

How do You Connect?

A High School Curriculum to Learn About Israel and Yourself

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EDUCATIONAL RATIONALE

Israel is a salad bowl. Different religions, ethnicities, languages, and political ideologies “coexist in separate identities like the ingredients in a salad, bound together only by the ‘dressing’ of law and the market”, and each is separately identifiable within the salad that is the modern state of Israel.¹ The salad bowl metaphor suggests that when each ingredient is recognized as its own part, and as part of a whole, that multiculturalism is celebrated.²

This curriculum guide aims to celebrate the multiculturalism and multivocality that exists in Israel. Just as each ingredient has its role in the salad, so does each person’s identity in Israel. When Israel is understood as a series of stories, rather than just one story, more points of connections are offered to learners to relate to Israel. This curriculum guide offers learners access to different Jewish Israeli perspectives, with the hope that learners will find poignancy to Israeli stories, understanding that there is no one makeup, history, or story of Israel. This curriculum will take learners on a journey of life experiences that Israelis face based on their differences from one another.

Israel is a young country, and her people come from a wide array of backgrounds. Jerusalem is a holy city for three major religions. There are three national languages in Israel, with a fourth that is also widely spoken. In the 2019 election, there were nine political parties that crossed the threshold to join the twenty-second Knesset.³ These are a lot of opinions, experiences, and emotions blended together into one country the size of New Jersey. Each one shapes the next, and each is essential to Israel’s identity as a multicultural and multivocal country.

Thousands of miles away from these Israeli societies, there are Jewish American teenage learners. Most teenagers yearn for a point of connection. As teenagers grow into emerging adults, they wrestle with who they socialize with, and what they stand for. They connect to

¹ B. Thornton (2012, October 26). “Melting Pots and Salad Bowls”. Retrieved from <https://www.hoover.org/research/melting-pots-and-salad-bowls>.

² Ibid.

³ Raoull Wootliff (2019, September 19). “21st Knesset, we hardly knew ye. Meet the (almost identical) 22nd”. <https://www.timesofisrael.com/21st-knesset-we-hardly-knew-ye-meet-the-almost-identical-22nd/>

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media of all kinds, to other people, and to their world when it is approachable and accessible. This curriculum guide attempts to help American Jewish teenagers connect to Israeli stories, and then as a result, connect to their communities and to their own Jewish identities. Through the following Enduring Understandings, this curriculum guide aims to help each learner find new connections to Israel and to themselves.

1. Each Israeli perspective and experience provide a unique point of connection to Israel.
2. Diversity within the People of Israel enriches both the stories of the individual and of the collective.
3. Individuals develop and shape their own identities from exposure to communities, experiences, and relationships.

With this curriculum guide, teenagers can connect with Israelis through their similarities and differences in order to learn about Israel, discover themselves, and the adult they want to become.

LETTER TO THE EDUCATOR

Dear Educator,

Thank you for considering this Curriculum Guide for your high school students! As you know, high school students are at an important junction in their lives, going from childhood to emerging adulthood. This curriculum empowers students to move into emerging adulthood with an ability to articulate their values and what they stand for. Simultaneously, students will learn about Israel through diverse Israeli stories and experiences.

Throughout the curriculum, there are a number of choices that you as the educator can make, with your specific learners in mind. I hope that in a similar vein that you feel comfortable to truly use this as a *guide*. Israel is a young country and there may be new stories and experiences that will fit into your implementation of this curriculum.

Here are answers to a couple of questions that you might have about teaching from this curriculum guide:

How should I navigate through this curriculum?

Organization

Each unit begins with a unit overview that includes a short description of the unit, enduring understandings, essential questions, objectives, and a unit outline. Following the overview are the individual lessons, which each contain their own goals, objectives, and necessary materials. Unit four is a scripted unit which means that there are times assigned to each activity and that the directions for the educator are more complete than in other units. However, the layout of the entire curriculum was created with the intention and desire to be as clear for the educator as possible.

Structure

This curriculum is divided into five units, an introductory unit followed by four core units. The curriculum ends with one concluding lesson. I recommend that each unit is taught in order because the units take learners on a journey through their life, beginning with primary school. However, lessons within a unit can be taught in any order.

Assessment

Learning is assessed both at the end of each core unit as well as in the concluding lesson of the curriculum. The final activity in each core unit (Lessons 2.4, 3.6, 4.4, and 5.3) invites students to fill out a row in their Memory Organizer. Each lesson offers thought-provoking questions for students to reflect upon as the unit concludes. Because individual points of connection is at the heart of this curriculum, the intention of the Memory Organizer is to provide a space for students to think about what they did and did not connect to throughout the unit, and to think about the values that are important to themselves when thinking about their own journey and experience at various points in their life.

LETTER TO THE EDUCATOR

The concluding lesson allows students to fill out a blank Memory Organizer and compare it to the one they had been filling out throughout the curriculum. Here, students can observe how their own thoughts have changed over time when and use these observations as they create something that articulates in what ways they connect to Israel.

What do I need to know about Israel to be able to teach this curriculum?

As an educator, you likely picked up this curriculum because it mentioned Israel. Like me, you already believe in teaching Israel, and guiding students to gain their own understanding and relationship with the Land, the People, and the Country. This is the most important thing that the educator needs to teach this curriculum. Beyond that, having background knowledge about Israelis and Israeli society will help enrich the learning experience for your students. Each lesson has everything that you might need to teach it effectively, including resources in the footnotes for both the students and educator to learn more.

I hope that this curriculum uniquely nourishes each of your learners' curiosity about Israel and their development into a Jewish adult.

Elana Rabishaw, Rabbinic Education Student
Spring 2020

SCOPE AND SEQUENCE

Unit One: Connect to Yourself and to Israel

In this two-lesson introductory unit, Connect to Yourself and to Israel, learners will begin to explore the two key components of the curriculum: themselves and Israel. Learners will explore how choices grow, both their own choices and those of others. Then, the educator will introduce Israel as a vibrant, diverse, multivocal country. Within Israel, learners will find choices that Israelis make, and begin to look at how these choices are both similar to and different from some of the choices that Americans make. These two lessons will set the course for learners to begin looking at different populations and choices within Israel and to ask themselves what they connect to and why.

Unit Two: Connect to Education

In this unit, Connect to Education, students will explore four different types of schooling options in Israel. The focus of each lesson is on the mission statement of the respective school or schools, helping students to learn what the institution values. In looking at Israeli mission statements, as well as those of American schools and their own institutions, students will be empowered to articulate their own educational values and what is important to them in learning environments.

Unit Three: Connect to Service

This unit, Connect to Service, looks at six different populations of Israelis who serve in the IDF. Some serve because it is compulsory, others serve voluntarily, and yet, each feels a connection to the People of Israel as they serve. By exploring different experiences and motivations for serving in the army, students will be able to reflect on what it means to be a part of a collective, while still often-times feeling like an outsider.

Unit Four: Connect to Location (Scripted Unit)

In this scripted unit, Connect to Location, students will explore different places and types of environments that Jews might choose to live in Israel. By looking deeper into major cities in Israel, Kibbutz life, and various reasons why someone might choose to live in an Israeli settlement, students will be challenged to think about their own values, and how they dictate their own priorities when choosing where to live themselves.

Unit Five: Connect to Leadership

This two-lesson unit introduces students to some of the intricacies of the Israeli political system and calls on them to engage in the process of creating a coalition. Through this process, students will articulate values they use when engaging in meaningful dialogue and problem-solving.

Concluding Lesson: Connect to Yourself

This concluding lesson allows learners to recall what they've learned and apply it to their own lives. This authentic assessment for the curriculum has two parts; the first is going through each lesson and individually reflecting on what was meaningful or memorable, and then second,

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creating something to reflect who they are as emerging Jewish adults. This lesson may take longer than one hour for some groups and can be done as a multi-lesson project.

UNIT ONE: CONNECT TO YOURSELF AND ISRAEL

In this two-lesson introductory unit, Connect to Yourself and Israel, learners will begin to explore the two key components of the curriculum: themselves and Israel. Learners will explore how choices grow, both their own choices and those of others. Then, the educator will introduce Israel as a vibrant, diverse, multivocal country. Within Israel, learners will find choices that Israelis make, and begin to look at how these choices are both similar to and different from some of the choices that Americans make. These two lessons will set the course for learners to begin looking at different populations and choices within Israel and to ask themselves what they connect to and why.

Unit Enduring Understandings:

1. Choices ripple beyond the decision maker.
2. Israel's multivocality fundamentally shapes her social, cultural, and environmental landscape.

Unit Essential Questions:

1. In what ways do your choices have power?
2. What parts of Israel do you connect with?

Unit Objectives:

1. Students should be able to understand the ongoing impact of their decisions.
2. Students should be able to recognize that they can make additional choices to change the course of the previous ones.
3. Students should be able to express their initial ideas of what they connect to in Israel.

Unit Outline:

1. Choose Your Journey
2. Choose Your Recipe

UNIT ONE: CONNECT TO YOURSELF AND ISRAEL

Lesson One: Choose Your Journey

Goals

1. Teacher will empower students to think about how their actions affect others.
2. Teacher will explain that new actions have the potential to supersede older ones.

Objectives

1. Students should be able to elaborate on the ongoing impact of their decisions.
2. Students should be able to articulate that they can make additional choices to change the course of the previous ones.

Materials

- Projector, speakers, internet access
- Paper
- Pens

UNIT ONE: CONNECT TO YOURSELF AND ISRAEL

Lesson One: Choose Your Journey

Set Induction

Show the [TEDx video](#): “What if You Could Trade a Paperclip for a House?”⁴ Ask students to think about what choices were made in this story, and if there were any moments when it appeared that progress went backwards. Explain that we make many choices throughout the day, some as clear as these trades, and others more minute. Ultimately trading a paperclip for a house can show just how far our decisions can travel, in some cases growing to be “much bigger and better” than they were before. However, this is not always the case.

Activity

As an individual exercise, have students make a list of decisions that they have made in the last week, and a web of who might have been affected by their decision. For example, how does choosing to play a sport in the evenings affect members of your family. Following this web, have students reflect in pairs, discussing how big their impact is now, and how it might grow over time. Without assigning a quality of “good or bad”, ask students to think about how they feel about being reminded that their actions matter to others, and that over time they will affect even more people. Ask them also to think about how the choices they make might be different than what someone else would decide in their shoes.

