paper was issued in May of 1939, which limited Jewish immigration to the land of Palestine for the subsequent five years and halted further Jewish purchase of land. DBG chose to:

- A. Declare war upon the British, destroying British property in the land and adopting violence as a strategy for interacting with the neighboring Arabs.
- B. **Declare war upon the British by planning to mass transport Jewish refugees to the land of Palestine against the British government's prohibitions.**

Educator: Ben-Gurion ultimately backtracked on this plan, as he did not have the support of American Jews in this endeavor. He therefore created a new plan to attract American Jewish allies, and spent more than 10 months in the United States in 1940 and 1941 recruiting the support of American Zionists and politicians.

#### CARD 5

Even the conclusion of the Holocaust and the end of World War II in 1945 did not prompt the British to ease stringent limits on Jewish immigrants, despite the US insistence that one hundred thousand residents of displaced persons (DP) camps be allowed to immigrate to the land of Palestine. DBG chose to:

- A. **Launch attacks against the British troops in Mandatory Palestine, joining the mainstream Jewish militia, the Haganah, with underground Jewish forces such as the Irgun that he once staunchly opposed.**
- B. Continue seeking peaceful approaches to Jewish immigration, engaging in talks with both British and American leadership.

Educator: Simultaneously, David Ben-Gurion accepted that a partition plan with a two-state solution may be necessary to independent Jewish statehood, even though this would not fulfill the entire Zionist dream. He recognized that even still, the Arab nations and people may not accept this partition once the Jewish state would be declared, and therefore prepared for war. DBG began acquiring surplus weapons from the United States and building upon the Haganah. His perception was validated when the Arab League political committee, in 1947, declared that the Arabs would use all political and military means to prevent the establishment of a Jewish state.

#### CARD 6

The US Secretary of State, George Marshall, recommended that the Zionists postpone their intended declaration of statehood in mid-May of 1948 in order to avoid a full-on attack by Arab armies. The Zionists did not have the faith of the United States or the open support of Jordan's King Abdullah. Even the top two Yishuv commanders recommended a truce and cease-fire between the Arabs and Zionists engaging in clashes at the time. DBG chose to:

- A. Delay statehood and promote a cease-fire, allowing time in the coming months to secure greater support from allies for the declaration of the state and continue building military forces.

**B. Convince the Zionist leaders to move forward with declaring statehood, utilizing high morale from recent victories and relying upon supporters abroad to help smuggle weapons to the Zionists to achieve victory in the impending war.**

Educator: On May 14, 1948, David Ben-Gurion recited the declaration of the state before a jubilant crowd in Tel Aviv.



## **APPENDIX 3.2.2**

### **DAVID BEN-GURION GAME SHOW CARDS<sup>14</sup>**

#### **CARD 1**

David Ben-Gurion was born in Poland in 1886 and learned Hebrew from his grandfather at the age of three. He was raised in a Zionist family that believed in the Jewish return to the land of Israel. When Ben-Gurion was 17 years old, Theodor Herzl proposed the temporary settlement of Jews in Uganda, a proposal which was accepted by the British. DBG chose to:

- A. Accept the need for a temporary place of refuge for Jews in danger in Russia and support Theodor Herzl, founder of political Zionism, in his plan.
- B. Reject Herzl's plan and protest by making *aliyah* and moving to the land of Israel to set an example for other young Zionists.

#### **CARD 2**

After World War I, rising Arab nationalism led to riots in 1920 and 1921, a time in which Ben-Gurion was heading the Histadrut, the Zionist trade union. DBG chose to:

- A. Cut all ties and trading with the Histadrut's Arab neighbors and threaten violence in return.
- B. Maintain a commitment to the assumption that working-class Arabs and Jews could cooperate to address common problems.

#### **CARD 3**

In the 1930s, David Ben-Gurion struggled to make progress with local Arab leaders, such as the grand mufti of Jerusalem and others, in advancing the proposal for a Jewish state in part of the land of Palestine. The head of Hebrew University in Jerusalem named Judah Magnes, a Reform rabbi, even suggested to Ben-Gurion that the Jews and Arabs share a bi-national state. DBG chose to:

- A. Refuse Magnes' proposal and continue to advocate for the need for an independent Jewish state and attempt mass immigration of Jews to the land of Palestine.
- B. Entertain the idea of a bi-national state or Jewish residency within an Arab Palestine and try to convince his movement, the Labor movement, to accept these ideas for the sake of peace and progress.

#### **CARD 4**

As a response to the Arab Revolt, the British White Paper was issued in May of 1939, which limited Jewish immigration to the land of Palestine for the subsequent five years and halted further Jewish purchase of land. DBG chose to:

- A. Declare war upon the British, destroying British property in the land and adopting violence as a strategy for interacting with the neighboring Arabs.
- B. Declare war upon the British by planning to mass transport Jewish refugees to the land of Palestine against the British government's prohibitions.

### **CARD 5**

Even the conclusion of the Holocaust and the end of World War II in 1945 did not prompt the British to ease stringent limits on Jewish immigrants, despite the US insistence that one hundred thousand residents of displaced persons (DP) camps be allowed to immigrate to the land of Palestine. DBG chose to:

- A. Launch attacks against the British troops in Mandatory Palestine, joining the mainstream Jewish militia, the Haganah, with underground Jewish forces such as the Irgun that he once staunchly opposed.
- B. Continue seeking peaceful approaches to Jewish immigration, engaging in talks with both British and American leadership.

### **CARD 6**

The US Secretary of State, George Marshall, recommended that the Zionists postpone their intended declaration of statehood in mid-May of 1948 in order to avoid a full-on attack by Arab armies. The Zionists did not have the faith of the United States or the open support of Jordan's King Abdullah. Even the top two Yishuv commanders recommended a truce and cease-fire between the Arabs and Zionists engaging in clashes at the time. DBG chose to:

- A. Delay statehood and promote a cease-fire, allowing time in the coming months to secure greater support from allies for the declaration of the state and continue building military forces.
- B. Convince the Zionist leaders to move forward with declaring statehood, utilizing high morale from recent victories and relying upon supporters abroad to help smuggle weapons to the Zionists to achieve victory in the impending war.

## LESSON 3: GOLDA MEIR

### ESSENTIAL QUESTIONS

- What were Golda Meir's values for leadership?
- How did Golda Meir's attitudes toward being the first female prime minister impact her career and relationships with others?

### OBJECTIVES

- Students should be able to depict a moment in which they experienced judgement on the basis of their identity.
- Students should be able to describe components of Golda Meir's leadership that are both compelling and challenging, particularly regarding her relationship to her identity as the first female prime minister of the state of Israel.

### MATERIALS

- Notecards for each group and master set (Appendix 3.3)
- [Video](https://www.youtube.com/watch?v=oW51F5cNrzo) and device(s) to play video: <https://www.youtube.com/watch?v=oW51F5cNrzo>
- Poster boards
- Pens/pencils

### LEARNING ACTIVITIES

#### Set Induction

Ask students to think of a time in which they experienced judgement on the sole basis of their gender or another piece of their identity. Tell students that if they feel comfortable sharing their story, they will be asked to share in pairs with another classmate. Students who do not want to share will be given time during the sharing activity to journal silently instead. Upon concluding the activity, tell students that in this lesson, they will learn about Golda Meir, the first (and only) female prime minister of the state of Israel, and learn about her leadership through the lens of her role as a female leader. Sometimes, Meir experienced judgment and faced additional obstacles because of her gender, and she responded to these challenges in various ways throughout her time as a leader of the state.

#### Who was Golda Meir?

Introduce Golda Meir by playing the ten-minute [video](#)<sup>15</sup> for students. Ask students to observe any leadership qualities they notice in Meir while watching the video.

Invite students to share the leadership qualities they noticed, and to share what struck them about the video.

#### The First Female Prime Minister

Golda Meir was the first and only female prime minister of the state of Israel, and the third female prime minister in the world. Meir's leadership offers lessons in leading as someone with an identity that has been historically marginalized.

Divide students into pairs and distribute a set of notecards (Appendix 3.3) and a poster to each group. On the poster, ask students to create three columns, titled: “Compelling, Challenging, Confusing.” Ask students in their groups to sort the notecards into the three categories: ideas/ideologies of Meir’s which are challenging, compelling, and confusing. Join the pairs to answer any questions of confusion that students have about the content of the notecards. Tell students to tape the notecards to each category after discussing the confusing notecards together.

When all groups have completed or nearly completed their sorting activity, invite them to pair with another group to compare their sorting and explain the reasons behind their choices.

When students have finished comparing, bring the group back together and ask students to share key takeaways from the activity and ideas about Meir’s leadership that are compelling or challenging.

Lay out a master set of notecards on a table, and ask students to write their names on the master notecards with content they find compelling for leadership. Save these notecards for the final unit.

## APPENDIX 3.3

### GOLDA MEIR NOTECARDS

During the Suez War, [Golda Meir] was Minister of Foreign Affairs. She was appointed minister for the purpose of supporting the war effort. During a visit to the United States, a reporter asked, "How do you feel as a woman Minister of Foreign Affairs?" She replied, "I feel like a Minister of Foreign Affairs." She dropped the "woman." But when plans to launch a war were made, she was ignored.

- Pnina Lahav, Professor of Law at Boston University<sup>16</sup>

Very soon after the [Suez War], [Meir] returned to the United States to conduct an intense struggle to get the Eisenhower Administration to assist Israel in keeping some of the territories it had conquered, and she understood that being a woman was an asset. People were interested in the unique phenomenon of a woman in power and she went along with it. She was interviewed by Life Magazine and for that story she agreed to be photographed with her grandchildren, pushing a baby carriage and preparing for a dinner party, doing things Americans expected a middle class woman to do. She wanted Americans to see her as a normal person. She understood that was an asset. She was never given the credit for her success in that diplomatic campaign.

- Pnina Lahav, Professor of Law at Boston University

Well, as everyone knows, [Meir] neglected her children. She understood that it is very difficult to balance work and family, and she chose her career over motherhood. But it was something she felt very guilty about. Later, when she came into a position of power and felt more secure, she turned around and tried for *tikkun*, "repair." And she did repair her relationship with her children. She devoted as much time as she could to them later in her career. However, during the crucial period of childhood, she was not there.

- Pnina Lahav, Professor of Law at Boston University

[Golda Meir] did a great deal to advance the cause of women when she was Minister of Labor. For example, she secured the right to maternity leave. In Israel, maternity leave is provided by the government and paid for not by the employer but by the taxpayer. Women in Israel think it is a natural right. They are surprised when they come to this country and find that it doesn't exist. It was Golda who led the fight to legislate it. She also passed Israel's Social Security law. That was in 1954 when Israel was very poor and she overcame the resistance of the Minister of the Treasury. Everyone became eligible for Social Security, women included. That was a major achievement that made Israel a better place.

- Pnina Lahav, Professor of Law at Boston University

"What can we learn from the life of Golda Meir?"

First of all: the perennial factor of sexism. We have not solved that problem. People are skeptical of a woman as the head of government. That was true then and is true today. We

have to understand that, internalize it and fight it. We should not turn a blind eye to sexism, as [Golda Meir] has done.

- Pnina Lahav, Professor of Law at Boston University

The Golda Meyerson/Meir (she Hebraized her name at Ben-Gurion's insistence only in 1956, when she became Foreign Minister) who emerges from [the biography *Lioness: Golda Meir and the Nation of Israel*] is a bundle of contradictions. She was, since her childhood, fiercely independent yet consistently dependent on friends and family. She was warm and vindictive; pragmatic and stubborn; shrewd and a team player; courageous and unsure of herself; sarcastic and embracing; charismatic and studiously frumpy; full of stamina and constantly ill; a workaholic who nevertheless found time for countless romantic relations (a topic which receives perhaps too much attention in what is a political biography); calculating and instinctive; motherly to all but an absent mother to her children. Golda, who was both manipulative and autocratic, was also a generous friend. Each of these traits helps to account for various features of her public persona.

- Naomi Chazan, Professor Emerita of Political Science at Hebrew University, past Knesset member<sup>17</sup>

Klagsbrun (author of the biography *Lioness: Golda Meir and the Nation of Israel*) repeatedly underlines Golda's ambivalence as a woman leader. Although she suffered repeatedly, to her dying day and beyond, from latent and overt sexism, she bristled at the mere thought of being a leader of women—even when her first steps in pre-state politics were taken within the framework of women's organizations. She squabbled repeatedly with other strong women—from Ada Maimon and Manya Shohat to Beba Idelson and Shulamit Aloni—and though surrounded by women assistants who were also close friends (Lou Kedar, Regina Medzini), she made no attempt to promote women and went out of her way to deride feminists and feminism. She was, even at her political pinnacle, the ultimate queen bee.

- Naomi Chazan, Professor Emerita of Political Science at Hebrew University, past Knesset member

Golda Meir, Israel's first and only female prime minister, has always provoked strong and gendered reactions. David Ben-Gurion famously said that Meir was "the only man in the cabinet," and her good friend Richard Nixon said, "she acted like a man and wanted to be treated like a man." Although she was a trailblazer, second-wave feminists in the 1960s disliked her, and she returned their ire, describing them as "crazy women who burn their bras and...hate men." Meir resented attempts to turn her into a feminist icon and, despite the fact that her political life had begun in Zionist women's groups, forcefully stated that she had never belonged to any women's organizations.

- Marilyn Cooper, journalist at Moment Magazine

In 1969, Meir became the world's third female prime minister. The first two—India's Indira Gandhi and Ceylon's Sirimavo Bandaranaike—ascended to power following the deaths of their father and husband, respectively. Meir paved her own way. She was extremely popular; she had a nearly 90 percent approval rating in Israel the day she took office. Then came the 1973 Yom Kippur War. Israel was taken by surprise when a coalition of Arab states led by Egypt and Syria attacked. Although Israel ultimately prevailed, most Israelis blamed Meir and her government for being caught unprepared and for the deaths of more than 2,500 Israeli soldiers. Within months, she was forced out of office, her legacy in Israel permanently tarnished. Outside Israel, however, Meir remained revered: American libraries and schools are named for her; she is the subject of popular children's stories, plays and books.

- Marilyn Cooper, journalist at Moment Magazine<sup>18</sup>

Golda has not received enough credit for her nerve and determination during and immediately after the 1973 War. Defense Minister Moshe Dayan fell apart during the war. Golda really held the country together. She made important military decisions. But even so, she was ultimately held responsible for the war happening and was not forgiven. I believe there is a misogynistic and sexist thread to this. As a woman, she was more vulnerable and attacked more.

Additionally, because she was female, she had not been a general. When men wrote about her after her death, they turned her positive attributes around: Her strength became known as arrogance, and her self-confidence was rewritten as self-righteousness.

- Francine Klagsbrun, author of *Lioness: Golda Meir and the Nation of Israel*

Golda combined a grandmotherly style with tough-as-steel determination. She could get her way with world leaders, for example, with humor and warmth that caught them off guard, but also with unbudging insistence when it came to Israel's security. She was often accused of being stubborn and intransigent in security matters. In fact, she was able to compromise when she felt it necessary but held out as long as she could for positions she believed in.