Activity

Explain that choices shape both who we are as individuals, but also where we will go in life. Beginning at the end, where do they want to end up? As a doctor? A marine biologist? In a long and healthy marriage? Once students have decided where they want to end up, ask them to create a flowchart that outlines some of the steps they will take from today to reach this goal. It does not have to be thorough, but the idea is that students will think about choices they might face as they try to reach a goal. Have the students share their flowcharts in pairs or small groups before coming back as a class. Explain that these flowcharts do not need to be linear because life is not linear and sometimes choices can take us to places, we did not expect, where we then end up either with new goals or a different path to achieve the same goal.

Closure

Ask students to share a choice that they have made that led them somewhere they did not expect to go, and how they feel looking back on that experience in hindsight.

⁴ <https://www.youtube.com/watch?v=8s3bdVxuFBs>

UNIT ONE: CONNECT TO YOURSELF AND ISRAEL

Lesson Two: Choose Your Recipe

Goals

1. Teacher will introduce Israel as a vibrant, diverse, and multivocal country.
2. Teacher will use Israeli recipes to illustrate how Israelis can connect to the country simultaneously similarly and differently from other Israelis.

Objectives

1. Students should be able to identify what words they would use to describe Israel.
2. Students should be able to articulate why they connect with a specific Israeli recipe.

Materials

- Paper
- Colored pens/markers
- Three devices that can connect to the internet (student cell phones are OK)

UNIT ONE: CONNECT TO YOURSELF AND ISRAEL

Lesson Two: Choose Your Recipe

Set Induction

Begin by asking each student to think about what they know about Israel, thinking about everything from food to music to politics to people to history, and create a word cloud. Remind students that a word cloud is a visual depiction of something through words, where some words are bigger than others which highlights their frequency or significance to the word cloud.

Activity

Once each student finishes their word cloud, ask them to share with a partner and come up with 5-10 words total per pair that describes what they think of when they think of Israel. Share each list with the whole group. Analyze the list that was created and identify what elements each student connects with. Discuss that regardless of what the word cloud was created for, there are always going to be different things that different people connect with.

Explain that these differences are celebrated in Israel, and what is going to be celebrated in this class- both when looking at Israel and looking at each learner. Part of what makes Israel such a unique country is that even within something as simple as pita, hummus, and falafel, three common foods in Israel, there are a number of different variations, and that different Israelis connect with different variations.

Activity

Break the class into three teams, Team Pita, Team Hummus, and Team Falafel. Have each team research different recipes that one might use to create them. The only rule? That the recipes have to be “Israeli” and it is up to the discretion of either each team, or the educator to determine what that means. Each group will present their findings to the class, highlighting what makes each recipe a little different.

Closure

Ask each student to pick one recipe and explain why they felt connected to that recipe. Was it a special seasoning? A cooking technique? Something in the instructions?

UNIT TWO: CONNECT TO EDUCATION

In this unit, Connect to Education, students will explore four different types of schooling options in Israel. The focus of each lesson is on the mission statement of the respective school or schools, helping students to learn what the institution values. In looking at Israeli mission statements, as well as those of American schools and their own institutions, students will be empowered to articulate their own educational values and what is important to them in learning environments.

Unit Enduring Understandings:

1. School experiences shape the trajectory of a student's life.
2. School's mission, vision, and values statements inform the culture of the school and the students within it.

Unit Essential Questions:

1. What are your educational values?
2. How do Israelis make choices regarding education?

Unit Objectives:

1. Students should be able to explain what might go into the decision of where to send a child to school.
2. Students should be able to compare and contrast different types of schools throughout Israel.

Unit Outline:

1. Public Schools
2. Yozma
3. Youth Villages
4. Hand in Hand

UNIT TWO: CONNECT TO EDUCATION

Lesson One: Public Schools

Goals

1. Teacher will describe the purpose of a mission statement in schools.
2. Teacher will help students identify a research plan for learning about Israeli public schools.

Objectives

1. Students should be able to define a mission statement in their own words.
2. Students should begin to identify how diversity plays a role within Israeli schools.
3. Students should be able to compare and contrast different types of Israeli public schools.

Materials

- Student access to the internet
- Pens
- Paper

UNIT TWO: CONNECT TO EDUCATION

Lesson One: Public Schools

Set Induction

Ask students to begin by pulling out their phone and finding the mission statement of their high school. Once found, explain the idea of a mission statement and ask students to reflect on if they think their school accomplishes their mission, and what their school says about their students. By typing in your school name and the words “mission statement” it should be in the first few results.

Activity

Begin by introducing the idea that schools distinguish themselves in a variety of ways. In the US, there are public schools, private schools, religious schools, charter schools, magnet schools, etc. In Israel, there is not a separation of Church and State, so religion is a part of school. As a result, there are three main types of Israeli public schools: state schools, state religious schools, and Arab/Druze schools. Each of these public schools fit the needs of a different Israeli population.⁵

Activity

Jigsaw. Divide students into three groups, assigning one of the types of public schools to each group. Give students time to research and learn about their type of school, paying special attention to things that they believe make these schools unique. This might include courses, language, population.⁶ Students will then break into groups of three students, one from each group. They will teach each other and create a three circle Venn Diagram with their findings.

Closure

Ask: What is one thing about these schools that is similar to your school in America? What is one thing that you learned about an Israeli school that is different?

⁵ Note to the teacher: More information about the Israeli Education system can be found here:

<https://mfa.gov.il/mfa/aboutisrael/education/pages/education-%20primary%20and%20secondary.aspx>

⁶ Note to the teacher: Good starting points for student research is:

State School- <https://www.voanews.com/middle-east/voa-news-iran/israels-only-high-school-teaching-farsi-preps-teens-military-intel-work>

State Religious School-

https://hartman.org.il/Programs_View.asp?Program_Id=12&Cat_Id=302&Cat_Type=Programs

Arab/Druze School-

<https://www.haaretz.com/israel-news/.premium-how-have-some-arab-high-schools-become-israels-top-performers-1.5446770>

UNIT TWO: CONNECT TO EDUCATION

Lesson Two: Yozma

Goals

1. Teacher will introduce students to a unique example of a state-funded school in Israel.
2. Teacher will help students compare and contrast different religious schools in Israel.

Objectives

1. Students will be able to articulate what makes a Reform Jewish school in Israel different from other Jewish schools.
2. Students will be able to analyze the mission statement of YOZMA.
3. Students will be able to decide what values they would assign to their reform institution.

Materials

- Paper
- Pens
- Copies of your organization's mission/vision/values statement

UNIT TWO: CONNECT TO EDUCATION

Lesson Two: Yozma

Set Induction

Begin by comparing and contrasting what students know about Orthodox Judaism and Reform Judaism. Depending on class size, this can either be done in small groups or as a whole class, on the board or orally. Explain that while most of the religious schools in Israel that are funded by the government are more traditional (like what they learned in the first lesson of the unit), there is one that is a reform school, YOZMA, which is part of a reform community in Modiin.

Activity

In small groups, have students break down the mission statement of YOZMA, the only government funded reform school in Israel. Ask them to especially consider what the words “progressive, spiritual, and Jewish values” mean to them.

“YOZMA’s mission is to establish an Israeli, progressive Jewish community which provides spiritual, educational and cultural services based on Jewish values and which strives for Tikkun Olam.”

Questions to consider:

- *Why might these be values of a reform school?*
- *How might these differ from that of a reform school in other parts of the world?*
- *How does this mission compare to what you think should be in a mission statement of a reform organization?*

Activity

Provide the mission/vision/value statement of your organization. In small groups, ask students to use the mission statement of YOZMA and their conversation to write a new mission statement for the organization. What values do you believe are integral to your organization? What does the community strive for?

Closure

Ask each group to share their new mission statement and then ask students if each of these represented an institution, which would they choose to go to?

UNIT TWO: CONNECT TO EDUCATION

Lesson Three: Youth Villages

Goals

1. Teacher will explain the differences between boarding schools in Israel and America.
2. Teacher will help students compare and contrast mission statements of schools where students have studied.

Objectives

1. Students should be able to identify differences between boarding schools and youth villages.
2. Students should be able to articulate what they do and do not connect with in this school model.

Materials

- Appendix 2.3A Yossi

UNIT TWO: CONNECT TO EDUCATION

Lesson Three: Youth Villages

Set Induction

Free Write. Your parents just told you that you're going to boarding school. What are your thoughts, feelings, and assumptions? Who else is going to be there?

Activity

Say: It is Yossi's first day at a new school. "He came from a difficult family background and was an underperforming student and had a discipline problem."⁷ What type of school do you think Yossi is moving to?

- A) Private school
- B) Public school
- C) Boarding school
- D) From middle school to high school

The answer is C, boarding school. Based on what you normally think of when you think of boarding schools, is this the type of student you would expect at one?

Explain that in Israel, boarding schools are often where students go when their families cannot take care of them. Israeli boarding schools provide opportunities for decent level of life".⁸

Activity

Read Yossi's story, Appendix 2.3A.

Questions to consider:

- *What opportunities did Yossi have at the Youth Village?*
- *What do you think the goals of this school are? How did these help Yossi to succeed and accomplish his goals?*

Activity

Read through the mission statement of this school.

"We provide an educational environment which enables our students to feel part of and participate in the life of the community

while acquiring skills, knowledge and values necessary to succeed and contribute to society."

Ask students to compare and contrast this mission statement with ones that they have encountered thus far. What are the priorities of this school, and why do you think that is the case? What do you think the difference is between choosing to call a school a "boarding school" or a "youth village"?

Closure

Free Write. Your parents told you that you aren't just going to an American Boarding School, you're going to an Israeli Youth Village. What are your thoughts, feelings, and assumptions? Who is going to be there?

⁷ <https://www.jpost.com/Features/In-Thespotlight/Meir-Shfeyah-Youth-Village-A-place-to-call-home>

⁸ <https://blogs.timesofisrael.com/fun-and-facts-about-education-in-israel-that-will-surprise-you/>

UNIT TWO: CONNECT TO EDUCATION

Lesson Three: Youth Villages

Appendix 2.3A Yossi⁹

Israeli-born Yossi arrived at the Meir Shfeyah Youth Village, near the picturesque town of Zichron Ya'acov, when he was in ninth grade. He came from a difficult family background and was an underperforming student and had a discipline problem. When his ninth grade English teacher could not deal with him, she called the coordinator of the English Department, Lauren Stern Kedem, to help her.

"I went to the class and told him to come out of the classroom so I could speak with him," recalls Kedem. "He later told me that 'Come out' were the first words he learned in English."

Despite his initial lack of success scholastically, the teachers and staff at Shfeyah believed in Yossi. They encouraged him to attend classes, made sure he got extra help, and involved him in extracurricular activities and the village's social life. His dream was to be a driver in the army, so Shfeya sent him to take driving lessons during his senior year. At the end of 12th grade, Yossi passed all his matriculation exams and received a full bagrut (degree). He was drafted into the army and fulfilled his dream of becoming a driver.

"When he was driving, he would always stop at the village to visit and to tell us how much he missed us. He was at the village after he graduated almost as much as when he lived here," laughs Kedem.

It is this kind of caring and support that marks Meir Shfeyah Youth Village's continued success. "Nobody gave up on Yossi, and in the end, he didn't give up on himself," says Kedem.

Kedem, born in the US, has lived in the Village for 20 years. She teaches English but also serves as an informal ambassador of the Village. She has brought up her own children there.

⁹ <https://www.jpost.com/Features/In-Thespotlight/Meir-Shfeyah-Youth-Village-A-place-to-call-home>

UNIT TWO: CONNECT TO EDUCATION

Lesson Four: Hand in Hand

Goals

1. Teacher will present the mission and vision of Hand in Hand schools.
2. Teachers will empower students to relate their values to the values of Hand in Hand schools.

Objectives

1. Students should be able to differentiate the values that make Hand in Hand schools unique compared to the other types of schools learned about.
2. Students should be able to articulate a value that brought a family to Hand in Hand schools.
3. Students should be able to articulate their educational values.

Materials

- Technology with access to internet
- Speaker that can connect to technology
- Appendix 2.4A Hand in Hand Mission and Vision Statement
- Appendix 2.4B Sama, Age 15
- Appendix 2.4C Dana and Yusra: Co-teaching in the Galilee School
- Appendix 2.4D Samia and Lihi, Two Mothers in Haifa on the First Day of School (Samia)
- Appendix 2.4E Samia and Lihi, Two Mothers in Haifa on the First Day of School (Lihi)
- Appendix 2.4F Value Survey
- Appendix 6A Memory Organizer

UNIT TWO: CONNECT TO EDUCATION

Lesson Four: Hand in Hand

Set Induction

What were the values that went into the choice you and your family made when choosing your secular high school? If you're planning on going to college, what is going to go into that decision?

Activity

Begin by breaking students into smaller groups and passing out copies of Hand in Hand's mission and vision (Appendix 2.4B). Ask students to begin by identifying what makes the mission of this school unique. How does the school envision making a difference for the next generation? What values are present?

Activity

In these same small groups, students will each read one story of a family's experience at Hand in Hand School (Appendix 2.4C, D, E, F). How did this family come to the school? What has been most meaningful for them? Class will then come back as a whole, where each group will summarize the story that they read in one minute or less.

Activity

To end this unit on different educational choices in Israel, students will identify the values that are most important to them when thinking about education. Individually, students will fill out the value survey (Appendix 2.4G). Hand the sheet to them facedown (i.e. a blank page) and have them write down all of their values that they would consider in a school. Then flip the sheet over and see how it compares to their list. Then add/change based on new list and prioritize.

Ask students to go around and share one of their top values from the survey and reflect on if they knew this value was important to them at the beginning of the unit.

Closure

Explain that at the end of each unit, students will have time to fill out a row of a Memory Organizer. This is a tool that will help them organize their thoughts and reflections on the unit, the stories, and their connection to Israel. It is a document that will hold a lot! At the end of the curriculum, the Memory Organizer will be helpful in bringing each of the topics and stories together for each individual learner. With this in mind, invite students to reflect on their value survey and then fill out the "Education" row of their Memory Organizer.

UNIT TWO: CONNECT TO EDUCATION

Lesson Four: Hand in Hand

Appendix 2.4A Mission and Vision of Hand in Hand Schools

Hand in Hand is transforming Arab-Jewish relations in Israel through the power of the shared living. When people live and learn together every day in Hand in Hand schools and communities – it creates a daily practice of a shared society. We see this in our students, alumni, families, communities, government officials, and media. Each one of these groups on its own makes a difference – and the sum total starts to show Israeli society that it is possible to live together as equals.

UNIT TWO: CONNECT TO EDUCATION

Lesson Four: Hand in Hand

Appendix 2.4B Sama, age 15¹⁰

At Hand in Hand's annual community gathering, held last month in Ben Shemen Forest, we got the chance to sit down with several members of the community to speak about the role Hand in Hand plays in their lives.

Sama, 15, is one of our young alumni from the Bridge over the Wadi School in Wadi Ara. She now attends high school in Haifa and spoke with us about her experiences at Hand in Hand, and why it imbued in her an interest in narratives on all sides of the Israeli-Palestinian Conflict. Here is what she had to say:

"I'm from Umm El-Fahm. My family comes from Lod and Umm El-Fahm. My mom taught science at Bridge Over the Valley—that's why I originally came to Hand in Hand. And my mom thought that it was going to be my first big adventure. Hand in Hand was like building myself, finding who I am. It was more than just learning in school. Being a five-year-old girl who only spoke Arabic, and going to school with Israelis who only spoke Hebrew, and not knowing how to make a connection between the two sides... At first, it was really hard. I felt like it was impossible. I'm a pretty social person, but I still remember the first day—we didn't speak the same language, so we communicated through body language, through drawings, through tone of voice... It's everything else, at first.

"My time at Bridge Over the Valley got me really interested in the Israeli-Palestinian Conflict. Let's just say I'm not gonna be a politician in the future, but I'm very interested in the history of the conflict. I love to hear stories from both Israelis and Arabs. I always want to know what happened there.

"I believe that politics is more of a game, and that politicians are mostly searching for their own good, but the conflict affects the people, and is between the people, and the people are searching for the good of the people. So by hearing their stories, you understand what the aim was of Israelis to come to this land, or why they wanted to be here. And you also understand why Palestinians are so connected to this land and will never give up on it. You understand why both sides are so stubborn.

"There were a lot of problems in 2014, during the war with Gaza. There were a lot of conflicts in our classroom. It was so hard to get over it, because the Palestinians were so hurt that something like this was being done. And the same for the Israelis. Because they felt like they were just protecting themselves. I remember this time when I went to my friend, and her Israeli friends had started to talk about Palestinians, saying they're bad, that they deserve what's happening to them. And my friend said, "You can't talk in general about all Palestinians like that. There are people that are really harming us, but it's not all of the people." And that really meant a lot to me, because it showed me that I'm not the only one who believes that a mix of

¹⁰ Each of the four stories (Appendix 2.4C-F) come from <https://handinhandk12.org/>

UNIT TWO: CONNECT TO EDUCATION

Lesson Four: Hand in Hand

Israelis and Palestinians is possible. It's really possible. But people don't know what's waiting for them. And fear is the thing that holds us back the most."

UNIT TWO: CONNECT TO EDUCATION

Lesson Four: Hand in Hand

Appendix 2.4C Dana and Yusra: Co-teaching in the Galilee School

In Hand in Hand elementary school classes, there are co-teachers, one Jewish and one Arab, who teach together in Hebrew and Arabic. Together, teachers model cooperation and respect for students, and in the process, go through transformations of their own. Yusra, a new teacher and Dana, a veteran teacher, co-teach first grade in the Galilee School.

What is co-teaching for you? How has it been to work together?

Dana: Co-teaching is like every relationship: you need to learn about each other and learn together. This place deeply affects all of the teachers who work here, the model requires deep commitment and learning. It demands all of you, but then it also nourishes in return. The most important part of co-teaching is to see each other as full people – with worries and hopes and fears. When I meet a new co-teacher, the first question I ask is – ‘who are you?’ I’m always growing in my understanding that we’re different – we come from different backgrounds and need to learn from one another and take the good from each other.

This year I’ve already gotten to know Yusra pretty well. We have fun together in class – we like each other, we work well together, and we joke around a lot. That impacts our students. They come to class smiling, they make jokes and are silly with each other. When there’s tension between us the children feel it, they can sense everything. That’s why it’s so important to have open communication.

Yusra: Yes, it really feels like Dana is like my sister. She’s family. We are always laughing and making jokes, but we also really connect. It’s amazing to have a partner who accepts me for who I am. When I feel fully accepted and connected with my co-teacher, I see it reflected in the students. They are so joyful and free, and then that becomes our joy in return.

What language do you speak in class?

Yusra: In class, we teach together. We each speak our own language – and sometimes we translate each other when needed. There are also times when we teach separately – only Arabic or only Hebrew. I speak to Dana only in Arabic, and it’s amazing for the children – I want this to be a model for them, to show them they can learn Arabic, that it’s not out of reach. It’s also amazing for me that we can speak in Arabic to each other, that I can express myself in my mother tongue. It helps me be myself.

Dana: Yes, when I use my Arabic, I am modeling for them that it is possible for a Jewish person to speak Arabic. Even, or especially when I make a mistake. It shows them that it’s ok. It’s also important to model equality – to take equal space in the classroom. Me and Yusra are both very present for the kids, one of us doesn’t overpower the other.

UNIT TWO: CONNECT TO EDUCATION

Lesson Four: Hand in Hand

Appendix 2.4D Samia and Lihi: Two Mothers in Haifa on the First Day of School (Samia)

Samia and Lihi are both mothers in the Haifa Preschool with sons who started 1st grade today. This first grade is the first of its kind in Haifa and will grow into a full elementary school in the years to come. But the road to this day was long, below Samia shares more about it:

“I started the Hand in Hand preschool in Haifa with three other families. I was looking for the best education for my son, so when I met other families who also wanted a shared preschool, I knew we had to do something. We connected with Hand in Hand, recruited 12 families to join us, and we started the gan.