- Francine Klagsbrun, author of *Lioness: Golda Meir and the Nation of Israel*

She never denied her femininity. She didn't hide her tears when they welled up—and at times she used tears to get what she wanted. She took almost every military loss personally, as though the casualty was her own family member, and made a point of visiting wounded soldiers in the hospital and the families of the fallen at home. She also had a knack for making small talk with ordinary people, which won her many fans during her years of highest popularity. And she had the ability to remain calm and focused during national crises, such as the Yom Kippur War, which inspired confidence in the nation as a whole.

Previous leaders were men, and their styles differed from her warm, homey one. Prime Minister Ben-Gurion did not connect with people as she did; he was seen as the father of the country, sterner and more distant, as a father in those days might have been. Prime Minister Levi Eshkol had a wonderful sense of humor, but he seemed weaker than Golda, lacking her strength and powerful will. Prime Minister Moshe Sharett was colder and more intellectual than she. Nor did any of the men have the natural charisma she had.

- Francine Klagsbrun, author of *Lioness: Golda Meir and the Nation of Israel*

She got along well with many of [her male peers]. For instance, she and Ben-Gurion worked well together until they had a falling out. But even he would say, "She's a great woman, but she's a woman." Young men who worked for her said they found it challenging, because she could be very sarcastic and was known to hold a grudge forever. Many other male employees said that she could be cruel and that it was difficult to work for her. I don't know if they would have said the same things about a man with the exact same qualities. Israel was a very male-oriented society; these men were not used to having a powerful female boss. Her reception in Europe was also uneven. In 1956, before the Suez War began, Golda went to France with a group of male Israeli leaders. The French thought she looked like an old ugly secretary and made fun of her appearance in the press. The Israeli men with her made no effort to come to her defense. There were a lot of these kinds of occurrences in her life. At the same time, there certainly were men who respected her.

- Francine Klagsbrun, author of *Lioness: Golda Meir and the Nation of Israel*

[Golda Meir] made a big point of not seeing herself as a feminist and of not identifying with the feminist movement because that was not to her benefit. It was not going to help her become the head of a male-oriented and misogynistic society. Also, she was a socialist. She believed that in a socialist society, you would not need a women's movement because everyone would be taken care of and everyone would be equal. She spoke of herself as a leader, not a women's leader. When she became prime minister, reporters would ask her how it felt to be the only woman prime minister in the entire world. She would say, "I don't know. I never was a man. This is who I am. Don't separate me as a woman. I am a person. I am a leader and that is how I should be seen."

- Francine Klagsbrun, author of *Lioness: Golda Meir and the Nation of Israel*



## LESSON 4: YITZHAK RABIN

### ESSENTIAL QUESTIONS

- What were Yitzhak Rabin's primary values as a leader of the State of Israel, and how did he guide his decision-making according to them?
- In what ways was Rabin both tremendously successful and unsuccessful as a leader of the Jewish people and the Jewish state?

### OBJECTIVES

- Students should be able to argue for or against Yitzhak Rabin brokering peace according to his ideas and values.
- Students should be able to explain Yitzhak Rabin's values and ideas about trading land for peace.
- Students should be able to identify characteristics of Yitzhak Rabin's leadership.

### MATERIALS

- Four Quotes (Appendix 3.4.1)
- Background - Yitzhak Rabin Handout (Appendix 3.4.2)
- Debate Structure Handout (Appendix 3.4.3)
- Pens/pencils
- Highlighters
- Notepads

### LEARNING ACTIVITIES

#### Set Induction - Sacrifice Four Corners

Post each of the four quotes (Appendix 3.4.1) around the room in different corners/areas before students arrive. Invite students to move around the room and read four quotes about sacrifice. Ask students to stand next to the quote they believe most strongly describes the essence of sacrifice, and then to share a few words about why they chose their quotes while standing or sitting next to the quotes. Introduce students to the idea that one of Israel's prime ministers, Yitzhak Rabin, made great sacrifices for his people and his country.

#### To Negotiate or Not to Negotiate: Debate

Read through the background document with students (Appendix 3.4.2), distributing a copy to each student, and explain the content and context of the information. Allow students to ask questions and help to define unknown terms for them.

Divide students into two teams of advisors to Yitzhak Rabin: those for or against coming to the table with the PLO to broker peace to end the first intifada.

Each team is responsible for preparing to debate, making a case to Rabin as the judge (the educator) over whether or not he should work to broker peace with the Palestinians. Distribute

a copy of the debate structure (Appendix 3.4.3) and notepads to each team so that they may assign roles within their teams for the debate and take notes.

Administer the debate, and provide the final judgment as Rabin to broker peace with the PLO, using the following quotes<sup>19</sup> and any additional explanation:

“Peace entails difficulties, even pain. For Israel there is no path without pain. But the path to peace is preferable to the path of war. I say this to you as one who was a military man and minister of defense, and saw the pain of the families of IDF soldiers. For their sake, for the sake of our children and our grandchildren, I want this government to extract every particle, to exhaust every possibility, to promote and reach an inclusive peace.” (1995)

“We will have to choose, on the one hand, between the road of zealousness, the tendency toward dreams of grandeur, the corruption of Jewish values as a result of ruling over another people, the blind faith, the hubris of ‘I am, and there was no one else beside me’; and on the other hand, the road of maintaining a Jewish, democratic, liberal way of life, with consideration for the beliefs of others, even among ourselves, as well as side by side with us, with everyone living their lives according to their own faith... The battle over the nature of the Jewish state in the twenty-first century has begun.” (1994)

### **Debate Debrief**

Invite students to share their reactions to the decision and identify Yitzhak Rabin’s characteristics of great leadership. Explain Rabin’s assassination to students, recognizing that his willingness to take a risk in brokering peace because of his devotion to his people and his country cost him his life. As discussed in Unit 2, Rabbi Lord Jonathan Sacks suggested that perhaps Rabin moved too fast and lost his people along the way. He said that “This means: leaders must lead from the front, but they must not be so far out in front that when they turn around they find that no one is following. Pace is of the essence. Sometimes a leader can go too fast. That is when tragedies occur.”

## **APPENDIX 3.4.1**

### **SACRIFICE FOUR CORNERS**

“In this world it is not what we take up, but what we give up, that makes us rich.”

- Henry Ward Beecher

“They never fail who die in a great cause.”

- Lord Byron

“If you’re outraged at conditions, then you can’t possibly be free or happy until you devote all your time to changing them and do nothing but that. But you can’t change anything if you want to hold onto a good job, a good way of life and avoid sacrifice.”

- Cesar Chavez

“No sacrifice short of individual liberty, individual self-respect and individual enterprise is too great a price to pay for permanent peace.”

- Clark H. Minor

## **APPENDIX 3.4.2**

### **BACKGROUND – YITZHAK RABIN<sup>20</sup>**

- “Our future power will determine the chances for peace in our region. Weakness is not a recipe for negotiations. If our neighbors come to realize that Israel is not weak, they will eventually see the rationale for mutual compromises, reconciliation, and peace... No Arab ruler seriously will consider the peace process as long as he can toy with the idea of achieving more by way of violence.”
- Yitzhak Rabin, as a strong fighter and commander of Israeli military forces, witnessed many losses and casualties as a result of Israel’s wars. He was troubled by the price his troops paid in the War of Independence and the events preceding it with great losses of soldiers as young as fifteen and sixteen years old. Rabin lost nearly 50 percent of his troops in the Harel Brigade during the war of 1948 in the fight for Jerusalem.
- Rabin dedicated many years to building up the Israel Defense Forces (IDF), training, commanding, and developing the doctrine. Eventually, Rabin became the chief of staff of the IDF with the rank of lieutenant general. He was the architect of the IDF’s plans and preparations for the 1967 war and its sweeping victory.
- Rabin viewed the territories which Israel acquired in the war of 1967 as something to be traded for peace in return. Neither the military instrument nor the lands seized in the Six-Day War were, in his eyes, ends in themselves.
- Rabin believed that the military could safeguard Israel and give the Arabs a reason to make peace, but peace could not be imposed and the acquisition of territories would not produce it.
- Rabin believed that Israel had to be strong enough psychologically, diplomatically, and strategically in order to negotiate peace agreements. Yitzhak Rabin was a realist who believed that timing had to be right in order to advance Israel’s agenda or negotiations for peace.
- Rabin viewed the extremist settler movement in the West Bank as an existential threat to Israel that would damage Israel’s interests, and was willing to put his political future on the line over the issue.
- In the 1970s, Rabin believed in a two-state solution between Israel and a Jordanian-Palestinian state. Rabin never believed in absorbing Palestinians into sovereign Israel, for it would change Israel’s Jewish character and make it a binational Arab and Jewish state or an apartheid one. He also refused to negotiate with the PLO, the Palestine Liberation Organization, for their active commitment to terrorism in order to ruin the State of Israel. Therefore, he would only negotiate with the Arab Nations on behalf of the Palestinians, rather than the Palestinians directly, until the 1990s.

- On negotiating directly with Palestinians in 1981: “There's no point. When I speak to one of [the Palestinians], he tells me he has to consult with the King [of Jordan]. When I speak to another, he says he has to consult with the president [of Egypt]. When I speak to a third, he has to consult with the other president [of Syria]. The fourth says that he has to consult with the chairman [of the PLO]. So what's the point of speaking with proxies? It is better to speak with those who have the power to decide.”
- In 1983, during the Lebanon War, Rabin said, “We must view the territories that we conquered as bargaining chips for negotiations with our neighbors for the attainment of peace... That is what I thought then in 1967 and what I think today.”
- On the use of force to achieve “bringing the war to an end, imposing peace, or establishing a new political reality more convenient to Israel,” Rabin said, “There is a fundamental error in the approach that uses military might to achieve the total imposition of our political will over an Arab state or group of Arab states.” (1988)
- After the first intifada (uprising), from 1987-1993, Rabin no longer viewed the Palestinians as weak who would let others speak for them or represent them. Rabin recognized that it was not possible to suppress the intifada by force, and that Israel would not be able to continue to rule two and a half million Palestinians against their will.
- During the intifada, Rabin witnessed the toll of it on the IDF: the intifada was damaging the morale of Israel soldiers fighting back against Palestinian teenagers, and the IDF was using excessive force in response to stone-throwing and Molotov cocktails.
- Rabin was determined to test what was possible on peace upon becoming Prime Minister for the second time in 1992. He knew that Israel was strong and that if he had to make big decisions, as having been Minister of Defense and heavily involved in the IDF, the soldiers would be loyal to him.
- However, the settler movement would not peacefully agree to withdrawing from land or giving up land in negotiations with the Palestinians. In fact, Rabin knew that creating such a deal could lead to a civil war within Israel.
- In the early 1990s, Israel was strong, and its enemies were weaker and being threatened by the same fundamentalist Islamists that threatened Israel (primarily in Iran).
- Rabin felt a responsibility for casualties in Israel’s wars, and sought to end the losses suffered in wars.
- Rabin knew that in negotiating for peace, there might be great demonstrations against him, and violence against him and the government might even be considered justified by religious extremists. The pursuit for peace and negotiations over land would not be supported by all or even most Israelis.

### **APPENDIX 3.4.3 DEBATE STRUCTURE**

Teams:

1. Advisors FOR brokering peace
2. Advisors AGAINST brokering peace

Debate:

1. Opening Statement (FOR) - 2 minutes
2. Opening Statement (AGAINST) - 2 minutes
3. Supporting Arguments (FOR) - 4 minutes
4. Supporting Arguments (AGAINST) - 4 minutes
5. Counter Arguments (FOR) - 2 minutes
6. Counter Arguments (AGAINST) - 2 minutes
7. Closing Arguments (FOR) - 1 minute
8. Closing Arguments (AGAINST) - 1 minute

## LESSON 5: ARIEL SHARON

### ESSENTIAL QUESTIONS

- How was Ariel Sharon both a great and tremendously flawed leader of the state of Israel?
- How should Ariel Sharon's legacy be remembered by the Jewish people and the state of Israel?

### OBJECTIVES

- Students should be able to identify both positive and negative leadership attributes of Ariel Sharon.
- Students should be able to determine whether or not Ariel Sharon possessed enough characteristics of great Jewish leadership in order to be considered a great Jewish leader.

### MATERIALS

- Notecards
- Pens/pencils
- Highlighters
- Appendix 3.5.1 Handout
- Appendix 3.5.2 Handout

### LEARNING ACTIVITIES

#### Set Induction

Distribute a notecard to each student and ask them to jot down a story about an embarrassing moment, a moment of regret, or a mistake they wish they could fix. Tell students that nobody will see their notecard besides themselves. When students have finished writing, invite students to tear their notecard into a shred, and pass around a recycling bin to collect the shreds.

Remind students that in Judaism, we have a ritual called *tashlich*, when on Rosh Hashanah we literally and metaphorically cast away our sins. Though we must also engage in *teshuvah* and make amends for our mistakes, we try to leave them in the past and use their memories to become better people. Sometimes, we make mistakes and do not even know that we have hurt another person or did something wrong. Unlike us, politicians and leaders in the public eye make mistakes or do things they regret, but their mistakes may not be left in the year that has passed or be able to be torn up and thrown away. Public leaders may always be held accountable for their mistakes, and may be left with a legacy of controversy and even hatred for their mistakes. Ariel Sharon, Israel's prime minister from 2001-2006, was a controversial leader who made mistakes or committed acts that tremendously affected other people. His legacy is one which remembers both his great successes and his significant failures.

#### Scenario: Making a Case for Ariel Sharon

Tell students that they are being asked to review a case for admission to the new exhibit called “Israel’s Greatest Leaders” at the Museum of the Jewish People on the Tel Aviv University Campus. The museum is requesting feedback from Jews of the United States, and the students’ recommendation will be submitted for review.

In order to make their recommendations, ask students to silently read an article<sup>21</sup> about Ariel Sharon’s leadership (Appendix 3.5.1), highlighting positive leadership attributes/moments in one color and negative leadership attributes/moments in another.

Divide students into groups to share the pieces of text they highlighted. The students should fill out the Leadership Chart (Appendix 3.5.2) by writing in the criteria for assessing great Jewish leadership from Unit 1 under “Leadership Qualities” and then collectively decide if Ariel Sharon did or did not possess those leadership traits by checking “yes” or “no.” Students should then tally the number of yeses and noes recorded, and decide whether or not their group will recommend Ariel Sharon to be admitted to the new exhibit.

Bring groups back together to share their recommendations and explain why they will or not recommend Ariel Sharon for admittance to the new exhibit.



## APPENDIX 3.5.1

### ARIEL SHARON'S LEADERSHIP

What Israel still needs to learn from Ariel Sharon

He was a hawk who put the needs of the state above his own politics, even when that led him to withdraw from Gaza

By [DENNIS ROSS](#) and [DAVID MAKOVSKY](#)

5 September 2019

JTA — With Israelis heading to the polls on September 17, it is worth reflecting on the last Likud leader, Ariel Sharon, and the decisions he made on the Palestinian issue. Sharon, the 11th prime minister of Israel, was a large man who did not think small.

As Nir Hefez and Gadi Bloom noted in “Ariel Sharon: A Life,” Sharon in the early 1950s commanded Israel Defense Forces Unit 101, which sought to deter terror in Israel by carrying out controversial attacks into Arab states. Shimon Kananer, who served in the 101, said, “When I first came to the unit and met Arik, I couldn’t sense anything special about him. But after a week in his presence, it was clear to me and to anyone in the 101st that he would change the course of history.”