When we talked about opening the first grade, I didn’t believe that it would happen. We worked for years to make it happen and after we got the approval and the papers were signed, all I could do was sit down on my couch and not move. I was shocked, but mostly I was relieved. Relieved that we didn’t miss this generation, that my son Arz and his friends will be able to grow up together.

For us, the people who believed and have been working for this for 5 years, there is so much excitement today. We are getting to do something for our city and for our children. It’s hard to believe it’s really happening. But it is. Arz doesn’t have to separate from his Jewish friends; we don’t have to tear apart their natural and deep connections. And it makes me realize that our insistence on this school and our unwillingness to give up was all worth it. We learned that if you really believe and work for something – it is possible.

This day is a dream come true. From the day he was born, I knew that figuring out how and where to education Arz would be a challenge. It was really really hard, but I knew I needed to act. We will raise a generation that will know that anything is possible, they will know that there are no boundaries to what they can achieve together.

But this is just the beginning. We don’t want our kids to separate after 1st, 6th, or 9th grade, we want it to go up to 12th, until the end of high school.”

UNIT TWO: CONNECT TO EDUCATION

Lesson Four: Hand in Hand

Appendix 2.4E Samia and Lihi: Two Mothers in Haifa on the First Day of School (Lihi)

Samia and Lihi are both mothers in the Haifa Preschool with sons who started 1st grade today. This first grade is the first of its kind in Haifa and will grow into a full elementary school in the years to come. But the road to this day was long, below Lihi shares more about it:

“When I moved to Haifa I was sure that the schools here were mixed – I was shocked to find out that they weren’t. I started Or in a regular preschool, but it wasn’t a good place for him, I’m so lucky that I found Hand in Hand.

This past year was amazing for both of us, we both blossomed and flourished. Or went through some hard things the year before, and Hand in Hand was such a nourishing space for him. The staff care for the kids so deeply – they are so sensitive to his needs and see him as a person. When Or started here I saw him light up, he was excited to go to school in the morning.

Hand in Hand became an instant community for me as well. I found people who were in the same mindset as me. People who believe that we should educate our kids to be human beings, who believe in equality for all people, and have faith in our fellow man. It’s important to me that I am surrounded by people who believe that there is space for everybody, with our similarities and our differences.

It’s a privilege to be a part of it, it is exciting, moving, and overwhelming to be a part of this historic day for the city of Haifa.

UNIT TWO: CONNECT TO EDUCATION

Lesson Four: Hand in Hand

Appendix 2.4F Value Survey¹¹

Imagine you get to choose to go to whatever school you want. What values are most important to you to make that decision?

Circle/check all of the values that are most important to you from the examples below and/or add your own.

Care	Future Preparedness
Citizenship	Critical Thinking
Literacy	Social Skills
Academic Achievement	Creativity
Curiosity	Life Skills
Moral Development	Knowledge
Sense of Belonging	Lifelong Learning
Collaboration	Equity
Ethics	Stewardship
Pride	Service

¹¹ This is just an example list, not a comprehensive one, of educational values. The list was compiled based on value statements from the following institutions:

<https://uwm.edu/mission/>

<https://www.pardesschool.org/about-pardes/mission-and-core-values/>

<https://www.chicagojewishdayschool.org/about/mission-and-vision>

<https://achieve.lausd.net/Page/474>

UNIT THREE: CONNECT TO SERVICE

This unit, Connect to Service, looks at six different populations of Israelis who serve in the IDF. Some serve because it is compulsory, others serve voluntarily, and yet, each feels a connection to the People of Israel as they serve. By exploring different experiences and motivations for serving in the army, students will be able to reflect on what it means to be a part of a collective, while still often-times feeling like an outsider.

Unit Enduring Understanding:

Regardless of diverse background, those who serve in the IDF feel deeply connected to defending the State of Israel.

Unit Essential Questions:

1. What does it mean to be a unique individual in a collective uniform?
2. How can values play out in reality?

Unit Objectives:

1. Students should be able to compare and contrast different experiences individual soldiers have in the IDF.
2. Students should be able to articulate what it means to them to be an individual within a collective.

Unit Outline:

1. Who Can Serve and Why Would They?
2. Women in the IDF
3. LGBTQ+ Experiences
4. Who are the Druze?
5. Circassian Loyalty
6. Christians in the IDF

UNIT THREE: CONNECT TO SERVICE

Lesson One: Who Can Serve and Why Would They?

Goals

1. Teacher will introduce the mission, spirit, and values statements of the IDF.
2. Teacher will help students hypothesize who serves in the army based on these statements.

Objectives

1. Students should be able to compare and contrast their predictions of army service with that presented.
2. Students should be able to articulate their thoughts regarding the statement of mandatory service.

Materials

- Pens
- Paper
- Appendix 3.1A The Mission of the IDF
- Appendix 3.1B The Spirit of the IDF
- Appendix 3.1C The Values of the IDF

UNIT THREE: CONNECT TO SERVICE

Lesson One: Who Can Serve and Why Would They?

Set Induction

Ask students to jot down on a piece of paper their assumptions about serving in the army. Then show them [this video](#), which shows 24 hours in the life of a handful of soldiers in the IDF.¹² Ask students then to compare and contrast what they wrote down with what they saw in the video.

Activity

Divide the class into three groups, one to look at the Mission of the IDF (Appendix 3.1A), one to look at the Spirit of the IDF (Appendix 3.1B), and one to look at the Values of the IDF (Appendix 3.1C). Based on the document read, ask each group to hypothesize what would be featured in the other two documents.

Activity

As a whole class, begin by asking for predictions of what is in the Mission Statement, then have someone read the Mission statement. Repeat with the Spirit and Values of the IDF.

Questions to Consider:

- *What is similar and different between what was hypothesized and what was written?*
- *How would you describe the differences?*

Activity

Ask: Based on these statements, who do you think serves in the IDF?

Explain: “The State of Israel requires every Israeli citizen over the age of 18 who is Jewish, Druze or Circassian to serve in the Israel Defense Forces (although there are some notable exceptions). Other Israeli Arabs, religious women, married individuals, and those deemed unfit medically or mentally are exempt from compulsory military service. Regardless of those exemptions, many of those exempt from military service do volunteer to serve in the Israel Defense Forces. Once enlisted, men are expected to serve for a minimum of 32 months and women are expected to serve for a minimum of 24 months”.¹³ Ask students to reflect on this statement.

Use this to frame the unit, explaining that this is the only unit where we will look at individual stories of Israelis who are not Jewish. Different experiences in the IDF occur based on a number of factors including unit, gender, and religion.

Closure

Based on the video and the documents looked at, ask students what their expectations are for this unit.

¹² <https://www.youtube.com/watch?v=OMgidpu0WJY>

¹³ <https://www.idf.il/en/minisites/our-soldiers/>

UNIT THREE: CONNECT TO SERVICE

Lesson One: Who Can Serve and Why Would They?

Appendix 3.1A The Mission of the IDF

The Israel Defense Forces is the military of the State of Israel. Its activities are subject to the authority of the democratic civil government of Israel. The purpose of the IDF is to preserve the State of Israel, to protect its independence, and to foil attempts by its enemies to disrupt the normal life within it. The soldiers of the IDF are obligated to fight and devote every effort, even at the risk of their own lives, to protect the State of Israel, its citizens and residents. Soldiers of the IDF shall act according to the values of the IDF and its commands, while abiding to the law, upholding human dignity, and respecting the values of Israel as a Jewish and democratic state.¹⁴

¹⁴ <https://www.idf.il/en/who-we-are/>

UNIT THREE: CONNECT TO SERVICE

Lesson One: Who Can Serve and Why Would They?

Appendix 3.1B The Spirit of the IDF

The Spirit of the IDF defines the values of the IDF. It underlies the activities of every IDF soldier throughout his or her regular or reserve service.

The Spirit of the IDF and the practical rules derived from it are the ethical code of the IDF. The Spirit of the IDF shall direct the IDF, its soldiers, commanders, units and corps in their activities. According to The Spirit of the IDF they shall conduct, educate, and examine themselves and their fellows.

Draws on Four Sources:

1. The tradition of the IDF and its military heritage as the Israel Defense Forces.
2. The tradition of the State of Israel, its democratic principles, laws and institution
3. The tradition of the Jewish People throughout their history.
4. Universal moral values based on the value and dignity of human life.

UNIT THREE: CONNECT TO SERVICE

Lesson One: Who Can Serve and Why Would They?

Appendix 3.1C The Values of the IDF

1. Human Dignity

The IDF and its soldiers are obligated to preserve human dignity. All human beings are of inherent value regardless of race, faith, nationality, gender or status.

2. Defense of the State, its Citizens and Residents

The purpose of the IDF is to protect the existence of the State of Israel, its independence, and the security of its citizens and residents.

3. Patriotism and Loyalty to the State

Service in the IDF is based on patriotism and on commitment and devotion to the State of Israel—a democratic state which is the national home of the Jewish people—and to its citizens and residents.

UNIT THREE: CONNECT TO SERVICE

Lesson Two: Women in the IDF

Goals

1. Teacher will familiarize students with basic statistics regarding women in the IDF.
2. Teacher will introduce a variety of stories and experiences of women in the IDF.

Objectives

1. Students should be able to identify challenges and values present in the stories of soldiers.
2. Students should be able to articulate what they think makes these experiences unique because the soldiers are women.

Materials

- Paper
- Pens
- Appendix 3.2A Lieutenant Colonel Oshrat- printed and mounted on paper with room for students to write
- Appendix 3.2B A Conversation with Bar- printed and mounted on paper with room for students to write
- Appendix 3.2C Private Ori- printed and mounted on paper with room for students to write

UNIT THREE: CONNECT TO SERVICE

Lesson Two: Women in the IDF

Set Induction

Read the following quote and put it up on the board. Ask students to write a response to it in the form of a twitter post.¹⁵ Go around the room and invite students to share.

“At the age of 18 all Israelis must enlist in the IDF. Women have played an integral role in the IDF since its founding in 1948. While they started traditional roles, such as teachers, nurses, and secretaries, women can now serve in 85% of all army positions. In fact, 15% of women in the IDF serve in positions that were previously only open to men. The Advisor to the Chief of the General Staff on Gender Issues Unit is working diligently to ensure that soldiers are treated equally”.¹⁶

Activity

Invite students to go on a gallery walk, reading the stories of three different women in the IDF. After reading each story, ask students to respond to the story by writing a question they have for the soldier, a response to her story, and what values they see within the story.