Sharon saw himself as a man of destiny. During the War of Independence, somehow he was saved during the battle for Latrun when he easily could have died. Sharon would say later that he was marked by Latrun and saved for a larger purpose.

He was a brilliant warrior who played a leading role in the Six Day War and was more responsible than anyone else for changing the course of the 1973 war. Sharon would help to forge the Likud party when he chose to enter politics, but would be forced out of the Defense Ministry in 1983 when the Lebanese Christian militia carried out the killings of women and children in the Palestinian refugee camps of Shaba and Shatilla. The IDF let the militia into the camps, and the Kahan Commission held Sharon responsible for this act of omission. He would say later that only in Israel could the Jewish defense minister be forced from office because of what Christians did to Muslims.

True, he was forced out as defense minister, but he would remain a minister in the governments through the 1980s and early '90s. After the failure of the Camp David summit and the beginning of the Second Intifada, Sharon was elected prime minister in February 2001. He declared, as prime minister, that he would end the intifada and produce peace. He sent the IDF into the West Bank cities to destroy the terrorist infrastructure, but he also made the decision to withdraw unilaterally from the Gaza Strip in 2005.

Sharon's decisions were driven in part by some of the same factors that will confront Israel's next government, so it is important to understand who he was and what drove him. Sharon was a man of contrasts. Throughout his career, his superiors could not count on his loyalty, but he was unfailingly loyal to those who served under him — and they revered him. As Sharon wrote in his 1990 autobiography, he did not “trust” Arabs, yet he always employed Arab workers on his ranch, with whom he typically shared meals in his home.

He was merciless in criticizing Israeli leaders for not being tough enough on Palestinian terror, yet in response to the suicide bombing of the Dolphinarium nightclub in Tel Aviv, an attack that killed many teenagers, then-prime minister Sharon declared that “restraint is also strength,” as David Landau wrote in “Arik: The Life of Ariel Sharon.”

At the [Wye River negotiations](#) in 1998, he would not shake Yasser Arafat's hand. Yet shortly after becoming prime minister, Sharon sent his son discreetly to meet the Palestinian leader and instructed him to be respectful and treat him with dignity.

As we note in our book, Sharon was the driving force behind building settlements in the territories seized in the 1967 war, and declared that giving up any territory taken from the Arabs would signal Israeli weakness. Yet later he was the Israeli leader who actually dismantled settlements in the Sinai and Gaza, and the first Israeli leader to publicly embrace Palestinian statehood there and in the West Bank.

Sharon, too, would ensure a Jewish state, even if it meant breaking with Likud, the party he had founded. He did what had to be done, no matter the political cost. All the factors that led to his belief that he must act to preserve what was important to Israel also reinforced his view that he was the only one who could do it.

Making a decision and acting on it reflected what he believed was required of leaders: leaders assume responsibility. Leaders have to be prepared to go it alone.

In many ways, Sharon saw leadership as his calling. He spent a career striving to get to the point where he would make the fateful choices for Israel. He played rough; he bulldozed opposition and former supporters. But he never failed the test of being up to the challenge and getting the job done. Others might not have it in them to make big decisions, but for him, that simply meant they were not cut out to be leaders.

Several factors led Sharon to make the decision to withdraw from Gaza. First, he was a firm believer that Israel must always take the initiative and not be acted upon or forced to react. For him, it was essential to prevent Israel from ever being cornered.

Dov Weisglass, a special adviser to Sharon, recalled that Sharon became convinced, based on conversations with then secretary of state Condoleezza Rice, that the international community, including the United States, would not accept a deteriorating stalemate, and that if Israel did not act, it would have an initiative imposed on it.

Second, the impact of Israeli soldiers having to conduct police actions against the Palestinians weighed heavily on him, especially when reservists from elite commando units and the Air Force voiced their unwillingness to conduct operations in the West Bank and Gaza.

Third, demographic trends made him worry that if Israel did not withdraw, it would risk losing its Jewish majority or its democratic character. But Sharon was intent on ensuring a Jewish state, even if it meant breaking with his Likud.

Sharon was not an ideologue but a pragmatist. As circumstances changed, he adjusted. Settlements, in his eyes, were driven by security and topographical needs, so long as Israel faced conventional military threats from its neighbors. Once those threats became supplanted by asymmetrical threats from terrorist groups, Israel's political needs internationally became more important. He dealt with what he believed was necessary for the state, and nothing would stop him from achieving it.

Today, Israel faces a looming, fateful choice. A little over [three-quarters](#) of all Israeli settlers live in about five percent of the West Bank that is closest to the June 4, 1967 lines. If Israel keeps building outside of the settlement blocs, Israel is on a path where it may soon lose the ability to separate from Palestinians. To face this challenge, Israel needs a leader who will rise to the occasion — and who recognizes the stakes, not just the cost of action, but also of inaction. Because the Palestinians are divided now between Fatah and the Palestinian Authority in the West Bank and Hamas in Gaza, two states are impossible at this stage, and the issue of building outside of the settlement blocs is not an issue in the Israeli election. But whoever wins that election and forms a government will face the reality that separation may soon be lost as an option, unless a decision — a courageous political decision given the weight of the settler movement in Israel — is taken.

—

*Ross and Makovsky are the co-authors of [Be Strong and of Good Courage](#) (PublicAffairs/Hachette).*

**APPENDIX 3.5.2**  
**ARIEL SHARON LEADERSHIP CHART**

Leadership Quality	Yes	No

## **UNIT 4: MODERN JEWISH LEADERSHIP**

In the fourth unit of the curriculum guide, students will apply the knowledge and skills learned in the first three units to assess the leadership of current Jewish leaders in North America, Israel, and across the globe. In order to understand modern Jewish leadership, students will first explore the issues facing the Jewish people that Jewish leaders are seeking to address in their work. Upon understanding these challenges, students will research these Jewish leaders and analyze their vision and values for the Jewish community. In their research, students will also identify Jewish values that the leaders may hold that inspire their leadership. The unit continues with an exploration of additional influential Jewish leaders serving not only the Jewish community but other industries and peoples. Finally, students will address how Jewish celebrities and influencers utilize their platforms to impact the Jewish people, and engage in discussion around whether or not these celebrities should be considered leaders of the Jewish people.

### **UNIT ENDURING UNDERSTANDINGS**

- Influential Jewish leaders strategically address issues facing the Jewish people and use Jewish values to inform their vision and decisions.
- Jewish leadership may be demonstrated by those serving the Jewish people and by Jewish people serving in fields outside of the Jewish community.
- Jewish leaders utilize their power and platforms to advance the causes of the Jewish people.

### **UNIT ESSENTIAL QUESTIONS**

- How are American Jewish leaders thinking about the issues facing American Jews today and advocating for their proposed solutions/ways of thinking?
- How might Jewish leaders consider Jewish values in their visions and actions?
- How do global Jewish leaders utilize their power to lead in their respective industries?
- How do Jewish leaders serving in fields outside of the Jewish community represent their Jewish identity and the Jewish people?
- How might Jewish influencers/celebrities demonstrate leadership? Should they be considered Jewish leaders?
- How do celebrities and influencers utilize their platform to serve the Jewish people?

### **UNIT OBJECTIVES**

- Students should be able to describe 1-2 issues facing the American Jewish community today and ways in which prominent Jewish leaders are addressing these challenges.
- Students should be able to articulate the major ways in which modern Jewish leaders are influential, demonstrate great leadership, and represent their Jewish identities and the Jewish people.
- Students should be able to articulate ways in which celebrities do or do not demonstrate great Jewish leadership and whether or not they should be considered Jewish leaders.

**UNIT OUTLINE**

LESSON 1: Challenges Facing the Jewish People

LESSON 2: Leaders Addressing Jewish Issues

LESSON 3: Jewish Values in Leadership

LESSON 4: Most Influential Jewish Leaders

LESSON 5: Jewish Influencers & Celebrities

# LESSON 1: CHALLENGES FACING THE JEWISH PEOPLE

## ESSENTIAL QUESTIONS

- What are some of the major challenges facing American Jewish leaders today and how are the issues being addressed?

## OBJECTIVES

- Students should be able to describe 1-2 issues facing the American Jewish community today.
- Students should be able to identify at least one American Jewish challenge of interest for further exploration.

## MATERIALS

- Appendix 4.1.1 – Auction “Items”
- Appendix 4.1.2 – Auction “Money”
- Appendix 4.1.3 Handout – “Issues for Jews in America”
- Appendix 4.1.4 Handout – Hevruta Study Guide
- Appendix 4.1.5 Handout – “Issues for Jews in America” Topics
- Highlighters
- Pens/pencils

## LEARNING ACTIVITIES

### Set Induction – Jewish Identity Auction<sup>22</sup>

Arrange the room in a large circle with plenty of space to move around and scatter the auction item words of Jewish identity components/values (Appendix 4.1.1) around the room. Ask students to look at the auction items on the floor and start to think about what they see as MOST important for defining their Jewish identity. Give each student an equal amount of “money” (Appendix 4.1.2). Tell the students that they now need to buy the values and customs that compose their Jewish identity. Carry out an auction for each of the words.

Facilitate a discussion asking students to explain why they chose to buy the words they did and not others. Explain that throughout the unit on modern Jewish leadership, students will explore issues of Jewish identity and life with which Jewish leaders are grappling with the intention that some will resonate for the final unit on personal leadership.

### Exploration of “Issues for Jews in America”

Divide students into hevruta partners to study 1-2 of the “Issues for Jews in America”<sup>23</sup> (Appendix 4.1.3) from the Pluralism Project at Harvard University (depending upon the number of students in the class). Provide each student with a copy of the issue(s) being examined and the hevruta study guide (Appendix 4.1.4). Students should jot down notes on the hevruta study guide in preparation for sharing their findings with the cohort.

**A NOTE TO THE EDUCATOR:** The challenges and stances presented in “Feminism and Judaism,” “Spirituality: The Jewish Renewal Movement,” and “Politics: The Liberal

Tradition” are subtler, and as such the hevruta groups examining these issues will likely need guidance on the issues that exist within the topic. A few guiding questions for students may include:

1. **Feminism and Judaism:** How are more traditional Jewish circles in America resisting or adapting to feminist developments in Judaism? How are leaders within Orthodox and traditional communities responding to these developments?
2. **Spirituality: The Jewish Renewal Movement:** Do non-congregational, non-denominational, and non-institutional renewal movements threaten existing Jewish institutions? What are the roles of clergy, donors, and other stakeholders in new movements?
3. **Politics: The Liberal Tradition:** Given that liberalism is the predominant political leaning of American Jews, what is the role of conservative politics in American Judaism? How are American Jewish leaders managing the diversity that does exist within the political viewpoints of the American Jewish community?

### **Closure - Presentation of “Issues for Jews in America”**

When all hevrutot have completed their study guide(s), the pairs will take turns explaining the issue(s) they explored to the rest of the cohort using their answers from the hevruta study guide. As students share, the other members of the class should highlight issues of personal interest and write down questions they have about the topic on the “Issues for Jews in America” Topics handout (Appendix 4.1.5). Tell students that they will continue to explore these issues in the next lesson according to their highlighted preferences, and collect the handouts at the end of the session for use in the next lesson.



# **Tzedakah - Charity**

# **Tradition**

# **Remembering the Holocaust**

# **History**

# **Shabbat Traditions**

# **Jewish Food**

**High Holidays**

**Temple/Synagogue**

**Tefilah - Prayer**

**Torah & Jewish Text**

# **Family**

# **Jewish Education**

# **Tikkun Olam - Repairing the World**

**Peace**

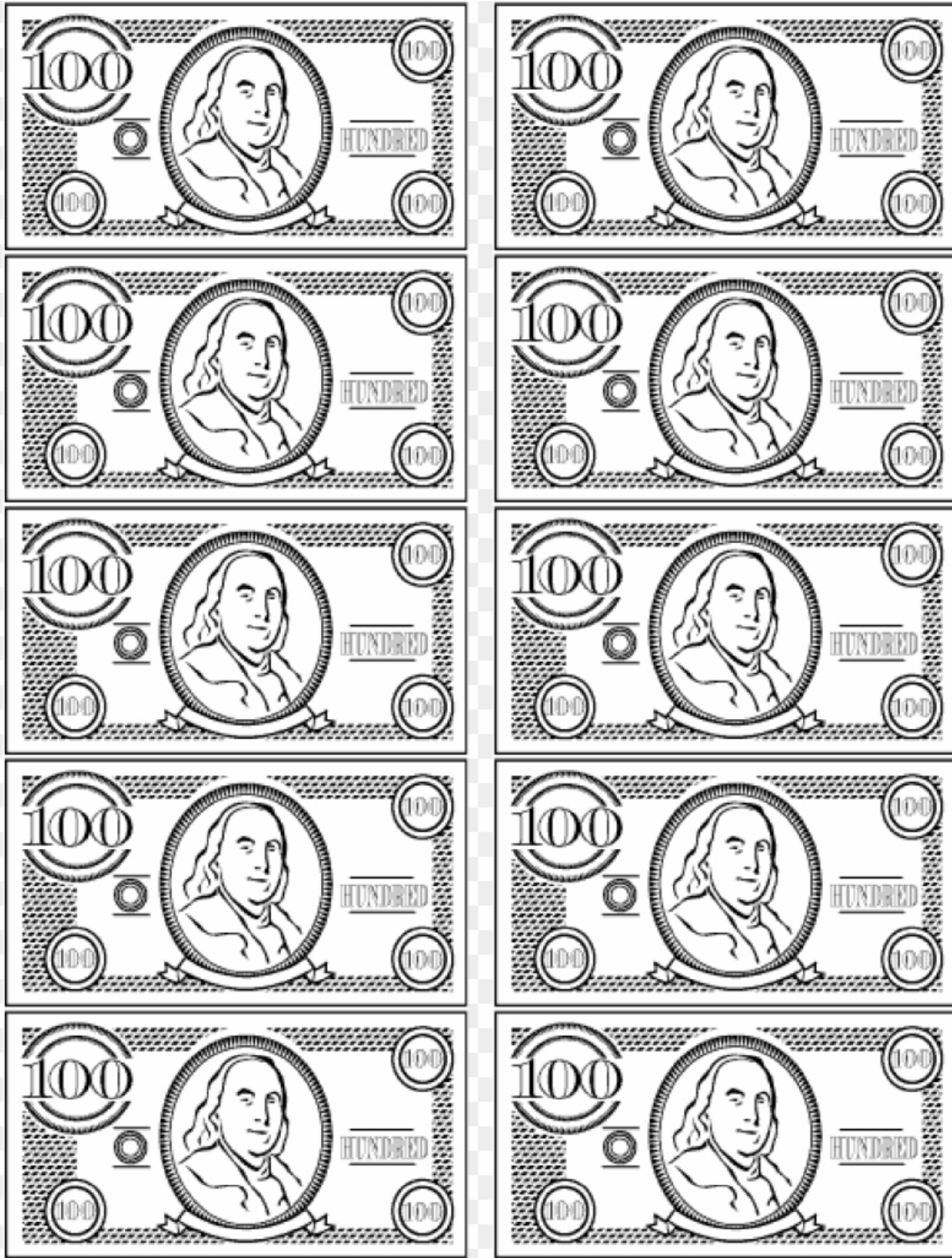
**Community**

**Hebrew**

**Israel**

**Star of David**

**APPENDIX 4.1.2  
AUCTION “MONEY”**



## **APPENDIX 4.1.3**

### **“ISSUES FOR JEWS IN AMERICA”**

#### **Facing Antisemitism**

*Summary: Jews disagree on the extent to which antisemitism has existed and currently persists in the United States. Nevertheless, nearly all Jews hold the Holocaust as a definitive event in Jewish history, requiring memorialization and remembrance.*

The role of antisemitism in shaping Jewish identity in the United States is much discussed and continues to be a matter of some contention among American Jews. Some Jews would say that antisemitism in the classic sense—unconcealed antipathy and hostility toward Jews and Judaism—has had little impact in America. They would emphasize that there has been nothing on the scale of the antisemitism Jews experienced in Europe, such as what culminated in the Nazis’ organized effort to eliminate Jews from German society. Instead, they would point out, American Jews have been subject to more subtle forms of discrimination and animosity, from the social opprobrium of the WASP elite to vocal resentment from some African Americans. Of course, they would say, old forms of Christian antisemitism have appeared on occasion but have been more than offset by American Christian philosemitism, by the essential tolerance of American civil religion, and by the rise of Christian-Jewish dialogue. While they would agree that antisemitism is present in American society, they would say that it poses no threat in the foreseeable future.

Other Jews would strongly object to any such complacent tone. Antisemitism, they would insist, is a real and constant danger in the modern world, as history has demonstrated all too painfully. American history has had its own share, as evidenced by the anti-Jewish rhetoric and discrimination that flared up throughout the periods of high Jewish immigration, culminating in the 1920s, when the door to further immigration was essentially closed. Even the plight of the Jews fleeing Nazi Germany in 1939 aboard the ship *M. S. St. Louis* was not enough to re-open that door. Jews watchful of antisemitism would also point to the strange history of the antisemitic forgery called *The Protocols of the Elders of Zion*, describing an alleged plot by Jews to take over the world. The book, concocted in Russia to serve the antisemitic purposes of the czar, was published and widely distributed in the columns of Henry Ford’s newspaper, *The Dearborn Independent*, in the 1920s, and its conspiracy theories continue to surface today in the rhetoric of



groups as disparate as the Nation of Islam, militia movements, and Christian Identity movements.

No matter whose view is more accurate, the undeniable reality is that most American Jews believe that antisemitism is a threat. Even those who have never personally experienced antisemitism tend to adhere to the idea that it is merely lying dormant, waiting for a breakdown of society so it can reemerge. Thus defense organizations committed to fighting antisemitism, such as the Simon Wiesenthal Center in Los Angeles, are regularly listed as the highest grossing Jewish fundraising efforts. Many Jews respond swiftly and emphatically to any overt antisemitic rhetoric, such as that of Louis Farrakhan and other ministers of the Nation of Islam.

The perception of antisemitism is most apparent in the commitment of the American Jewish population to Holocaust memorialization. Unquestionably, the Holocaust was a decisive event in Jewish history, in Christian history, and in human history more broadly, with profound moral implications that should be studied and remembered by all. American Jews have made a tremendous effort to make certain that the murder of six million Jews in this century in the heart of modern Western society is not forgotten. During past decades, Holocaust memorials and museums have sprung up around the country, including the federally sponsored Holocaust Museum on the mall in Washington, D.C.. Plays, books, television series, and art on the theme of the Holocaust continue to proliferate, and one of Hollywood's leading producers, Steven Spielberg, won an Academy Award for his feature film *Schindler's List*. In the religious life of the Jewish community, an annual day of memory, Yom ha-Shoah, has become an important part of the yearly calendar, institutionalizing the remembrance of the Holocaust in the synagogue, the liturgies, and the prayer book.

Even and perhaps especially for secular Jews, the Holocaust has become an important focus for Jewish identity and a central part of American Judaism. For some it serves even more powerfully than the state of Israel as a primary symbol of Jewish peoplehood. The Jews of pre-War Europe were, after all, the grandparents of many American Jews today, and there are many Holocaust survivors in the American Jewish community. On an existential level, many Jews experience their Jewishness as a reflexive response to antisemitism, their adherence to Judaism is at times explicitly predicated upon it: if Jews do not hold fast to their tradition, Hitler will have won what some would call a "posthumous victory."

Other Jews insist that such an intense focus on the Holocaust can too often become inward, self-interested, and backward-facing. Passing on the fear, the suffering, and the need for vigilance is simply not enough to engage and nourish the next generation; instead, passing on the joy of observance, the sustenance of community life, and vision of the faith is more important. They would argue that remembrance of the Holocaust and vigilance against antisemitism must be balanced with the forward- and outward-looking religious vision and spiritual energy necessary to claim the loyalty of the next generation.

The Holocaust, many argue, should make Jews vigilant guardians of human rights, raising their voices against other instances of brutal inhumanity. The educational project “Facing History and Ourselves,” for instance, is dedicated to education about the Holocaust as part of a wider renewal of moral and ethical education.

## Who is a Jew?

*Summary: The question “Who is a Jew?” is complicated in the United States. Traditionally, Jewish identity was determined by matrilineal religious commitments. However, the major Jewish denominations vary in whom they consider Jewish. Even further, new Jewish movements like Jewish Renewal and Jews for Jesus have expanded and complicated the definition of Judaism itself.*

The openness of American society and the process of assimilation have served to diversify the Jewish community, even to the point of clouding the definition of who is a Jew. For this reason, it is difficult to count the number of Jews in America, as it is increasingly difficult to determine who should be counted. In the process of assimilation, some make a complete break from the Jewish community and no longer call themselves Jews. At most they may consider themselves “of Jewish descent.” Should these individuals be counted as Jews despite their own preference?

Intermarriage, the symptom of assimilation, further complicates matters. The phenomenon has created a new category for pollsters: people who live in households in which one of the marriage partners is Jewish. This is a meaningful category insofar as many non-Jewish spouses of Jews participate in some form of Jewish living, though they do not convert to Judaism. Those who do convert constitute yet another category: many would call themselves “Jews by choice.” But their children create perhaps the most perplexing issue.

According to traditional Jewish law, a Jew is one born of a Jewish mother. Thus, the child of a Jewish mother and a non-Jewish father is automatically considered a Jew. But the child of a Jewish father and a non-Jewish mother is not. In 1983, in response to the rising number of such “half-Jewish non-Jews,” the Reform movement of American Judaism decided to change Jewish law to include both the children of a Jewish mother and a Jewish father in determining who is a Jew. The other branches of American Judaism have not followed suit, however, and the issue has only become further entangled.

Orthodox Jews reject such a reinterpretation of Jewish law altogether. Following the Reform decision, one Orthodox rabbi raised the startling question, “Will there be one Jewish people by the year 2000?” Prior to the modern period, all Jews were united by Jewish religious law. While modernity brought greater diversity, until 1983 even the most liberal Jews still subscribed to traditional standards in matters

of marriage and personal identity. The break with these standards seemed to traditionalists to threaten the future unity of the Jewish people.

A more immediate problem is the growing animosity between Jews that has resulted from the widening spectrum of religious expression—again, the consequence of an open society. The issue of matrilineal versus patrilineal descent is only one of the dividing lines within American Judaism today. Other such contentious issues are the rabbinic ordination of women, the religious status of homosexuals, the form of synagogue worship, and the authority of Jewish law. On these and other issues Jews disagree. In terms of their level of practice and observance, Orthodox Jews are the most observant, with Conservative and Reconstructionist Jews in the middle, and Reform Jews the least traditionally observant. Yet each has a strong and articulate rationale for its own way of being Jewish. Pluralism within the Jewish community has become an important challenge for Jews in America.

In recent years, a number of newer movements have challenged the hegemony of the four streams or “denominations” of American Judaism. Most significant, perhaps, is the movement known as Jewish Renewal, bringing Jewish spirituality to life in the wider cultural milieu of what some call the “New Age.” Another more marginal group is the movement for Humanistic Judaism, combining the early Jewish universalist vision with principled atheism and secular Judaism. The most controversial new group consists of the Messianic Jews, also known as Jews for Jesus. Other Jews consider these people to be missionary Christians, and hence non-Jews by choice of religion. However the Jews for Jesus themselves insist that they are Jews by birth and by culture, and Christians by faith. Ironically, many secular, non-religious Jews choose to define themselves in a similar way—as Jews by birth and culture, but secular in their commitments.

The question of Jewish identity, therefore, continues to be extremely complex. The diversity of the Jewish community in America is seen by some Jews to be its strength, the price Jews pay for the benefits of religious freedom, social tolerance, and energetic new growth. Other Jews are disturbed by the new diversity of Judaism, and ask what it will mean for the sense of identity so long cherished by the Jewish people.

## The Challenge of Assimilation

*Summary: Due to the relative acceptance of Jews in modern American civil society, there exists a concern that assimilation will reduce the Jewish population over time. The high rate of intermarriage between Jews and non-Jews is considered both an indication and source of Jewish-American assimilation.*

In the United States, Jews have found a degree of social acceptance unparalleled in their long history. But the openness of American society has proven to be a double-edged sword. While American Jews experience unprecedented opportunity for advancement and inclusion, they also face the challenge of ever-diminishing numbers and the fear of extinction as an identifiable group.

This very real decline is largely due to assimilation, a process which accompanies social mobility in an open society. The term is often used by sociologists in reference to the process of leaving one's ethnic identity behind as one joins more fully in the majority culture. One becomes progressively less Jewish, either religiously or culturally, and ultimately leaves the fold altogether. While Jews have always lost members through attrition, assimilation has become a significant threat to the community in the modern period. For a people that had been historically defined as outsiders and as the pariahs of society, the opening of the *ghetto* gates released a flood of assimilatory energy. But throughout the 19th century, as Jews rushed to participate more fully in European society, they were often met by social resistance. Later, this resistance evolved into the anti-Jewish movement called antisemitism.

In the American environment, however, the desire of American Jews to participate in the worlds of commerce, politics, education, culture, and the arts has largely been welcomed. There have certainly been periods of antisemitism throughout American history, and an undercurrent of antisemitism still exists in some parts of the country today. But on the whole, Jews have been a visible and significant part of American life from the inauguration of George Washington to the present day. Their success, however, has wrought the challenge of assimilation, which joins antisemitism as one of the two major threats to Jewish existence.

In terms of raw numbers, the prognosis is alarming to many Jews. While the nation as a whole does not keep religious statistics as part of the U.S. census, the National Jewish Population Survey of 1990 made

a significant effort to track the trends of the nation's Jewish population. The Jewish population of America reached a high of approximately 6 million at mid-century and has been decreasing ever since. The Survey estimated some 5.5 million Jews living in America today—of whom more than one million only marginally identify themselves as Jews. Following the high-water mark of 1937, when Jews constituted 3.7% of the American population, the percentage has been in decline as well. Today the percentage of Jews relative to the population as a whole hovers at about 2%.

In earlier decades, the overall percentage was somewhat mitigated by the greater concentration of Jews in urban centers: in New York City the percentage of Jews was ten times greater than the national average. Today, however, Jews seem to be following the national trends—abandoning the cities for the suburbs and leaving the Northeast for warmer climates. As they continue to join the mainstream in physical, geographical terms, assimilation is understandably on the rise.

In addition to assimilation and geographic mobility, the causes of the demographic decline include low birthrates, the delay of parenthood, and usage of birth control—all characteristic of American Jewry. Yet the most popular explanation often given for Jewish assimilation remains the readily observable trend of intermarriage. A complex phenomenon, intermarriage between Jews and non-Jews is seen as both the result of assimilation and the cause of further assimilation.

During the past twenty years, the national intermarriage rate has reached 52%. That is, half of marrying American Jews marry someone outside the Jewish community. To some extent, this is vivid testimony to the social acceptance Jews have found in America. For many concerned Jews, however, it poses a serious challenge to Jewish continuity. Even if the Jewish spouse maintains his or her Jewish identity, what can be expected of the children? Some would argue that the trend may eventually serve to increase Jewish numbers, since many non-Jewish spouses become part of the Jewish cultural and religious community, and many of their children will become Jewish as well. Some sociologists have given their support to this theory. But regardless of any mitigating factors, it is undeniable that intermarriage is concomitant of assimilation; as assimilation increases, so does intermarriage.

Reflecting on the Jewish post-war baby boom generation, Barry A. Kosmin of the National Jewish Population Survey notes the links between assimilation and intermarriage: “Baby boomers settled down and married into a tolerant America with comparatively little antisemitism. They live in an America that

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has accepted Jews socially in college fraternities, on boards of symphonies, as members of Congress and, almost inevitably, as sons-or sisters-in-law.”

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## Politics: The Liberal Tradition

*Summary: American Jews have, for all of American history, tended to be politically liberal. Possible reasons for this trend are found in biblical sources, historical factors, and immigration trends. This liberalism has led to strong Jewish support for religious freedom, progressive economic policies, and social justice.*

It has often been noted that American Jews tend to be politically liberal; having achieved the educational and economic levels of the so-called American elite, they have voting patterns that continue to resemble those of groups struggling to get on their feet. And while the Reagan years saw some Jews shift to the right, by and large the observation still holds true. Contrary to all socio-economic indicators, Jews remain noticeably and disproportionately liberal. In 1989 *The Los Angeles Times* polled Jews on the aspect of Judaism that was most important to them. The common answer was “social justice.”

Judaism has a long tradition of religious concern for the dispossessed. From its own experience as a minority in the Diaspora, the Jewish community has often viewed political and social problems from the side of the marginalized. And traditionally, the Jewish people have had a communitarian orientation when solving societal problems. Today, the Jewish passion for social justice is often traced back to the religious tradition of *tikkun olam*, or repairing the world, a process in which men and women are God’s partners in this endeavor. And this very process of repair is the vehicle of God’s presence in the world.

Some would argue that historical factors have had a more important role than religious vision in shaping Jewish liberalism in the modern period since the European Enlightenment. First, the civil emancipation of European Jewry predisposed Jews to support the liberal democratic state. Throughout the 19th century, Jews gravitated to movements of the left-wing, and socialism became a new religion for some. Many of those who arrived in the United States during the mass immigration of 1881-1914 were so disposed and they formed a new Jewish socialist movement. But Jewish socialism did not last beyond the first generation, as immigrants’ children became more attuned to the rhythms of America. Nonetheless, many of the progenitors and greatest supporters of President Franklin Delano Roosevelt’s New Deal in the 1930s were second generation American Jews who maintained a deep ethical concern for the well-being of workers. The same can be said for the liberal policies of the Kennedy-Johnson



administrations, and for the progressive social movements of the 1960s. One explanation for American Jewish liberalism, therefore, is that it is an Americanized version of immigrant socialism.

The best explanation for American Jewish liberalism, however, is that it is consonant with the positive aspects of the Jewish experience in America. Having benefited from immigration policies opening to them, the elimination of most discriminatory barriers they had faced, many Jewish immigrants came to support such measures for others as a matter of course. In order to integrate into American society, Jews depended heavily on public education and social welfare and thus continued to prize the American educational system and to play major roles in social welfare professions. To preserve their distinctive culture, Jews cultivated a “hyphenated” American identity while developing an array of ethnic institutions. The ideological rationale for this strategy was “cultural pluralism,” articulated by Horace Kallen in 1915, which cherishes the freedom to be oneself as a foundational tenet of American democracy. Related to this is the importance to American Jews of religious freedom, as ensured by the strict separation between church and state—again a basic plank of liberalism.