Activity

Divide the class into three groups, assigning one soldier to each group. Each group will read the responses written by the whole class and reflect on the story.

Questions to Consider:

- *What challenges did this soldier face?*
- *In what ways do you think this story would be different if the soldier was a man? In what ways do you think it is similar?*
- *In what ways do you connect with this story?*

Activity

Students will divide into groups of three- with one student from each group from the previous activity. Each student will share the discussion that their group had. Students will then compare and contrast the three stories and conversations.

Closure

Ask students to share one thing they are taking away about women in the IDF.

¹⁵ Twitter posts are fewer than 140 characters. If this is not a familiar form of Social Media, ask the students to respond in two sentences or less.

¹⁶ <https://www.idf.il/en/minisites/our-soldiers/tackling-gender-issues-in-the-idf/>

Additional statistics of women in the IDF can be found here <https://www.idf.il/en/minisites/our-soldiers/by-the-numbers-idf-women-in-combat/>

UNIT THREE: CONNECT TO SERVICE

Lesson Two: Women in the IDF

Appendix 3.2A Lieutenant Colonel Oshrat¹⁷

February 15, 2018

Lieutenant Colonel Oshrat, who started her IDF service in the Field Observers Unit, serves as the Deputy Advisor to the Chief of the General Staff on Gender Issues and helps integrate women and transgender people into the IDF. “In my position, I deal with a lot of different issues, one of which is opportunities for women in the army. This means helping women rise up through the ranks and enter new positions. The second thing is preventing sexual harassment in the army. I also help assimilate transgender people in the army.” Lt. Col. Oshrat is one of the many people helping eliminate gender discrimination in the IDF.

Lt. Col. Oshrat also plays a key role in helping soldiers in need of emotional support. “I’m the head of the Center for Coping and Support, which helps care for anyone who is been affected by sexual harassment, unplanned pregnancies, or domestic violence.”

She isn’t just a hard-working IDF officer, Lt. Col. Oshrat is also a mother. She says it can be challenging to balance work and family, but she and her daughter are able to spend time together.

Lt. Col. Oshrat is one of many mothers serving as officers in the IDF. She emphasized the importance of giving it her all and how it helped her move forward in her career. “First off, I think that every woman that enlists in the army needs to bring her whole self: her abilities, her desire to give back, her motivation. Wherever she is, she always needs to strive to go as far as possible.”

As the Deputy Advisor to the Chief of the General Staff on Gender Issues and the head of Center for Coping and Support, Lt. Col. Oshrat serves as an example for young people joining the army and those who are looking to advance in their careers while raising a family.

¹⁷ <https://www.idf.il/en/minisites/our-soldiers/tackling-gender-issues-in-the-idf/>

UNIT THREE: CONNECT TO SERVICE

Lesson Two: Women in the IDF

Appendix 3.2B A Conversation with Bar¹⁸

May 17, 2016

For the past year, Israel has been confronted with a steady stream of terror attacks, many coming from Judea and Samaria. We recently sat with Captain Bar, the Etzion Regional Brigade Medical Commander, who reflected on her eight years as a medic in the IDF: Her stories, insights, and memories.

What has your daily routine been like in the past few months?

We actually don't have a routine. Whenever we get called to the scene of a terror attack – we immediately come. Even when it's a regular civilian emergency, we don't miss an opportunity to help.

How do you feel about the work you do in light of recent events?

There were weeks with at least one attack a day. Every terror attack tears us apart. It breaks our hearts. We simply have no choice but to rise from the ashes. We return from the incident, wash the ambulance, wash the equipment, and we wash ourselves. That includes our minds. We must clear our minds and be mentally ready to treat the next victims.

As a medic, you are responsible for treating anyone in need. That must be tough, especially when you must provide medical care to the attackers.

The fabric of life in Judea and Samaria is unreal. There are Jews, Muslims, religious and nonreligious people living together. The feeling is very close. It is family-like. The situation is hard for everyone. I won't lie, it's difficult for me when I realize that I am saving the attacker's life, but I swore to help anyone – ally and enemy. This is our job. We do it to the best of our ability.

Do you ever reminisce about the people you have treated?

You can't forget them. Ever. After being stabbed in Gush Etzion, Maj. Eliav Gelman was later killed as a result of errant fire. I was the last person to see him alive. I was the last person to touch him. I was the last person to speak to him. I watched him die in front of me. It breaks my heart. It wasn't his family or friends. It was my fellow medics and I. It's a chilling feeling. We understand how meaningful these last moments are.

It's impossible to detach yourself from those that are killed or wounded. I find myself thinking about them long after the attack is over. And it isn't just me. We are connected to those that we treat. My medics and I visit the people we save in the hospitals. In less fortunate events, we go to their funerals. Often, the injured also find it important to know who saved them.

What are your thoughts and wishes for the future?

¹⁸ <https://www.idf.il/en/minisites/our-soldiers/a-conversation-with-bar-an-idf-medic/>

UNIT THREE: CONNECT TO SERVICE

Lesson Two: Women in the IDF

Right now, the situation is tense. Nevertheless, unless we are no longer physically able, we will not stop risking our lives to save the lives of others. This is what gives us a real feeling of accomplishment and pride.

UNIT THREE: CONNECT TO SERVICE

Lesson Two: Women in the IDF

Appendix 3.2C Private Ori¹⁹

December 3, 2017

Two months before she put on her uniform for the first time, Pvt. Ori had already been to the base where she would eventually serve several times. “I went to the base to study it,” she explains. “My cane can only tell me where obstacles are – it doesn’t guide me. It was really frustrating. It was hot and I had to walk the same route over and over again so many times, but my desire to enlist gave me the energy to do it. I always insisted on being independent on base, so I wouldn’t need help.”

Pvt. Ori was born blind, but she never let that stop her. She attended a regular high school, took matriculation exams, went on annual trips with her classmates, and even took part in a trip to Poland. “When others see me going about my day like everyone else and that I don’t feel sorry for myself, then they treat me like an equal,” she says.

Therefore, enlisting to the IDF with the rest of her classmates was only natural for her, and for everyone who knew her. “My friends enlisted to the IDF and it was obvious to them that I would enlist too. I’ll have a regular service like everyone else,” she says.

“There are people who tell me that I could’ve easily avoided serving, and that I didn’t have to volunteer to serve, but I have no doubt that I did the right thing. I grew up with brothers who were combat soldiers, who never stopped talking about their experiences in the IDF. I always wanted to enlist – to give back to the country and at the same time to develop my independence and myself. I really feel like I did the right thing,” she says.

“I enlisted to be an Education NCO. I am going to give tours and lead workshops for soldiers about values.” The values that are most important to her to emphasize are equality and tolerance. “When I was in high school, I took part in a radio show and it was only at the end that I told the listeners that I was blind. I wish that in real life, like on the radio, we got to know people according to who they are, not their looks or whether they have a cane or not.

¹⁹ <https://www.idf.il/en/minisites/our-soldiers/pvt-ori-is-using-her-disability-to-teach-others-about-tolerance/>

UNIT THREE: CONNECTION TO SERVICE

Lesson Three: LGBTQ+ Experiences

Goals

1. Teacher will offer multiple stories that illustrate the LGBTQ+ experience in the IDF.
2. Teacher will introduce the idea of active listening and will help students utilize this skill to deepen their conversations with one another.

Objectives

1. Students should be able to contrast two different LGBTQ+ experiences in the IDF
2. Students should be able to articulate a response to the two articles based on their values, and conversation with peers.

Materials

- Appendix 3.3A “Serving Out and Proud in the IDF”
- Appendix 3.3B “IDF Bars Soldiers from Participating in ‘Political’ LGBT Protests”
- Paper
- Pens, multiple colors ideal

UNIT THREE: CONNECTION TO SERVICE

Lesson Three: LGBTQ+ Experiences

Set Induction

Ask students what they predict the position the IDF has on soldiers who identify LGBTQ+.

Activity

Divide students into two groups. One group will read “Serving Out and Proud in the IDF” (Appendix 3.3A). The other group will read “IDF Bars Soldiers from Participating in ‘Political’ LGBT Protests (Appendix 3.3B). When reading, both groups will answer the question, “What does this article say about the LGBTQ+ experience in the IDF?” amongst their group.

Activity

Students will then come back together, taking turns summarizing their article and response to the question, “What does this article say about the LGBTQ+ experience in the IDF?”

Questions to consider:

- *What is the difference between the response of the IDF to an individual and the collective?*
- *What was your reaction to the article that you read? What about the one that the other group read?*
- *Do these articles fit with your preconceived notions of the IDF and their position regarding LGBTQ+ soldiers?*
- *Do these stories uphold the mission, spirit, and values of the IDF?²⁰ Why or why not?*

Activity

Ask students to then create a “twitter post” of their reaction to these articles and the experience of LGBTQ+ soldiers in the army on a piece of paper. Then have students either pass the posts around or post them on the wall so that others can “comment” on the post. Use the comments as a starting point for students to dive deeper with one another about their thoughts and values on the topic. This activity is a good opportunity to introduce students to the idea of active listening, where they are listening to hear the other person, not to formulate a response. Encourage students to ask curious questions to deepen the conversation.

Closure

Ask students to think about one thing that they heard a classmate say that they are going to keep thinking about.

²⁰ Review from Lesson 3.1

UNIT THREE: CONNECTION TO SERVICE

Lesson Three: LGBTQ+ Experiences

Appendix 3.3A “Serving Out and Proud in the IDF”²¹

March 27, 2019

For Ofer Erez, 25, there was never any question about being a transgender man. He always knew that he was a boy, despite being born female. It was just a matter of finding the right words for it.

“I was born in a small kibbutz in the north of Israel, then moved to another small kibbutz in the south of Israel. The same thing, the middle of nowhere,” he said. “I came out to my parents and friends when I was 16. It wasn’t because at 16, I understood. It was more because until that point, especially in Israel, ‘trans’ wasn’t an option.”

But somehow Erez, who was in Washington, D.C., last week, managed. He learned about the word from a friend of a friend, who also happened to be a transgender man.

“In the first meeting, I asked him, ‘What does it mean?’ and he explained to me that he was born female, but he’s a man. This is how he feels, this is how he sees himself and wants to live his life. My reaction was,” he said with eyes wide, mimicking the moment, “You can do that?” The friend was also the first person Erez came out to.

His friends and family were accepting and understanding, as well. Since that moment when he came out, everything changed.

When he enlisted in the Israel Defense Forces in 2012, he did so as a female. He came from a proud-Zionist family and thought the only way he would be able to serve his country would be in the closet.

“It wasn’t easy,” he said. “Although I introduced myself as a female to my peers. I did tell the IDF officials. They didn’t know what to do with me.”

But he got lucky, although he had a mark on his record because of his trans identity. His commanding officers didn’t have a problem, but Erez still had to be addressed by female pronouns and wear a woman’s uniform.

Still, he was able to get some accommodations, like wearing a unisex work uniform and having short but separate shower times.

Things got better. He went to officer school, entering as a female but leaving as a male. “Maybe the most basic thing they taught you about while training was, ‘What does it mean to be an officer?’ For me it was obvious that I wanted to be the kind of commander whose soldiers

²¹ “Serving Out and Proud in the IDF” <https://washingtonjewishweek.com/52550/serving-out-and-proud-in-the-idf/news/>

UNIT THREE: CONNECTION TO SERVICE

Lesson Three: LGBTQ+ Experiences

feel open with and they can trust,” he said. “I realized I should be open and honest with them. I should lead by example.”

He came out to his school during the last month of officer training. After that, he began transitioning. All the medical treatments were paid for by the IDF.

And since then, everything changed. When a friend revealed to him that he was the first openly transgender member of the military, Erez didn’t originally realize why it was so noteworthy.

“I didn’t think there was any big deal about my service,” he said. He started getting phone calls from recruits and officers, looking for an answer to the question: How can I serve proudly and be myself proudly?

And that is what led him to the Jerusalem Open House for Pride and Tolerance, which he now leads. He is working on drafting new policies that will ensure transgender soldiers will be able to get accommodations without facing the same issues he had.

“When we started, I wasn’t able to see how big the picture is,” Erez explained. “Half of it was a personal point of view and half of it was, I appreciate the work this organization was doing. This is the military, we need regulations, let’s write them. I want to contribute.”

The personal touch he has brought to his work at the JOH is important, and he feels similarly about his work with the IDF. He has seen so many more people use the policy than he expected, which helped him realize that he wants to bring the policy to other militaries, including America’s. “Nobody is serving the IDF because we want to be rich,” he said. “The same as serving is personal, writing this policy is personal.”

UNIT THREE: CONNECTION TO SERVICE

Lesson Three: LGBTQ+ Experiences

Appendix 3.3B “IDF Bars Soldiers from Participating in ‘Political’ LGBT Protests” ²²

July 22, 2018

The Israel Defense Forces banned soldiers from participating in the nationwide strikes Sunday protesting the exclusion of gay men from a recently passed surrogacy law, but also said it would not take action against those who joined the protests.

In a statement, the army said that since “the nature of the protests is ostensibly political, it’s forbidden to participate in these demonstrations.”

The decision was made Saturday by the head of the IDF Manpower Maj. Gen. Moti Almoz. However, Almoz said that while soldiers were officially banned from the protests, the army would not take disciplinary action against those who do choose to participate.

Leading Israeli LGBTQ activist Chen Arieli told the Haaretz daily that she was “deeply disappointed” by the army’s directive and called on IDF Chief of Staff Gadi Eisenkot to “clarify that soldiers are not prohibited from participating in the protest rallies.”

Israeli LGBT advocates and their supporters were outraged after Prime Minister Benjamin Netanyahu last week pledged to pass legislation supporting surrogacy for gay fathers and then voted against it, apparently under pressure from his ultra-Orthodox coalition partners.

The protest has generated widespread support and hundreds of Israeli companies said they would allow employees to observe the strike without penalty. Some employers announced they would implement new policies to help their workers become parents via a surrogate, regardless of sexual orientation.

The head of the Histadrut union, Avi Nissenkorn, on Thursday said that the national labor federation would support LGBT members who wish to take part in the strike, calling on unions and management to allow workers to take part in the nationwide strike “without infringing on their rights.”

Hundreds of protesters shouting “shame” marched in Tel Aviv, Jerusalem and other cities on Sunday, waving rainbow flags and briefly blocking major roads.

²² “IDF Bars Soldiers from Participating in ‘Political’ LGBT Protests” <https://www.timesofisrael.com/idf-bars-soldiers-from-participating-in-political-lgbt-protests/>

UNIT THREE: CONNECTION TO SERVICE

Lesson Three: LGBTQ+ Experiences

Three people were arrested in the Jerusalem protests near the Prime Minister's Residence, including a candidate for the Meretz party. It was not immediately clear what led to their arrest.

A surrogacy agreement involves a woman who is willing to carry a pregnancy for another individual or couple, who will become the child's legal parent or parents after birth.

Until Wednesday's legislative amendment, the right to surrogacy was only extended to married, heterosexual couples. The legislation now allows single women to become parents via surrogacy. In a further change, surrogacy was previously limited to two children per family, but the new amendment increases the number of children per family unit to five.

In addition, the age limit for surrogate mothers has been raised from 38 to 39, and a surrogate will now be able to give birth five times (including her own children) instead of four as the law currently mandates.

A large demonstration was planned for Sunday night in Tel Aviv's Rabin Square.

UNIT THREE: CONNECT TO SERVICE

Lesson Four: Who are the Druze?

Goals

1. Teacher will introduce students to the Druze population.
2. Teacher will identify different roles that Druze have within the Israeli army.

Objectives

1. Students should be able to differentiate between Druze and Arabs.
2. Students should be able to identify traditional roles for Druze men in the Israeli army.

Materials

- Appendix 3.4A Fast Facts about Druze in Israel
- Appendix 3.4B Rami Hassan
- Appendix 3.4C Bedouin Trackers Hunting for Clues to Kidnapped Boys

UNIT THREE: CONNECT TO SERVICE

Lesson Four: Who are the Druze?

Set Induction

Cut up each fact on Appendix 3.4A Fast Facts about Druze in Israel and pass them around the classroom. Have different students read each one.

Questions to Consider:

- *What do these facts teach us about Druze?*
- *How are Druze different from other populations in Israel?*

Activity

Either as a class or in smaller groups, read Rami Hassan's story (Appendix 3.4B).

Questions to Consider:

- *What was your reaction to the fact that there are all-Druze units?*
- *What motivated Rami to serve?*
- *What values appeared for you in this story?*

Explain that these "all-Druze units" still exist despite the fact that the IDF Chief of Staff ordered that the primary all-Druze unit be disbanded in 2015. This is because most Druze still gravitate towards a specific type of work: tracking. Rami has dedicated his life to serving the IDF in a different unit.

Activity

However, most Druze still serve in tracking units. Divide students into groups. Each group will read the same article (Appendix 3.4C), however each group will be reading from different lenses.

Group One: Military Structure

Group Two: Interpersonal Relationships

Group Three: Political Lens

Each group will then share their outlook of the article with the group as a whole.

Closure

Ask students to share one thing they connected with about how Druze choose to serve the IDF.

UNIT THREE: CONNECT TO SERVICE

Lesson Four: Who are the Druze?

Appendix 3.4A Fast Facts about Druze in Israel²³

1. The Druze in Israel speak Arabic and identify as Arabs.
2. The Druze are a community distinct from other Arab Israelis, with their own religion and cultural norms.
3. The Druze see their religion, which broke off from Islam in the 10th century in Egypt, as an interpretation of the three large monotheistic religions—Judaism, Christianity, and Islam—and they regard Moses, Jesus, and Mohammed as prophets.
4. Druze have a strong belief in reincarnation.
5. The Druze religion is closed to outsiders; they accept no converts.
6. Today, approximately 800,000 Druze live in Syria, 450,000 in Lebanon, and 120,000 in northern Israel.
7. Most of the Druze in the Golan are Syrian citizens who hold permanent resident status in Israel.
8. As permanent residents of Israel, they have access to Israeli schools, enjoy municipal services, and are better off economically than their families in Syria.
9. The Druze in Israel mostly live in separate Druze villages, though some villages have a mixed population that also includes Muslim and Christian Arabs.
10. The Druze also have a separate educational system, and their religion, recognized by the Israeli government, has its own court system.
11. In 1948, many Druze fought for Israel, and in the early years of the state many joined the Israeli army voluntarily. In 1956, a law was passed that extended mandatory service in the Israeli army to include all Druze men who are Israeli citizens.
12. As a result of their service in the army, Druze men have risen to high positions both in the Israeli military and the Israeli government. Army service has opened up employment opportunities to Druze men, particularly in security.
13. Army service and subsequent employment among Jewish Israelis also exposes Druze people to the norms of Jewish Israeli society. As a result, Israeli Druze society, though still very traditional (even relative to Arab Israeli society as a whole), is slowly changing.

²³ Druze in Israel

<https://www.myjewishlearning.com/article/druze-in-israel/>

UNIT THREE: CONNECT TO SERVICE

Lesson Four: Who are the Druze?

Appendix 3.4B Rami Hassan²⁴

Every day Commander Rami Hassan drives 90 miles each way from his home in Kfar Yarka in the Galilee to his military base in Yehud near Tel Aviv. But he's used to it. He's been in the Israel Defense Forces (IDF) for 26 years.

A member of the Israeli Druze community, Hassan has two great loves: his family and his country. A husband and father of four, Hassan comes from a family dedicated to public and national service. His father served as a border police officer and all of his brothers served in the IDF.

"I love to give as much as I can, to contribute as much as I can," he said. "In our culture, we learn from our parents, our cousins. They all do service — a love for the land, for the country." While Druze make up under 2% of Israel's population, they are disproportionately found in the army and police forces.

Druze soldiers serve in all-Druze units and in fully integrated units throughout the IDF. When Hassan first heard about the program "Special in Uniform" — an innovative program that integrates youth with disabilities into the IDF — he understood its importance. When the organization reached out to Hassan a few years ago asking him to accept some of their participants, he said he "tried it for a week and it's [now] been four years."