The essence of American Jewish liberalism, then, is the congruence between American and Jewish values. Liberalism may well be construed as the common legacy of both Americanism and Judaism, and some would say the United States Constitution has been adopted by Jews as if it were a latter-day Torah, the Bill of Rights a new Ten Commandments. American Jews take great pride in the fact that the Liberty Bell in Philadelphia is inscribed with the biblical injunction to pursue justice, and the Statue of Liberty in New York harbor engraved with words by American Jewish poet Emma Lazarus: “Give me your tired, your poor, your huddled masses yearning to breathe free. . . .” The first Jewish representative on the Supreme Court, Justice Louis D. Brandeis, was a staunch advocate of progressivism and liberalism, and American Jews helped found both the American Civil Liberties Union (ACLU) and the National Association for the Advancement of Colored People (NAACP). During the 1960s, Jewish activists were instrumental in every social movement of the time: civil rights, anti-war, and women’s liberation. In the 1990s, some of the most liberal members of Congress have been Jews—from Barney Frank and Bernie Sanders in the House to Paul Wellstone and Barbara Boxer in the Senate.

American Jewish liberalism has thus become a tradition in its own right, and for some it is even a “religious” tradition—a deeply-held vision of social justice. Jews would argue that the American Jewish

commitment to civil liberties and social justice comes from the best of both the Jewish tradition and the American tradition.

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## Jewish Continuity: The Next Generation

*Summary: Due to contemporary anxieties about the extent of Jewish assimilation in America, many Jewish organizations and philanthropies focus on “Jewish Continuity,” keeping Jewish people within communities and networks of other Jews. This has led some to develop informal, unaffiliated groups for Jews to come together to participate in Shabbat or other Jewish events.*

In response to the crisis of assimilation, the American Jewish community has recently adopted “Jewish continuity” as its rallying cry. The task of perpetuating Jewish identity from one generation to the next has always been a formidable challenge for American Jews, as it has for other minority immigrant religious communities. Jewish religious leaders and Jewish educators have usually responded to the problem with a call for more religion and more education.

What is notable about the cry for “Jewish continuity” today is a new and nearly unanimous agreement on this issue’s importance across the entire spectrum of Jewish communal life. From Jewish philanthropic federations, whose main activity had been fundraising for social welfare and for Israel, to Jewish community centers, whose basic function had been simply recreational, to Jewish defense organizations, whose purpose had been primarily political, all sectors of the organized Jewish community are making Jewish continuity a priority. To a great extent this has meant adjusting funding priorities. As author Joshua O. Haberman wrote in his article entitled, “The New Exodus out of Judaism,” “This time it is not an enemy from without who aims to destroy us. The enemy is within. It is the waning will to be Jewish.”

The turning point, all agree, was the National Jewish Population Survey of 1990, which put the Jewish population claiming to practice some form of Judaism at about 4.4 million. An additional 1.1 million identified themselves as Jews by birth but did not consider themselves religious. This 5.5 million is considered by State University of New York demographer Barry Kosmin, who conducted The National Jewish Population Survey, to be the “Core Jewish” population. The survey confirmed earlier estimates of the high intermarriage rate: 52% of Jews who marry wed non-Jews. Equally disturbing to many was the fact that 60% to 70% of the Core Jews—some 3.5 million people—were not affiliated with any synagogue. These figures have instilled a grave concern for the future viability of Jewish life in

America. Even though the category of “Jews by choice,” meaning converts to Judaism, is relatively small statistically (some 185,000), demographer Kosmin warns that in a free society, with religious affiliation a purely voluntary matter, “In practice, everyone is a Jew by choice.”

Convincing each new generation to choose active participation in the Jewish community is the challenge of all Jewish institutions today. Following the Population Survey, the Jewish community has energetically addressed this concern. Dozens of new educational and cultural programs have been initiated and a greater percentage of the funding donated to Jewish causes has gone to continuity efforts. The largest contribution ever to Jewish education was the fifteen million dollar gift in 1994 by William Davidson, an industrialist and owner of the Detroit Pistons, to establish a new School of Education at the Jewish Theological Seminary of America. Both Jewish federations and family foundations have begun to fund all manner of educational projects, especially those utilizing multi-media and computer technology.

Reaching the 3.5 million “unaffiliated” and their children has become a top priority of several outreach programs. In Massachusetts, the Jewish federation of Boston, Combined Jewish Philanthropies, partners with PJ Library to send out free Jewish children’s books to Jewish and interfaith families. In Morris County, New Jersey, a program called Connections targets unaffiliated families and invites them to a wide range of programs—Shabbat dinners, holiday celebrations, Jewish study groups, book groups, and preschool play groups. Family-oriented, it recognizes that many of the young parents who have moved to this part of northern New Jersey had childhood synagogue experiences that did not touch their hearts or challenge their minds. As they start families of their own they are uncertain about whether or how to affiliate with a synagogue. Connections’ programs do not begin in the synagogues, but in peoples’ homes. People might meet to study an upcoming Jewish holiday, learn about Jewish rituals, or even practice traditional cooking.

In a 1992 article in the Jewish magazine *Moment*, one of the Connections organizers described the word-of-mouth contacts she develops: “Families often bring children with them from other unaffiliated families. These children bring their parents to the next program. Eight families were contacted in three days because a neighbor had come to a Connections Shabbat dinner.” Even newspapers are part of the outreach. The project director said, “When I placed ads asking unaffiliated Jews to turn themselves in, several families did just that.” In an area where the older Jewish community had become too small to

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support its once-flourishing synagogues, Connections has begun to make a difference, as eventually these unaffiliated Jews decide to affiliate with a synagogue.

Connections has confirmed that massive funding alone cannot address the problem of Jewish continuity. Reaching families that have lost touch is the first step, followed by reweaving the fabric of Jewish community through celebration, ritual, study, and Jewish friendships. But no matter how much money or time is spent on new initiatives, the problem of Jewish continuity in America remains. From the new-style *havurah* communities of the Jewish Renewal movement to the Orthodox and Lubavitcher synagogues, the concern of American Jews today is to maintain continuity into the next generation.

## Feminism and Judaism

*Summary: For most of its history, Judaism has traditionally been a patriarchal religion; however, women's movements since the mid-20th century have advocated for and achieved greater equality for women in many Jewish denominations. Jewish women are now ordained as rabbis in all non-Orthodox denominations, and many Jewish theologians are expanding their field of interest to include the roles and characters of biblical and historical Jewish women.*

One of the greatest challenges to Judaism in America has been the advent of the women's movement. For most of its history, Judaism was a patriarchal religious tradition, relegating women to a lower status than men. The traditional domain of women in Jewish life was the home, which—despite the protests of apologists—was not a religious institution with communal influence. Although women were responsible for preparing food, for example, it was the male rabbi who regulated the practice of *kashrut*, the Jewish dietary laws. Religious activities that took place in the public sphere outside the home, such as study, prayer, and acts of loving-kindness, were considered mandatory only for men. Women occupied a subsidiary space in the Jewish house of prayer and were scarcely admitted to the study house at all. While the Reform movement of the 19th century adopted some measures intended to equalize the role of women in the synagogue, not until the 1970s did the structure of Judaism begin to change in response to the feminist critique.

Once the feminist revolution burst on the scene in the 1960s, it was only a matter of time before women's rising consciousness of social and economic inequities would extend to religious communities as well. As in many American Protestant denominations, the liberal movements of American Judaism soon began to contemplate fully including women by voting to train and ordain women for religious leadership as rabbis. From its founding in 1968, the Reconstructionist Rabbinical College opened its doors to women and graduated Rabbi Sandy Eisenberg Sasso in 1973. And one year earlier, the Reform seminary Hebrew Union College had made the decision to ordain women, promptly giving its own student, Sally Priesand, the distinction of becoming the first woman rabbi in America. The Conservative movement did not sanction women's ordination until 1983, with the first Conservative woman rabbi, Amy Eilberg, graduating two years later. But the issue remains controversial within Conservative Judaism, and has deepened the divide between Orthodoxy—which rejects women rabbis—and the other Jewish movements.

Feminism began to reshape American Judaism beyond the issue of women rabbis. In 1972 the New York-based Jewish feminist group Ezrat Nashim issued “Jewish Women Call for Change,” a manifesto demanding the equalization of religious rights for women in Conservative Judaism. Their name has a double meaning, referring to the traditional separate seating for women in the synagogue and yet meaning, literally, “the help of women.” For the next two decades, Jewish women began to demand and receive equal status in both synagogue worship and governance. As more women rabbis and cantors serve as role models, it has become commonplace for women to accept all the religious responsibilities and to enjoy all the religious benefits that were formerly the domain of men.

More recently, the egalitarian emphasis has been replaced by a “feminization” of contemporary Judaism. Reclaiming aspects of traditional Judaism which relate to the female experience, many have begun to introduce new rituals and perspectives into the Jewish canon. Jewish history is being rewritten to include women’s experiences, as in the unique prayers for women called *techinot*. In a modern version of Midrash, Jewish texts are being reinterpreted to uncover the woman’s point of view. Jewish theology is being rethought, and God is being reconceived. Theologian Judith Plaskow’s now classic book *Standing Again at Sinai* (1991) revisits the major themes of Torah, God, and Israel, reshaping the meanings of Jewish community and theology from a feminist perspective. Meanwhile, new prayers have been composed to reflect the experience of Jewish womanhood, such as in the volumes by poet Marcia Falk. Women’s prayer and study groups have sprung up, many meeting around Rosh Chodesh, the first of the lunar month, an occasion to observe the new moon and celebrate women’s bodily cycles.

But women’s long overdue participation in the Jewish mainstream has had the greatest impact. Due largely to their influence, the key issues of Jewish life today tend to be family, education, community, healing, and spirituality. While the renewed importance of these may be attributed to other factors as well—and while all are actively promoted by men too—it is nonetheless apparent that this opening of the religious sphere has not only changed the lives of Jewish women, but has also begun to change Judaism. While this is still a controversial development in some Jewish circles, most American Jews see this as a welcome trend that will no doubt continue in the years to come.

## American Jews and Israel

*Summary: Particularly after the Six Day War in 1967, many American Jews have felt a strong religious and political obligation to support Israel. However, since Israel has become more secure and powerful, and tension with Palestinians has increased, some American Jews have tempered their support for Israel.*

A primary element of American Jewish identity is the Jewish community's sense of connection to the State of Israel, the Jewish national home. This connection is both deeply emotional and starkly political, and it motivates American Jews to support Israel as if it were their second country. It is one Jewish commitment shared by the majority of American Jews, whether religious or secular. For the observant, love for Israel is a religious injunction; for the secular, political support for Israel, called Zionism, has itself become a quasi-religious commitment. Today, some Jewish observers would assert that Zionism—together with liberalism, Jewish philanthropy, and Holocaust memorialization—may constitute the “civil religion” of American Jewry.

For nearly 100 years, American Jews have participated actively in the international campaign to establish a Jewish state. Following the creation of Israel in 1948, the Zionist impulse became somewhat more subdued, but it revived dramatically with the Six Day War of 1967. Since then American Jewish communities have celebrated Israeli Independence Day with parades, street fairs, and other festivities, and the United Jewish Appeal, America's leading Jewish fundraising organization, has raised hundreds of millions of dollars to aid the developing state. On the political plane, organizations such as the American Jewish Congress have defended Israel in the world arena—protesting strongly, for example, against United Nations resolution 3379 equating Zionism with racism. Still other Jewish organizations, such as Americans for Peace Now, have actively supported the peace process between Israel and her Arab neighbors.

To some extent America and Israel have become competing and interlocking spheres of Jewish life and vision. Many American Jews have gone to Israel to live permanently as citizens; others maintain a strong sense of rootedness, making frequent visits and sending their children to study there. Still others are primarily oriented toward America and the vibrancy and vitality of its own Jewish religious life. And as the politics of the Arab-Israeli conflict has become more contentious, debate among American Jewish



circles has become more strident. The old unanimity of support for Israel is attenuated. Concurrently as Israel has become more secure—both militarily and economically—American Jews have felt a less urgent need to focus their attention on its support. Furthermore, there is often a generational divide over American Jews' support for Israel: the older generation is more inclined to support the State of Israel, while many millennial Jews object to Israel's treatment of Palestinians and are vocal in their criticism for Israel and its policies. Organizations like IfNotNow, founded in 2014, show a growing Jewish critique of Israel's presence in Gaza and the West Bank.

Ironically, even as Israeli life has become more Americanized, American Jews and Israelis often feel more distant culturally and religiously than ever before. For their part American Jews are now less inclined to define themselves in terms of their shared peoplehood. Instead, a revival of Jewish religiosity in America has dampened enthusiasm for a primarily ethnic or national form of Jewish identity. For them, the health of the American Jewish community depends not only on the well-being of Israel, but also on the well-being of a spirited religious life in American synagogues and homes.

Yet the bond to Israel remains strong. Jews take pride in the modern revival of the Hebrew language as the official language of Israel and as a language of modern literature and poetry. And Israel persists as the primary symbol of Jewish strength and political autonomy, the antithesis of centuries of Jewish powerlessness and homelessness. It remains the religious and cultural center of world Jewry, providing a focus and a fountainhead for Jewish life in the Diaspora. For Israel is the very embodiment of Jewish origins, the promised land of the Bible, and the birthplace of the Jewish people. These are powerful symbols, which will long continue to inform the loyalties and commitments of Jews in America and around the world.

## Spirituality: The Jewish Renewal Movement

*Summary: The Jewish Renewal movement grew out of the Jewish counterculture of the 1960s, seeking to rediscover Jewish mysticism and spirituality while creating a community, called a *havurah*, that was more intimate than the traditional synagogue. The movement draws upon 18th century Hasidic practices, such as musical worship, as well as New Age, Buddhist, and other religious sources.*

The Jewish counterculture of the 1960s, a movement of religious revival, was characterized by two main themes. The first was a rejection of the conventional synagogue and a commitment to a less formal and more intimate Jewish community that came to be known as the *havurah*. The second was the critique of American Judaism for being devoid of meaning and authentic religious experience. The Jewish counterculture aimed to rediscover Jewish learning and piety in general, and to revive an interest in Jewish mysticism and spirituality in particular. In the past decade, this rediscovery of Jewish spirituality has become a new force in American Jewish life—the “Jewish Renewal” movement.

Jewish Renewal has deeper roots in the 18th century Jewish pietist movement of Hasidism. Like Jewish Renewal today, Hasidism posed a social and religious challenge to the rabbinic establishment of the time and marked a reemergence of the age-old tradition of Jewish mysticism. In late 20th century America, perhaps the two main inspirations for the Jewish Renewal movement were rabbis Abraham Joshua Heschel and Shlomo Carlebach, figures of very different temperament and style but both of Hasidic background, both modern day mystics and teachers of immense erudition.

Under the leadership of a new generation of rabbis such as Zalman Schachter and Jonathan Omer-man, Jewish Renewal is a kind of neo-Hasidism. Rabbi Schachter, in particular, has served as the rebbe, the Hasidic leader, for a number of *havurah* groups originally called B’nai Or, later changed to P’nai Or, and now organized as the Aleph Network.

Another aspect of the movement is its openness to other religious traditions and forms of spirituality. Hence the P’nai Or *havurot* are also inspired by New Age spirituality and the twelve-step healing movement. Rabbi Schachter frequently collaborates with other New Age leaders such as Ram Dass, and for years was on the faculty of the Naropa Institute, a center of American Buddhism. Similarly, Elat

Hayim is a Jewish retreat center modeled on the *ashram* in Western Massachusetts called Kripalu. It combines programs of meditation, yoga, and holistic health with Jewish study, festival observance, and community building. Its workshops include topics like “Entering the Gates of Jewish Spirituality” and “Jewish Mysticism for Daily Living.”

By maintaining such an eclectic sensibility, the Jewish Renewal movement serves as a bridge back into Judaism for many Jews who might otherwise have found their spiritual path elsewhere. Some Jewish Renewal leaders have noted the potential of this population by pointing to the phenomenon of Jewish-born Buddhist meditation practitioners and teachers. The disproportionate number of born Jews who have chosen a Buddhist spiritual path has been investigated by Roger Kamenetz in his book, *The Jew in the Lotus* (1994).

In the 1990s, the revivalist tenor of Jewish Renewal began to influence mainstream Judaism. This was made evident, for example, by the spectacular success of the “post-denominational” congregation B’nai Jeshurun on the Upper West Side of Manhattan. Inspired by a charismatic rebbe named Marshall Meyer, the communal worship of B’nai Jeshurun is informed by the affective spirituality and sensual musicality of Hasidism. The community combines the dual emphasis on personal and social transformation that is evident in Michael Lerner’s magazine *Tikkun*, taking its title from the Jewish ethical vision of *tikkun olam*, repairing the world. Lerner’s book, *Jewish Renewal: A Path to Healing and Transformation* (1995), details both an ethical and spiritual vision.

In a more general sense, it might be said that every movement of American Judaism today has shown signs of renewal. Under the guidance of Rabbi Arthur Green, a leader of the early *havurah* movement and scholar of Hasidism, the formerly rationalist Reconstructionist movement has rediscovered spirituality. Under the influence of professor of liturgy Lawrence Hoffman and liturgical composer Debbie Friedman, the Reform movement too has begun to experiment with greater aesthetic affect in its worship. Even the more conservative movements of Conservatism and Orthodoxy have become more conscious of the importance of music, spirituality, and communality. Yet despite its apparent influence, it remains to be seen whether Jewish Renewal will continue as a loosely organized trend on the margins or evolve into a fully institutionalized presence on the American Jewish religious landscape.

**APPENDIX 4.1.4  
HEVRUTA STUDY GUIDE**

**What are the issues/challenges for American Jews presented around this topic?**

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**What competing narratives/stances exist within the issue, if any?**

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**What are (or could be) the arguments for each stance within the issue?**

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**APPENDIX 4.1.5**  
**“ISSUES FOR JEWS IN AMERICA” TOPICS**

**Name:** \_\_\_\_\_

**Facing Antisemitism**

Notes:

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I wonder...

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**Who is a Jew?**

Notes:

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I wonder...

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**The Challenge of Assimilation**

Notes:

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I wonder...

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### **Politics: The Liberal Tradition**

Notes:

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I wonder...

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### **Jewish Continuity: The Next Generation**

Notes:

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I wonder...

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### **Feminism and Judaism**

Notes:

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I wonder...

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Notes:

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I wonder...

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Notes:

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I wonder...

**American Jews and Israel**

**Spirituality: The Jewish Renewal Movement**

## LESSON 2: LEADERS ADDRESSING JEWISH ISSUES

### ESSENTIAL QUESTIONS

- How are American Jewish leaders thinking about the issues facing American Jews today and advocating for their proposed solutions/ways of thinking?

### OBJECTIVES

- Students should be able to create a leadership profile for two prominent Jewish leaders addressing issues facing the Jewish people.

### MATERIALS

- Computers/tablets/personal devices for each group
- Poster boards
- Sharpies/markers
- Pens/pencils
- Markers/chalk for whiteboard/chalkboard
- Tape
- Notecards
- “Issues for Jews in America” Handout (Appendix 4.1.3)
- Leadership Profile Handout (Appendix 4.2.1)
- Resources Digital Handout (Appendix 4.2.2)

### LEARNING ACTIVITIES

#### Set Induction

Write or print the name of each topic/issue from the “Issues for Jews in America” (Appendix 4.1.3) on a different sheet of paper and tape the pages to different walls around the room:

Facing Antisemitism

Who is a Jew?

The Challenge of Assimilation

Politics: The Liberal Tradition

Jewish Continuity: The Next Generation

Feminism and Judaism

American Jews and Israel

Spirituality: The Jewish Renewal Movement

Distribute students’ “Issues for Jews in America” Topics completed handouts (Appendix 4.1.5) to them for review. Ask students to find the issue that interests them most on one of the walls and stand by their chosen issue. If more than two or three students congregate around a particular issue, ask them to choose another topic that interests them and stand by that issue. If only one student chooses a particular issue, let them know that they may work independently for the following activity or they may choose another issue if they would like to engage in group work instead. Invite students to share why they chose their issue with the class and what about it interests them.



### **Leadership Profiles: Case Study on Issues Facing Jews in America**

Tell students that in their issue pairs/groups, they are going to be tasked with independently exploring leaders who are grappling with the identified topics. Students will use computers/tablets/cell phones/personal devices to complete their research. Each group will be responsible for creating a leadership profile for two Jewish leaders who express different perspectives on the respective issue/topic. For example, if the group is exploring American Jews and Israel, the students might identify one leader who advocates for publicly criticizing Israel and another who calls for unwavering support for the state.

Each group should receive two poster boards to create their leadership profiles, replicating the Leadership Profile handout (Appendix 4.2.1) on each. Students should use the Jewish Leadership Resources (Appendix 4.2.2) handout to guide their exploration of leaders in their topic area of interest. First, students should identify the leaders of the organizations, and should then try to find leaders that speak on the topics at hand. Students should spend the class session exploring their leaders and creating their leadership profiles to be completed in the next lesson.

### **Closure – Progress Report**

Ask each group to write a “Progress Report” on a notecard, describing to the educator how much work they have left to complete on their leadership profiles and what challenges they are having, if any, with completing the leadership profiles. Tell students that they will complete the profiles in the next class and share their work with the rest of the group.

Be sure to collect the “Issues for Jews in America” Topics completed handouts (Appendix 4.1.5) for use in the next lesson and in the final unit of the curriculum, along with the names of the issues taped on the walls.

**APPENDIX 4.2.1  
LEADERSHIP PROFILE**

**NAME:**

**OCCUPATION:**

**ORGANIZATION:**

**STANCE ON ISSUE:**

**VISION:**

**ACTIONS IN SUPPORT OF STANCE:**

**KEY QUOTES:**

**CHARACTERISTICS OF  
GREAT JEWISH LEADERSHIP:**

## APPENDIX 4.2.2 RESOURCES

American Israel Public Affairs Committee: <https://www.aipac.org/>

American Jewish Committee: <https://www.ajc.org/>

Anti-Defamation League: <https://www.adl.org/who-we-are/our-organization/leadership>

Be'chol Lashon: <https://globaljews.org/>

Conference of Presidents of Major Jewish Organizations:

<https://www.conferenceofpresidents.org/about/members>

Shalom Hartman Institute: <https://www.hartman.org.il/>

Tablet Magazine: <https://www.tabletmag.com/>

The Forward: <https://forward.com/>

The Jewish Federations of North America: <https://www.jewishfederations.org/>

T'ruah: <https://truah.org/campaign/fighting-antisemitism/>

Zionness: <https://zionness.org/>

18 Doors: <https://18doors.org/>

## LESSON 3: JEWISH VALUES IN LEADERSHIP

### ESSENTIAL QUESTIONS

- How are American Jewish leaders thinking about the issues facing American Jews today and advocating for their proposed solutions/ways of thinking?
- How might Jewish leaders consider Jewish values in their visions and actions?

### OBJECTIVES

- Students should be able to create a leadership profile for two prominent Jewish leaders addressing issues facing the Jewish people.
- Students should be able to categorize Jewish values thematically and apply the values to leaders' thinking.

### MATERIALS

- Computers/tablets/personal devices for each group
- Poster boards
- Sharpies/markers
- Pens/pencils
- Markers/chalk for whiteboard/chalkboard
- Tape
- Small sticky notes
- "Issues for Jews in America" Handout (Appendix 4.1.3)
- Leadership Profile Handout (Appendix 4.2.1)
- Resources Digital Handout (Appendix 4.2.2)
- Jewish Values Matrix Handout (Appendix 4.3)
- Leadership Profiles from Unit 4, Lesson 2

### LEARNING ACTIVITIES

#### A Note for the Educator

Before the session, cut out each value from the "Jewish Values Matrix" (Appendix 4.3)<sup>24</sup> and divide the list into two random sets of values.

Also, tape the names of each topic/issue from the "Issues for Jews in America" (Appendix 4.1.3) to different walls around the room like in Unit 4, Lesson 2:

Facing Antisemitism  
Who is a Jew?  
The Challenge of Assimilation  
Politics: The Liberal Tradition  
Jewish Continuity: The Next Generation  
Feminism and Judaism  
American Jews and Israel  
Spirituality: The Jewish Renewal Movement

### **Introduction to Jewish Values**

Provide students with a copy of the “Jewish Values Matrix” (Appendix 4.3) and ask them to spend a few minutes reading each of the values. When everyone has finished reading, invite students to ask any clarifying questions about the values.

Divide students into two groups and provide each with a set of values from the “Jewish Values Matrix” (Appendix 4.3). Task each group with organizing their values into 3-5 categories. Students should read and categorize the values by similar content/ideas. When students have completed this activity, they should name each category with an overarching value that encompasses the major idea/theme of the values within the category.

Ask the two groups to come together and share the names of their categories, drawing comparisons and contrasts between the two groups.

### **Leadership Profiles Continued**

Distribute the students’ leadership profiles from the last session to each group that created the profiles. Provide the students with time to finish their leadership profiles, and ask them to also identify Jewish values from the “Jewish Values Matrix” they assume the leaders hold. Ask students to write those values on small sticky notes and add them to their leadership profiles.

### **Leadership Profiles Gallery Walk**

Ask students to tape their leadership profiles to the wall under the topic name when they have completed their work. Invite students to walk the room, reading about each leader posted, and ask them to fill out a notecard answering the following prompts:

1. One new insight gained about the issue/leaders they explored.
2. One new insight gained about another issue/leader they learned about in the gallery walk.
3. One new insight gained about ways that leaders use Jewish values in their work.

### **Closure**

When the students have finished the gallery walk, ask them to join the big group and individually share their insights. Ask the group to identify similarities/trends in leadership and values across the leaders explored, and write them down on the whiteboard/chalkboard/a large Post-It sheet.

Be sure to collect the “Issues for Jews in America” Topics completed handouts (Appendix 4.1.5) again for use in the final unit of the curriculum.

## APPENDIX 4.3

### “JEWISH VALUES MATRIX”



### JEWISH VALUES MATRIX

- **Adam Yachid** – אָדָם יָחִיד – **a single human being** – The rabbinic concept that one human being was created originally so that no one can say, ‘my father was greater than your father.’ In other words, every human being is unique and inherently precious (*Mishna Sanhedrin 4:5*).
- **Ahavat Ger** – אַהֲבַת גֵּר – **love of “the stranger in your midst”** – A series of laws insisting on compassionate behaviour towards strangers, empathy with foreigners, and their inclusion in every aspect of society (*Exodus 22:20,;23:9; Deuteronomy 16:14; Tractate on Strangers, Minor Tractates of Talmud*).
- **Ahavat Ha-Beriot** – אַהֲבַת הַבְּרִיּוֹת – **love of all of God’s creations** – A principle that encourages appreciation for the world and all of its inhabitants (*Leviticus 19:18; Avot of Rabbi Nathan 16*).
- **Anei Ircha Kodmin** = עַנְיֵי עִירְךָ קֹדְמִין = **“the local poor are the priority”**/ The concept that your primary *tzedakah* responsibility is to those closest to you (your family, then the poor of your city, then the poor of other cities). (*Bava Metzia 71a*)
- **Arevut** – עֲרֵבוּת – **the concept that Jews have a special obligation to other Jews** – A series of ideas and laws encouraging commitments of mutual aid and devotion among Jews (*Sanhedrin 27b; Shevuot 39a*).
- **Bakesh Shalom V’Rodfehu** – בַּקֵּשׁ שְׁלוֹם וְרוֹדְפֵהוּ – **seek peace and pursue it** – The obligation to actively reduce conflicts. A series of laws and ethical teachings advocating peace, conflict resolution methodologies, and prohibiting violence against the innocent (*Psalms 34:15; Chapter on Peace, Minor Tractates of the Talmud*).
- **Chesed, Rachamim** – חֶסֶד, רַחֲמִים – **compassion, especially for those who are disadvantaged or vulnerable** (*Zechariah 7:9; Hosea 2:21; Sabbath 151b; Bezah 32b; Sotah 14a*).
- **Dan L’Kaf Zechut** – דַּן לְכַף זְכוּת – **the presumption of innocence** – We should never initially believe someone has acted wrongly, even if it may be difficult to find merit in their actions (*M. Avot 1:6*).
- **Darchei Shalom** – דַּרְכֵי שְׁלוֹם – **ways of peace** – Talmudic rulings intent on preserving societal peace and maintaining positive inter-ethnic relations; includes directives to feed the poor of the gentiles and care for their vital needs (*M. Shevi’it 4:3; Gittin 61a*).
- **Derech Eretz** – דֶּרֶךְ אֶרֶץ – **proper behaviour** – We must behave in a respectful, socially acceptable manner when interacting with others, including family members (*Shabbat 114a; Yoma 4b; T.B. Hullin 84a*).
- **Hakarat HaTov** – הַכָּרַת הַטוֹב – **[recognition of good]; gratitude** – Much of Judaism is based upon the principle of gratitude and thanksgiving (*Comments of Rashi on Exodus 7:19 and 10:12*).
- **Hakaim Takim Imo** – הַקַּיִם תִּקְיָם עִמּוֹ – **you shall surely lift up with him** – A law designed to encourage aid to one in distress, even one’s enemy (*Exodus 23:4; T.B. Baba Metzia 32a*).
- **Halbanat Panim** – הַלְבַּנַּת פָּנִים – **avoidance of humiliating someone in public** – The loss of personal dignity at the hands of others is considered one of the gravest wrongs in Judaism, akin to murder (*T.B. Moed Katan 9b; T.B. Baba Metzia 58bff.; Tractate Kallah, Minor Tractates of the Talmud*).
- **Hochai’ach Tochee’ach** – הוֹכֵחַ תּוֹכֵיחַ – **you shall rebuke** – The obligation to be a social critic when you see that society or individuals are making terrible mistakes. Such criticism is viewed as an expression of care for others (*Leviticus 19:17; Genesis Rabbah 54*).
- **K’vod Nashim** – כְּבוֹד נָשִׁים – **the honor of women** – A rabbinic value and law designed to encourage the dignity and honor of women (*T.B. Baba Metzia 59a; T.B. Yevamot 62b*).
- **Kupah** – (תְּמַחֲוֵי, פְּלִאָטָעוֹן) – **community fund for the needy** – It is the obligation of every Jewish community to establish a communal agency to collect resources and distribute them to the needy (*M. Avot 2:7*).