Hassan currently has 15 participants in his unit and five have served as full IDF soldiers, rather than as volunteers — a decision he was able to make as their commander. "For me, this is the most important project in my life," Hassan said. "If they are successful, I am happy."

Special in Uniform provides young people with disabilities the opportunity to feel like a part of Israeli society. In a country where army service is mandatory for men and women at the age of 18, the army is a cornerstone of Israeli society. Imagine a young man, blind from birth. His father served in the army, his siblings in the army, his cousins, his neighbors. Serving in the army makes him an "insider" as opposed to emphasizing his differences.

Hassan believes that the structure, camaraderie and personal agency are the keys to empowering these young adults who have disabilities. "They wake up at 7, they have somewhere to be at 9, and a lot to do," he said, adding that they build social skills, gain real work experience, develop personal abilities and build skill sets, all of which hopefully help them integrate into Israeli society and the workforce post-enlistment.

²⁴ Druze Commander Training Soldiers with Disabilities https://jewishjournal.com/culture/lifestyle/humans-of-israel/310657/the-idf-druze-commander-training-soldiers-with-disabilities/?fbclid=IwAR2nx2HISmTn-Jf5kmxDRgeQXSTG9dVd-5UwDMm1Bum7uQk6_OovaR4ArEo

UNIT THREE: CONNECT TO SERVICE

Lesson Four: Who are the Druze?

Hassan shares one of his recruits' success stories, noting that when the soldier first joined the unit, his verbal communication was severely limited. "He spoke with his hands and could get a few words out. Now he speaks in full sentences. All of a sudden, he had these people around him, different people. Every day we spoke with him. We speak at work, sing at work."

UNIT THREE: CONNECT TO SERVICE

Lesson Four: Who are the Druze?

Appendix 3.4C Bedouin Trackers Hunting for Clues to Kidnapped Boys²⁵

BEIT KAHIL, WEST BANK — Maj. Mohammed Mazarib of the Israel Defense Forces ducked into an old stone hut on a hillside above a riverbed here Monday afternoon, quickly determining that footprints inside belonged to soldiers who had beat him there. He nonetheless drew his rifle and shone its spotlight into a hole on the far side of the hut, then grabbed a stick to poke around.

Nothing but animal droppings — a wolf, he decided. More than a hundred years ago, the cave within a cave was probably used as a cool spot to store food. Now it was one of hundreds of holes Major Mazarib and his men checked and rechecked for any trace of the [three Israeli teenagers kidnapped on June 12](#) from a hitchhiking post about 15 miles away.

“In every corner and in every room and tunnel that I go into, I see them in front of my eyes,” Major Mazarib, 37, commander of the southern West Bank’s specialized tracking unit, said in Hebrew. “As long as there are three missing, we’re going to keep going.”

Major Mazarib and his 50 trackers, all Bedouin citizens who serve voluntarily in the Israeli military, were among perhaps 1,000 troops who converged Monday around the village of Beit Kahil. The village of 6,500 northwest of Hebron has become a focal point of the sweeping search for the teenagers, their captors, and operatives of Hamas, the militant Islamic movement that the Israeli government says is behind the abduction.

Combat soldiers went house to house. Divers took underwater cameras into two concrete-walled pools. Special forces followed intelligence clues along the riverbed itself. And the trackers tramped through a cauliflower patch and between grapevines draped over metal wires, examining a dead plant in a green bush, a fresh hole in the dirt, any sign suggesting even the slightest unusualness.

Earlier that morning, Major Mazarib’s team had found backpacks containing grenades, knives, masks and traces of blood — “It’s not somebody who hopes to be in the area for a picnic,” he said. The day before, the team discovered a tunnel 20 yards deep under a ditch strewn with smelly trash. The day before that, Major Mazarib was summoned to a site that soldiers thought was stained with blood, but he told them it was berries regurgitated by a bat.

A chorus of human-rights groups have condemned Israel’s aggressive West Bank crackdown since the abduction as “collective punishment.” By Monday, some 400 Palestinians had been arrested, and four killed by Israeli troops; more than 1,400 locations had been searched over a week in which movement around Hebron was tightly restricted.

²⁵ Bedouin Trackers Hunting for Clues to Kidnapped Boys
<https://www.nytimes.com/2014/06/24/world/middleeast/bedouin-trackers-hunting-for-clues-to-kidnapped-boys.html>

UNIT THREE: CONNECT TO SERVICE

Lesson Four: Who are the Druze?

“The rising death toll as a result of Israeli security operations in the West Bank is alarming,” Jeffrey Feltman, the United Nations undersecretary for political affairs, told the Security Council on Monday. A group of leftist Israeli organizations sent a letter to security chiefs on Sunday saying, “the measures adopted and their extent do not seem to serve a military need that can justify the damage they have caused.”

But Israel’s defense minister, Moshe Yaalon, told troops during a visit here Monday morning that theirs was a “holy” mission.

“We’ll continue looking until we can rule out every possibility,” Mr. Yaalon said. “As you know, we haven’t started searching today, but we’ll come back again and again, and we’ll come back again with trackers and dogs and specialists, and you with your eyes, to try and find them.” There have been no credible claims of responsibility for the kidnapping, or ransom demands. Prime Minister Benjamin Netanyahu, [who first declared Hamas culpable](#) a week ago, has been criticized for failing to publicly provide proof.

“We’ve pretty much figured out who are the kidnappers — the actual perpetrators, the supporters, the command structure — and there’s no question, these are members of Hamas,” Mr. Netanyahu said in an interview broadcast Monday on [National Public Radio](#). He added, “We’ll make it public as soon as the investigation enables us to do so.”

Khaled Meshal, the political leader of Hamas, said in an interview on Monday, “I cannot confirm or deny the abduction,” but “blessed are the hands” that did it.

For now, the search goes on.

Under a half-built villa on the far side of the riverbed, Major Mazarib’s trackers entered what seemed to be a well to find a series of rooms — good hiding places, but no hint of the boys, Eyal Yifrach, 19, and Gilad Shaar and Naftali Fraenkel, both 16. A pair of trackers entered a nearby home, where a stern-faced youth named Adam quietly led them through the first floor. They lifted a mattress, peered under an old couch and left within minutes. Another soldier kicked an errant stone, then put it back.

They are like a forensics unit, in nature. An intact spider web means no one has crossed. Dewdrops on a horse print says it was made that morning. Different-colored dirt close by suggests someone might have recently dug a hole.

“When you buy a newspaper, you look at the headline, you know what’s inside,” Major Mazarib said. “I look at the ground, and it’s like my headline.”

About 1,000 of Israel’s more than 250,000 Bedouin, a Muslim and Arab minority, serve in the military, many in the tracker units that support each geographic division. Most, like Major Mazarib, are from the north.

UNIT THREE: CONNECT TO SERVICE

Lesson Four: Who are the Druze?

The father of a 5-year-old daughter and 2-and-a-half-year-old son, he is from something of a royal family of Bedouin in the Israeli Army. An uncle, who changed his name to the Jewish-sounding [Amos Yarkoni](#), joined up before the modern state was founded in 1948, created the trackers and other elite units, and retired as a lieutenant colonel before his death in 1991.

Major Mazarib is the youngest of seven brothers to make military careers, one of them a lieutenant colonel. He himself has served 20 years, the last two commanding the 70 trackers in the southern West Bank.

“I know the area like the palm of my hand,” he said on Monday as he drove an armored jeep through Beit Kahil. “All of this, to our right and to our left, I walked on foot.”

The terraced hillside was dotted with green rucksacks: hundreds of soldiers, including the trackers, would spend the night. As the sun beat down, scores crowded under a tree for lunch, a few of them fast asleep. Scores more stalked up a dirt road.

Eleven jeeps were neatly parked on a hill under a house. About 20 soldiers were taking a break in a driveway’s shade. A hundred yards away, another 20 stood on a corner. A few rested on the porch of a mosque. A few others were talking to residents outside houses they had just searched. A Palestinian woman holding a baby ducked into a doorway as Major Mazarib’s jeep passed.

At the bottom of a hill, more soldiers were combing what looked like an empty lot.

“There are soldiers that are looking, but they won’t find anything — you know why?” Major Mazarib asked. “Because I was already there.”

UNIT THREE: CONNECT TO SERVICE

Lesson Five: Circassian Loyalty

Goals

1. Teacher will introduce students to the Circassian community in Israel.
2. Teacher will help students connect the Circassian story to their own lives.

Objectives

1. Students should be able to articulate their understanding of “common history”, both broadly and in terms of their own experiences.
2. Students should be able to articulate why Circassians connect to Israel and why it is important for them to serve.
3. Students should be able to connect the Circassian story to their own lives.

Materials

- Appendix 3.5A The Circassians Among Us

UNIT THREE: CONNECT TO SERVICE

Lesson Five: Circassian Loyalty

Set Induction

Ask students to think about groups that they feel they are a part of. Ask them to think about who might share a common history with them. Why?

Activity

As a class, discuss the question “What does it mean to share a common history?” How does a common past create a bond for the present and future?

Explain that within Israel, there are a number of different groups of people. One of the smallest groups in Israel is called Circassians. Many of them were displaced when Russia gained power over Circassia in the 19th century. Like the Circassians, displacement is also a part of the Jewish narrative.²⁶

Question to consider:

- *What is our common history with the Circassians?*
- *Why is common history important to consider in interpersonal relationships?*

Activity

In pairs, read “The Circassians Among Us” (Appendix 3.5A). Ask pairs to pair up to consider the questions at the bottom of the appendix.

Activity

Begin a conversation with the whole class based on the last question in the appendix: “*How would you feel serving in the IDF as a part of this community?*” Ask students if this story reminds them of any experience that they have had sharing a common history with someone (perhaps what they mentioned in the set induction). Continue by asking them to think about the traits that they admire, and the parts of this experience that they believe would be the most challenging for them. Use these reflections to write a letter to your past self, explaining how, with this new perspective, you might use common history to deepen the connection.