- **Lashon Harah, Rechilut** – לשון הרע, רכילות – **tale bearing** – *Rechilut* prohibits statements which are not true, whereas *lashon harah* expands this prohibition to include even factually truthful speech if it might possibly malign an individual or ruin a reputation. The gravity of the offence results from the fact that it is nearly impossible to retract these types of statements (*T.B. Erchin 15b; Maimonides, Mishneh Torah, Laws of De'ot, chapter 7*).
- **Lifnei Iver Lo Titen Michshol** – לתת מכשול לא תמוך עורר – **do not place a stumbling block before a blind man** – Applied to the sin of keeping someone in ignorance from information that will protect him/her, or to the sin of making it easier for someone else to commit crimes (*Leviticus 19:14; Maimonides, Book of Commandments, neg. 299*).
- **Lo Ta'amod Al Dam Rei'echa** – לא תעמוד על דם רעך – **do not stand by the blood of your neighbor** – The prohibition against passivity in the face of violence to others (*Leviticus 19:16; T.B. Sanhedrin 73a*).
- **Mishpat, Din** – משפט, דין – **justice, law** – A foundational set of rabbinic assumptions about the need for good government and a just legal system (*Zechariah 8:26; M. Avot 1:18; 3:2; Deuteronomy Rabbah 5; Sanhedrin 7a, 8a*).
- **Pidyon Sh'vuyim** – פדיון שבויים – **the redemption of captives** – The obligation to do everything in one's power to help release people who are trapped and suffering in some way (*Isaiah 58:6; 61:1; Baba Bathra 8a; Talmud Yerushalmi Gittin 4:4; Maimonides, Mishneh Torah, Laws of Gifts to the Poor 8:10*).
- **Pikuach Nefesh** – פקוח נפש – **the saving of life** – The highest Jewish obligation that overrides almost every other law (*Yoma 85b; Sanhedrin 4:5; Baba Mezia 62b*).
- **Rodef** – רודף – **pursuer** – The obligation to actively intervene to prevent the murder or injury of innocent victims, even to the point of killing the aggressor (*Leviticus 19:16; T.B. Sanhedrin 73a*).
- **Shalom Bayit** – שלום בית – **for the sake of peace in the house** – The need to ensure that there are peaceful relations in one's home and family. This can also be extended to one's synagogue, workplace, or community (*Sanhedrin 76b; Yevamot 62b*).
- **Tza'ar Ba'alei Chayyim** – צער בעלי חיים – **the pain of living creatures** – A set of laws prohibiting cruelty to animals and obligating acts of compassion and proper treatment of animals used to perform labor (*Shabbat 117b; Deuteronomy 22:9*).
- **Tzedakah** – צדקה – **righteousness; charity** – One of the best known aspects of Jewish communal and religious life, encompassing a wide range of Biblical, Rabbinic and medieval institutions of Judaism (*T.B. Bava Batra 8b*).
- **Tzedek Tzedek Tirdof** – צדק צדק תרדוף – **justice, justice, you must pursue** – The obligation to actively promote justice (*Leviticus 19:36; Deuteronomy 16:20; Zechariah 8:16-17; M. Avot 1:18*).
- **Tzelem Elohim** – צלם אלהים – **image of God** – The foundational principle of Jewish ethics that every human being is created in the image of God and must be treated accordingly (*Genesis 1:27; Genesis Rabbah 24*).
- **Umot ha-Olam** – אומות העולם – **other nations of the world** – A set of principles recommending care and respect for gentiles, especially those who are vulnerable or in need (*Kiddushin 33a; Pesachim 113b; Berachot 17a*).
- **Ush'martem Et Nafshotaichem** – ושמרתם את נפשתיכם – **and you shall protect your health** – The obligation to protect the general health of oneself and one's society (*Deuteronomy 4:15; Maimonides, Mishneh Torah, Book of Knowledge, Laws of De'ot, chapter 4*).
- **V'Shinantam L'Vanecha** – ושיננתם לבניך – **and you shall teach your children** – The mandate to teach and transmit the Torah to one's own children, one of the most important tasks of any Jewish parent (*Deuteronomy 6:7; Maimonides - Laws of Talmud Torah*).
- **Yatom, Almanah** – יתום, אלמנה – **orphan, widow** – Series of laws obligating special care for orphans and widows (*Deuteronomy 24:17; Isaiah 1:17; T.B. Ketubot 50a; Maimonides, Mishneh Torah, Book of Knowledge, Laws of De'ot, 6:10*).

## LESSON 4: MOST INFLUENTIAL JEWISH LEADERS

### ESSENTIAL QUESTIONS

- How do global Jewish leaders utilize their power to lead in their respective industries?
- What makes someone an influential Jewish leader?
- How do Jewish leaders serving in fields outside of the Jewish community represent their Jewish identity and the Jewish people?

### OBJECTIVES

- Students should be able to articulate the major ways in which modern Jewish leaders are influential, demonstrate great leadership, and represent their Jewish identities and the Jewish people.

### MATERIALS

- Computers/tablets/personal devices for each student
- Large Post-It Sheets
- Markers
- Scrap paper
- Pens/pencils
- Sticky notes

### LEARNING ACTIVITIES

#### Set Induction – Snowball Fight

Ask students to write down their dream career or a field of interest on a piece of scrap paper. Answers might include government, arts, music, sports, medicine, etc. Tell the students that their answers will be anonymous but shared with the class. When students have written their answers, ask them to crumple up the sheets of paper and give them thirty seconds to engage in a paper “snowball fight.” When the thirty seconds have passed, ask each student to pick up a piece of paper and take turns reading the answers written on the piece of paper. Tell students that many Jews who have come before them have chosen similar career paths and have been extraordinarily successful, and some have even made the list of “50 Most Influential Jews.”

#### “50 Most Influential Jews”

Ask for each student to investigate one of the “[50 Most Influential Jews](https://www.jpost.com/50-most-influential-jews)”<sup>25</sup> (<https://www.jpost.com/50-most-influential-jews>) who is leading in one of their fields of interest. Students will individually research their person of choice on an individual computer/tablet/cell phone/device. As students read the brief article associated with each person selected, ask them to jot down brief answers to the following questions on sticky notes:

- BLUE STICKIES: How is the leader influential/successful?
- YELLOW STICKIES: What characteristics of great leadership do they demonstrate?
- GREEN STICKIES: How does the leader present their Jewish identity/represent the Jewish people?



Write the questions on large Post-It sheets in the same colors as the respective stickies, and post them on the board/front wall of the room so that students may access the questions while they read their articles. When students have finished reading their articles and writing notes on their stickies, ask them to post their answers on the Post-It sheets.

### **Analyzing Influential Jewry**

Divide the class into three groups and give each group a black marker and one of the large Post-It sheets to analyze. Ask each group to create a list of themes/similarities that emerge from all of the different answers on sticky notes, as well as a list of differences.

### **Closure**

Invite the groups back together to share their findings on the major ways in which modern Jewish leaders are influential, demonstrate great leadership, and represent their Jewish identities and the Jewish people.

## LESSON 5: JEWISH INFLUENCERS & CELEBRITIES

### ESSENTIAL QUESTIONS

- How might Jewish influencers/celebrities demonstrate leadership? Should they be considered Jewish leaders?
- How are celebrities and influencers utilizing their platform to serve the Jewish people?

### OBJECTIVES

- Students should be able to fill out the Celebrity Leadership chart through independent investigation.
- Students should be able to articulate ways in which celebrities do or do not demonstrate great Jewish leadership and whether or not they should be considered Jewish leaders.

### MATERIALS

- Computers/tablets/personal devices for each student
- Scrap paper
- Pens/pencils
- Characteristics of Great Jewish Leadership (Appendix 4.5)

### LEARNING ACTIVITIES

#### Set Induction – “Who Am I?” Game

Ask students to write the name of a famous, living Jewish celebrity or influencer on a piece of scrap paper and hand them in. Scramble them up and add some additional names to the pile. Give a name to each student face down. Invite one student to come up to the front of the room, show the class the name, and ask yes or no questions to figure out what name is on their paper. If there are many students in the class, ask for a few to volunteer to play, and invite the rest to verbally share their celebrity names with the class.

#### Discussion & Ordering

Once students have all figured out or shared their names, ask them to sit down and Google their person and find something that they have said relating to their Jewish identity, Judaism, or Israel to share with the class. Invite students to share their findings and ask the students to use a table to order the celebrities according to their apparent level of Jewish connectedness from the brief Google search.

#### Celebrities & Jewish Leadership Investigation

Tell students to use the top 5 Jewish celebrities that they ordered to investigate further to determine whether or not these celebrities should be considered Jewish leaders. Students should fill out the chart for Celebrity Leadership (Appendix 4.4) to the best of their ability, and also consider: Are the celebrities leading any group of people? Who are they leading? How are they leading? Do they have vision? Do they take risks? Ask students to also investigate whether or not the celebrity/influencer engages in Jewish charity, advocacy, awareness, education, and

activism. Examples are included for each, and the example celebrities may be used for the entire investigation as well.

### **Closing Discussion**

Invite students to share whether or not the celebrity they investigated should be considered a Jewish leader and their explanation. As a cohort, ask students to decide based on their findings if celebrities should be considered Jewish leaders.

## APPENDIX 4.5 CELEBRITY LEADERSHIP

Celebrity Name: \_\_\_\_\_

Leadership Quality	Yes/No	How/Why?
Lead according to Jewish principles and values		
Act based on vision		
Make ethical and moral decisions		
Know when to compromise		
Assume responsibility for self and others		
Demonstrate courage		
Involve and include others in leadership		
Believe in people/constituents		
Understand timing and pace		
Charity Example: Jerry Seinfeld		
Advocacy Example: Gal Gadot		
Awareness Example: Sasha Baron Cohen		
Education Example: Mayim Bialik		
Activism Example: Natalie Portman		

According to the chart above, should this celebrity be considered a Jewish leader? Why or why not?

\_\_\_\_\_

## **UNIT 5: CRAFTING & PRESENTING A PERSONAL LEADERSHIP STANCE**

### **UNIT OVERVIEW**

In the final unit of the curriculum guide, students will reflect upon the leaders and ideas about leadership explored in the preceding units. Students will review the leadership skills examined throughout the year along with Jewish values and issues facing modern Jewish leaders. Based upon students' reflections, they will craft their own stance on leadership, highlighting important Jewish values and skills necessary for Jewish leadership. Students may craft their leadership stances in any method of choice that is approved by the instructor, and each student must craft a presentation of their leadership stance to share with their cohort in the final lesson of the unit.

Note: This summative assessment is worthwhile to share with the greater learning community. Students should be involved in determining who should be invited to the presentation sessions, and should consider other classes, educators, clergy, parents, etc.

### **UNIT ENDURING UNDERSTANDINGS**

- Leadership is personal to each individual and based upon one's vision, beliefs, values, and skills.
- Jewish leadership involves acting and leading according to Jewish values and principles.

### **UNIT ESSENTIAL QUESTIONS**

- What constitutes great leadership?
- What leadership qualities and values do students seek to embody in their own lives?
- How do Jewish and secular issues motivate students to feel called to leadership, and how can they articulate their "why" for leadership?
- How do Jewish values and aspirations for great leadership inspire students to behave and serve as leaders?
- What tangible actions will students take to employ their knowledge about great leadership skills and Jewish values?

### **UNIT OBJECTIVES**

- Students should be able to describe characteristics of great Jewish leadership.
- Students should be able to describe their "why" for leadership, including their vision and beliefs, in their leadership stance presentations.
- Students should be able to describe their "how" for leadership, including their Jewish values and leadership qualities, in their leadership stance presentations.
- Students should be able to describe the tangible action steps they intend to take as current and future leaders in their leadership stance presentations.
- Students should be able to present their completed leadership stance to the instructor and cohort.

### **UNIT OUTLINE**

LESSON 1: Introduction to Leadership Stance  
LESSON 2: The “Why” of Leadership  
LESSON 3: The “How” and “What” of Leadership  
LESSON 4: Presentation Preparation  
LESSON 5: Presentation of Leadership Stance

## LESSON 1: INTRODUCTION TO LEADERSHIP STANCE

### ESSENTIAL QUESTIONS

- What constitutes great leadership?
- What leadership qualities and values do students seek to embody in their own lives?

### OBJECTIVES

- Students should be able to explain what constitutes a moment of great leadership by describing the moment and at least two characteristics of great leadership demonstrated.

### MATERIALS

- Beach ball
- Notecards
- Pens/pencils
- Sharpie markers
- Paper lunch bags
- Presentation Checklist Handout (Appendix 5.1)
- Course Curriculum Handout (Appendix 1.1)
- List of Characteristics of Great Leadership from Unit 1
- Course handouts from entire curriculum

### LEARNING ACTIVITIES

#### Set Induction – A Moment of Great Leadership

Ask students to think about the last week and identify a moment of leadership they witnessed by anyone in their personal life or in the news/world around them. Ask the students to jot down a few notes about the moment and record at least 2 characteristics of great leadership that the leader demonstrated. When all have finished brainstorming and jotting down notes, pass a beach ball to the first student willing to volunteer to share, then ask them to pass it to another student of choice to share their witnessed leadership moment with the group. Tell students that each session of the final unit will begin with this introduction, so that students will be readily seeking to notice moments of great leadership to spark inspiration for the creation of their personal leadership stance.

#### Explanation of Presentations

Tell students that in the final four sessions of the year, they will be tasked with articulating their leadership stance based upon all that they have studied throughout the year about great Jewish leadership. Hand out the Leadership Stance Presentation Checklist (Appendix 5.1) to students, explaining that students will be responsible for presenting their leadership stance in the final session of the course. Students may choose what type of presentation they would like to deliver from the list of presentation options, and should address all of the topics to cover and questions to answer within their presentation. Sessions 2-4 in this unit will provide students

with opportunities to review the learning completed throughout the year in order to complete their presentations.

### **Brain Dump & Independent Work**

Invite students to begin working through the Leadership Stance Presentation Checklist (Appendix 5.1), choosing their presentation format and jotting down initial ideas for each question and topic area to be covered. Distribute copies of the course curriculum (Appendix 1.1) for students' review and the Characteristics of Great Leadership list from Unit 1. Make all handouts from the entire course available to students for review in their brainstorm. Check in on students as they brainstorm, offering guidance and assistance as necessary.

### **Closure**

Distribute paper lunch bags, a pile of scrap paper, a pen, and a Sharpie marker to each student, and ask them to use the Sharpie to write a question about their leadership stance presentation on their bags. For example, a student might ask, "Would a poem or a blog post be more interesting for other students?" Another might be, "What actions could I take to be a leader in building inclusive Jewish communities?"

Ask students to open and prop up their bags at their seat, and invite all students to walk around the room and help to brainstorm answers to one another's questions. Students should write kind, helpful, and specific suggestions on the scrap paper and drop their suggestions in the paper bags. When students have finished, ask them to return to their seats to read through the suggestions and make notes of helpful answers they want to remember in the next session on the back of their presentation checklists.



## **APPENDIX 5.1**

### **LEADERSHIP STANCE PRESENTATION CHECKLIST**

#### **Presentation Options**

- PowerPoint/Google Slides
- Video
- 3-Panel Display Poster
- Leadership Address/Speech
- Letter to Self
- Interview of Self
- Newspaper Article or Advice Column
- Brochure/Pamphlet
- Poem/Song
- Cover Letter and Resume
- Blog Post(s)
- Another option to be discussed with instructor

#### **Topics to Cover/Questions to Answer**

- WHY
  - What issue(s) do you care most about (what keeps you up at night) and why do you care about it?
    - What is your vision for making progress around this issue?
  - What Jewish issue do you care most about and why do you care about it?
    - What is your vision for making progress around this issue?
  - Which Jewish leaders inspired you throughout the units? Who will you look to when you are feeling discouraged or need inspiration?
- HOW
  - What leadership qualities do you seek to embody?
  - What Jewish values inspire you and inform your actions/behavior?
  - What Jewish values are important for you to demonstrate in leadership?
- WHAT
  - What action(s) might you consider taking as a potential leader on the issues(s) you care most about?
  - What would you like to accomplish as a current and/or future leader?
  - How will you demonstrate great leadership and employ the Jewish and leadership values you seek to embody in your work/future work as a leader?

## LESSON 2: THE “WHY” OF LEADERSHIP

### ESSENTIAL QUESTIONS

- How do Jewish and secular issues motivate students to feel called to leadership, and how can their “why” be articulated?

### OBJECTIVES

- Students should be able to describe their “why” for leadership, including their vision and beliefs, in their leadership stance presentations.

### MATERIALS

- Video: [https://www.youtube.com/watch?v=618Q\\_55eid4](https://www.youtube.com/watch?v=618Q_55eid4)
- Leadership Stance Presentation Checklist Handout (Appendix 5.1)
- Course Curriculum Handout (Appendix 1.1)
- Course handouts from entire curriculum
- Notecards
- Pens/pencils

### LEARNING ACTIVITIES

#### Set Induction – A Moment of Great Leadership

Ask students to identify a moment of leadership they witnessed by anyone in their personal life or in the news/world around them in the last week. Ask the students to recall details of the moment, identify at least 2 characteristics of great leadership that the leader demonstrated, and reflect upon why the moment inspired them. After about two minutes, pass a beach ball to the first student willing to volunteer to share, and then ask them to pass it to another student of choice to share their witnessed leadership moment with the group.

#### Video – Simon Sinek’s Ted Talk

Show students the abbreviated clip from Simon Sinek’s Ted Talk on “Start with Why – How Great Leaders Inspire Action.”<sup>26</sup> Pause the video as Sinek introduces each new circle, beginning with the “why,” and ask students to share in their own words what Sinek is saying to check for comprehension throughout the video. After the video, ask students to first define the “why, how, and what” of the circle. Then, invite them to ask questions about the meaning of the terms or how to apply them.

#### Independent Presentation Work

Tell students that in this session, they will focus on the “why” of their leadership. The students will incorporate their purpose, cause, belief, and vision for their leadership into their final presentation. The students should answer the questions under the “why” section of the Leadership Stance Presentation Checklist, referring back to the “Issues for Jews in America” Topics completed handouts (Appendix 4.1.5) if they are selecting a Jewish issue that they are passionate about for their leadership stance. Students should also refer back to the Course Curriculum Handout (Appendix 1.1) to review leaders examined throughout the year.

Additionally, make all handouts from the entire course available to students for review while working on their presentations. Check in on students as they work, offering guidance and assistance as necessary.

**Closure**

Ask each student to write a “Progress Report” on a notecard, updating the educator on their presentation progress and what challenges they are having, if any, with advancing in their leadership stance presentation. Read through the progress reports after class and adjust the subsequent lesson(s) to ensure that students are on track and have enough time to complete their presentations.

## LESSON 3: THE “HOW” AND “WHAT” OF LEADERSHIP

### ESSENTIAL QUESTIONS

- How do Jewish values and aspirations for great leadership inspire students to behave and serve as leaders?
- What tangible actions will students take to employ their knowledge about great leadership skills and Jewish values?

### OBJECTIVES

- Students should be able to describe their “how” for leadership, including their Jewish values and leadership qualities, in their leadership stance presentations.
- Students should be able to describe the tangible action steps they intend to take as current and future leaders in their leadership stance presentations.

### MATERIALS

- List of Characteristics of Great Leadership from Unit 1
- “Jewish Values Matrix” (Appendix 4.3)
- Leadership Stance Presentation Checklist Handout (Appendix 5.1)

### LEARNING ACTIVITIES

#### Set Induction – A Moment of Great Leadership

Ask students to identify a moment of leadership they witnessed by anyone in their personal life or in the news/world around them in the last week. Ask the students to recall details of the moment, identify at least 2 characteristics of great leadership that the leader demonstrated, and reflect upon why the moment inspired them. After about two minutes, pass a beach ball to the first student willing to volunteer to share, and then ask them to pass it to another student of choice to share their witnessed leadership moment with the group.

#### Independent Presentation Work

Tell students that in this session, they will focus on the “how” and “what” of their leadership, answering the questions under the “how” and “what” sections of the Leadership Stance Presentation Checklist. As students focus on the Jewish values that inform and inspire them, they should select at least 3 Jewish values from the “Jewish Values Matrix” (Appendix 4.3) to incorporate into their leadership stance. Students should also select at least two characteristics of great Jewish leadership that they seek to embody in their leadership to include in their leadership stance. Students should articulate how they will employ the Jewish and leadership values articulated in Lesson 3 in their work/future work as leaders on the issue(s) they selected in Lesson 2.

Make all handouts from the entire course available to students for review while working on their presentations. Check in on students as they work, offering guidance and assistance as necessary.

**Closure**

Ask each student to write a “Progress Report” on a notecard, updating the educator on their presentation progress and what challenges they are having, if any, with advancing in their leadership stance presentation. Read through the progress reports after class and adjust the subsequent lesson(s) to ensure that students are on track and have enough time to complete their presentations.

## LESSON 4: PRESENTATION PREPARATION

### ESSENTIAL QUESTIONS

- What leadership qualities and values do students seek to embody in their own lives?
- How do Jewish and secular issues motivate students to feel called to leadership, and what is their “why?”
- How do Jewish values and aspirations for great leadership inspire students to behave and serve as leaders?
- What tangible actions will students take to employ their knowledge about great leadership skills and Jewish values?

### OBJECTIVES

- Students should be able to complete and revise their leadership stance presentations upon consulting with the educator.

### MATERIALS

- Leadership Stance Presentation Checklist Handout (Appendix 5.1)

### LEARNING ACTIVITIES

#### **Set Induction – A Moment of Great Leadership**

Ask students to identify a moment of leadership they witnessed by anyone in their personal life or in the news/world around them in the last week. Ask the students to recall details of the moment, identify at least 2 characteristics of great leadership that the leader demonstrated, and reflect upon why the moment inspired them. After about two minutes, pass a beach ball to the first student willing to volunteer to share, and then ask them to pass it to another student of choice to share their witnessed leadership moment with the group.

#### **Educator Conference & Independent Presentation Work**

Students should spend this last period of independent work completing their leadership stance presentation in preparation for delivery in the next session. The educator should have a brief, 5-10-minute conference with each student, answering any outstanding questions and providing suggestions for polishing and improvement. Ask students who have finished their presentations to make at least five revisions to their leadership stance presentation.

#### **Closure**

Invite students to gather in a circle and share one thing they are excited for regarding presentations in the next session, and one thing they are nervous about regarding presentations. Offer words of encouragement to students.

## LESSON 5: PRESENTATION OF LEADERSHIP STANCES

### ESSENTIAL QUESTIONS

- What leadership qualities and values do students seek to embody in their own lives?
- How do Jewish and secular issues motivate students to feel called to leadership, and what is their “why?”
- How do Jewish values and aspirations for great leadership inspire students to behave and serve as leaders?
- What tangible actions will students take to employ their knowledge about great leadership skills and Jewish values?

### OBJECTIVES

- Students should be able to present their completed leadership stance to the instructor, cohort, and invited community members.

### MATERIALS

- Students’ Leadership Stance Presentations
- Leadership Stance Presentation Feedback Form (Appendix 5.5)
- Whiteboard/chalkboard/large Post-It sheet
- Markers

### LEARNING ACTIVITIES

#### Set Induction

Divide students into pairs. Invite students to share one word about how they are feeling before their presentations with their partner, and ask partners to share words of encouragement. Both partners should share their feelings and receive words of encouragement.

#### Leadership Stance Presentations

Ask each student to present their leadership stance within an allotted amount of time that allows for each student to present in this final session. If time allows, ask students to share words of appreciation after each person’s presentation.

Fill out the Leadership Stance Presentation Feedback Form (Appendix 5.5) for each student’s presentation, and distribute the forms to each student after the closure activity.

#### Closure - Gratitude

Offer words of gratitude to students for their engagement in the course and commitment to serving as great Jewish leaders. Ask students to share one big idea they are taking away from the course with the cohort.

## APPENDIX 5.5

### LEADERSHIP STANCE PRESENTATION FEEDBACK FORM

Student Name \_\_\_\_\_

#### Presentation Style

- PowerPoint/Google Slides
- Video
- 3-Panel Display Poster
- Leadership Address/Speech
- Letter to Self
- Interview of Self
- Newspaper Article or Advice Column
- Brochure/Pamphlet
- Poem/Song
- Cover Letter and Resume
- Blog Post(s)
- Another option to be discussed with instructor

#### Content Checklist: Did the student cover the following content areas?

- WHY
  - What issue(s) do you care most about (what keeps you up at night) and why do you care about it?
    - What is your vision for making progress around this issue?
  - What Jewish issue do you care most about and why do you care about it?
    - What is your vision for making progress around this issue?
  - Which Jewish leaders inspired you throughout the units? Who will you look to when you are feeling discouraged or need inspiration?
- HOW
  - What leadership qualities do you seek to embody?
  - What Jewish values inspire you and inform your actions/behavior?
  - What Jewish values are important for you to demonstrate in leadership?
- WHAT
  - What action(s) might you consider taking as a potential leader on the issues(s) you care most about?
  - What would you like to accomplish as a current and/or future leader?
  - How will you demonstrate great leadership and employ the Jewish and leadership values you seek to embody in your work/future work as a leader?

I appreciate:

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I notice:

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I wonder:

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Additional comments:

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## NOTES

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<sup>1</sup> *The difference between winning and succeeding*. (2009, March 26). [Video]. TED Talks. [https://www.ted.com/talks/john\\_wooden\\_the\\_difference\\_between\\_winning\\_and\\_succeeding](https://www.ted.com/talks/john_wooden_the_difference_between_winning_and_succeeding)

<sup>2</sup> Jonathan Sacks, *Lessons in Leadership: A Weekly Reading of the Jewish Bible* (New Milford, CT: Maggid Books, 2015), 73.

<sup>3</sup> *Passover: History*. (2012, August 17). Reform Judaism. <https://reformjudaism.org/jewish-holidays/passover/passover-history>

<sup>4</sup> *Parshat Beshalach: The Story of Nachshon*. (2015, January 22). [Video]. YouTube. <https://www.youtube.com/watch?v=QKp6y2Lpdxg>

<sup>5</sup> *The Scene*. (2016, January 9). [Video]. YouTube. <https://www.youtube.com/watch?v=pt9wNQd7LgY>

<sup>6</sup> Jonathan Sacks, *Lessons in Leadership: A Weekly Reading of the Jewish Bible* (New Milford, CT: Maggid Books, 2015), 109.

<sup>7</sup> *“One Last Time” - Hamilton At The White House #ObamaLegacy*. (2017, January 10). [Video]. YouTube. <https://www.youtube.com/watch?v=uV4UpCq2azs>

<sup>8</sup> *“One Last Time” - Hamilton At The White House #ObamaLegacy*. (2017, January 10). [Video]. YouTube. <https://www.youtube.com/watch?v=uV4UpCq2azs>

<sup>9</sup> Jonathan Sacks, *Lessons in Leadership: A Weekly Reading of the Jewish Bible* (New Milford, CT: Maggid Books, 2015), 223.

<sup>10</sup> *Glossary of Key Terms / Events in Israel’s History*. (2021). Anti-Defamation League. <https://www.adl.org/resources/glossary-terms/glossary-of-key-terms-events-in-israels-history>

<sup>11</sup> *Israel Resource Cards*. (n.d.). The ICenter. <https://theicenter.org/resource/israel-resource-cards>

<sup>12</sup> *Israel’s Declaration of Independence from David Ben-Gurion, z”l*. (2020, May 4). [Video]. YouTube. <https://www.youtube.com/watch?v=7clYy09ScqE>

<sup>13</sup> *Declaration of Establishment of State of Israel*. (1948, May 14). Israel Ministry of Foreign Affairs. <https://mfa.gov.il/mfa/foreignpolicy/peace/guide/pages/declaration%20of%20establishment%20of%20state%20of%20israel.aspx>

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<sup>14</sup> Ross, D., & Makovsky, D. (2019a). *Be Strong and of Good Courage: How Israel's Most Important Leaders Shaped Its Destiny* (Illustrated ed.). PublicAffairs.

<sup>15</sup> *Golda Meir: Iron Lady of the Middle East*. (2018, December 20). [Video]. YouTube. <https://www.youtube.com/watch?v=oW51F5cNrzo>

<sup>16</sup> Migdal, D. (2017, February 2). *Spotlight Interview: Pnina Lahav*. NA'AMAT. <https://naamat.org/spotlight-interview-pnina-lahav/>

<sup>17</sup> *Golda Meir and Israeli Leadership*. (2019, February 5). Lilith Magazine. <https://lilith.org/articles/golda-meir-and-israeli-leadership/>

<sup>18</sup> Cooper, M. (2020, October 8). *The Lioness Roars Again: Golda Meir at 120*. Moment Magazine. <https://momentmag.com/lioness-roars-golda-meir-120/>

<sup>19</sup> Ross, D., & Makovsky, D. (2019a). *Be Strong and of Good Courage: How Israel's Most Important Leaders Shaped Its Destiny* (Illustrated ed.). PublicAffairs.

<sup>20</sup> Ibid.

<sup>21</sup> Ross, D., & Makovsky, D. (2019, September 5). *What Israel still needs to learn from Ariel Sharon*. The Times of Israel. <https://www.timesofisrael.com/what-israel-still-needs-to-learn-from-ariel-sharon/>

<sup>22</sup> Lavi-Rienhartz, E. (Ed.). (2012). *Authentic Israel Education Manual*. Tlalim Conventions, Events and Tourism Ltd.

<sup>23</sup> *Issues for Jews in America*. (2020). The Pluralism Project. <https://pluralism.org/issues-for-jews-in-america>

<sup>24</sup> PANIM: The Institute for Jewish Leadership and Values. (n.d.). *Jewish Values Matrix - Panim*. Yumpu. <https://www.yumpu.com/en/document/view/17050939/jewish-values-matrix-panim>

<sup>25</sup> *50 most influential Jews of 2020*. (2020). The Jerusalem Post. <https://www.jpost.com/50-most-influential-jews>

<sup>26</sup> *Simon Sinek Start With Why TED Talk Short Edited*. (2019, September 13). [Video]. YouTube. [https://www.youtube.com/watch?v=618Q\\_55eid4](https://www.youtube.com/watch?v=618Q_55eid4)