Closure

²⁶ More information about the Circassian community can be found here:

<https://mfa.gov.il/MFA/IsraelExperience/People/Pages/The-Druze-and-the-Circassians-of-Israel.aspx>

<https://www.latimes.com/archives/la-xpm-1986-04-20-mn-1304-story.html>

<https://www.myjewishlearning.com/article/circassians-in-israel/>

<https://www.youtube.com/watch?v=rwA58j1BBz4>

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

UNIT THREE: CONNECT TO SERVICE

Lesson Five: Circassian Loyalty

Ask students to silently, or with a partner, reflect on how they might use common history and loyalty to deepen relationships in the future.

UNIT THREE: CONNECT TO SERVICE

Lesson Five: Circassian Loyalty

Appendix 3.5A The Circassians Among Us²⁷

During the thirty years of British mandatory rule in Palestine when fighting between Arabs and Jews became bitter and deadly, the Circassians took pro-Jewish stances. During the 1948 War of Independence the Circassians fought on the side of Israel.

Since 1958 all Circassian males must complete mandatory service in the IDF alongside Jewish and Druze soldiers. There was always complete equality for all soldiers in Israel's military forces. The Circassians proved to be among our outstanding soldiers. After completion of military service, many of them go on to serve in the Israel National Police Force, the Israel Border Police, and the Israel Prison Service and are renowned for their bravery and deep loyalty to Israel.

Their numbers are small...a total population of 4000... 3000 in Kfar Kama and 1000 in Rehaniya.

They are a well-educated people. 80% of the younger generation have earned post-secondary degrees and the percentage of adult males and females with post-secondary degrees is 49%. The Circassians are loyal and devoted to Israel because there is a common history among us. Just as we were exiled and dispersed, so too the Circassians were uprooted and slaughtered during the 19th century Caucasian war. 1.5 million Circassians were slaughtered and 1 million more were deported from their homes. Most of the survivors re-built their lives in the Levant region of the Ottoman empire where they served valiantly as warriors and guards.

Their settlement in Palestine began only in the mid to late 1870's and they live today in the original settlements which they had established then. They are a Hebrew speaking minority, as are the Druze, and are honored and esteemed by our military commanders who cite them for their bravery.

Questions to consider:

- *Why do you think it is important to note that the Circassians are a small population?*
- *What is the role of loyalty in the Israeli-Circassian story?*
- *What does "equality" mean in the context of this passage?*
- *What do you think makes the Israeli-Circassian story unique?*
- *How would you feel serving in the IDF as a part of this community?*

²⁷ The Circassians Among Us

<https://blogs.timesofisrael.com/the-circassians-among-us/>

UNIT THREE: Connect to Service

Lesson Six: Christians in the IDF

Goals

1. Teacher will explain the traditional role of Christians in the IDF.
2. Teacher will use Christians in the IDF to express the values of welcoming and belonging.

Objectives

1. Students should be able to use Samur Geris' story to extrapolate on the larger experience of Christians in the IDF.
2. Students should be able to describe ways they might make a newcomer feel included in their group.

Materials

- Appendix 3.6A IDF Launches Programs to Encourage Bedouin, Christians to Enlist
- Appendix 3.6B Highest Ranking Christian-Arab in Israel's Border Police on Mentoring Young Christians in the IDF
- Student Copy of Appendix 6A Memory Organizer

UNIT THREE: Connect to Service

Lesson Six: Christians in the IDF

Set Induction

Think about a time when you joined a group that had already been formed, maybe you joined a sports team late in the season or a group you joined was mostly filled with people who had done the activity before-- and you were the only (or one of the only) newcomers. How did you feel? What did it take for you to feel integrated into the group?

Activity

Explain that service in the IDF is only mandatory for Jews, Druze, and Circassians. However, there are still a number of Christian-Israelis who volunteer to serve in the IDF, mostly in Border Patrol units.

Questions to consider:

- *How would you feel participating in something that is mandatory for some, but voluntary for you?*
- *What might make you feel more supported in joining something where you might feel like an outsider?*

Activity

Popcorn read IDF Launches Programs to Encourage Bedouin, Christians to Enlist (Appendix 3.6A).

Questions to consider:

- *What is this article saying?*
- *How would you feel reading this if you were a Bedouin or Christian teenager?*
- *What strategies would you use to encourage someone to join your group?*

Activity

Divide the class into smaller groups to read “Highest Ranking Christian-Arab in Israel's Border Police on Mentoring Young Christians in the IDF” (Appendix 3.6B) and discuss the questions at the bottom of the appendix.

Come back as a group, using the story to have a discussion about what it means to be in a position to help others feel included.

Closure

Think back to when you were a newcomer in a group. Now that you’re established in the group, you know how things work, where things are, how can you help others to feel comfortable and welcome? Invite students to use this memory to reflect on this unit in the “Service” row of their Memory Organizer.

UNIT THREE: Connect to Service

Lesson Six: Christians in the IDF

Appendix 3.6A IDF Launches Programs to Encourage Bedouin, Christians to Enlist²⁸

December 30 2016

Army to set up initiatives to train and integrate minority groups, increase numbers of Arab-speaking soldiers

The Israel Defense Forces has stepped up efforts to encourage Bedouin and Christian teens to volunteer for army service, offering a range of varied options in a bid to entice them to join up. Bedouin and Arab Christians, like all Arab citizens of Israel, are exempt from compulsory military service, but an estimated half of those eligible choose to sign up for the IDF.

In the past few months the army sent letters to Bedouin youth approaching enlistment age inviting them to volunteer and laying out their options, Haaretz reported on Thursday.

“Today, more than ever, the IDF allows you to serve meaningfully in a variety of roles and positions that contribute to the IDF and to you personally,” the letter read.

Some 80 Bedouin have already signed up this year for a special two-year army program, which is shorter than the 30 months that Jewish men usually serve. In addition to their army training, the course gives recruits the opportunity to earn a truck-driving license in an attempt to make volunteering more attractive.

“At the moment the army is not particularly attractive,” a recruitment officer told Haaretz. “Volunteers ask ‘what is in it for me?’ Many choose to go into the transportation field, which is a sought-after and well-paying career.”

Traditionally, many Bedouin serve in the IDF elite tracking units, however the army wants to tell them that there are a range of options available to them. “We tell the Bedouin sector that ‘we want you in all available units.’ We are investing a lot of effort in this,” the officer said, “and I feel that there has been a change in attitude.”

Yet many within the Bedouin community remain skeptical, feeling that they did not receive the future they were promised.

“I believed that once you gave of yourself, then you would also receive in return, that you would get more rights,” Khaled Aljaar said of his decision to enlist. “But that is not how it is. You don’t get what you deserve, you are still discriminated against.”

The army is also looking to increase the number of Christian Arabs who sign up. Following a discontinued trial in 2014, the IDF has again adopted active recruiting methods and has sent out

²⁸ <https://www.timesofisrael.com/idf-launches-programs-to-encourage-bedouin-christians-to-enlist/>

UNIT THREE: Connect to Service

Lesson Six: Christians in the IDF

voluntary conscription papers to some 800 teens. This reverses a decades-long policy that required Christian Arab recruits to initiate first contact with the military.

Christians, like their Jewish peers, will receive preliminary conscription papers around the age of 16 and a half. However, their participation in the process will remain voluntary.

The army also plans to create a pre-army course specifically for that community to prepare them for service and will set up recruitment centers in Haifa, Nazareth and Maalot, which have large Christian populations.

The IDF believes that the initiative will greatly increase recruitment within the Arab Christian community, continuing a trend of recent years.

Recruiting Christian Arabs has always provoked inter-communal tensions, more so in recent years as the number of Christian draftees has steadily risen.

UNIT THREE: Connect to Service

Lesson Six: Christians in the IDF

Appendix 3.6B Highest Ranking Christian-Arab in Israel's Border Police on Mentoring Young Christians in the IDF²⁹

December 27 2018

Growing up in Kafr Yasif, a mixed Christian-Muslim Arab town in northern Israel, Samur Geris never imagined himself serving in the Israel Defense Forces. It was only when his best friend, a member of the Druze minority in the town, began his enrollment during their last year of high school, that the thought even crossed his mind.

At the time, Arab enlistment in the army, even Christian Arab, was almost unheard of, but Geris said to himself: "If I want to be considered an equal in society, I first have to behave as such." In 1990, Geris enlisted into the Border Police, where he joined its undercover counter-terrorism unit. Almost three decades later, Geris is still serving in the IDF and at 47 years old, he is the first Christian Arab to reach the rank of Chief Superintendent in the Border Police unit.

He says that his family supported his choice and that he never felt hostility in his village. "I have both Muslim and Christian friends, and they all treated me well," he says. Today, as a high ranking Arab Christian officer, Geris helps his young coreligionists to enlist and integrate into Israeli society.

"I want the youth in my community to understand that first they have to give to their country, and then their country will give much more to them," Geris tells Tazpit Press Service. "We have to remember we live in the Middle East, and Israel is the best place to live in for us," he says.

Although Geris spends most of his time at the Border Police base in Beit El, where he is responsible for logistics in Judea and Samaria, he often spends time on the phone advising young Christian Arabs deliberating whether to enlist or not.

The main difficulty for minorities enlisting in the IDF is that they often don't know how the system works, Geris explains.

"I was almost the only Christian in the Border Police when I enlisted. All my friends could ask their fathers or older brothers who had served before them, but I didn't have that possibility," Geris recalls. "Today things are different, there is more guidance and there are people like me that can help."

Geris' two children have followed in his path: His daughter did national service in the police and his son is studying to be a doctor in the IDF's academic reserve.

²⁹ Highest Ranking Christian-Arab in Israel's Border Police on Mentoring Young Christians in the IDF
<https://www.christianpost.com/news/highest-ranking-christian-arab-in-israel-border-police-mentoring-young-christians-in-the-idf.html>

UNIT THREE: Connect to Service

Lesson Six: Christians in the IDF

They are part of a steadily increasing trend of Christian Arabs joining the IDF. In 2017, some 221 Christian Arabs joined the army, including, for the first time, residents of eastern Jerusalem, while another 600 signed up for civilian national service. In comparison, in 2014, only 84 enlisted in the military, while before that less than 50 Christian Arabs would enlist every year. Geris says he sees all the Christian Arab soldiers serving in the IDF as his "children." "I try to help all of them," he says, "and I hope that my example teaches them that hard work and loyalty pay off."

Questions to consider:

- *What was Samur Geris' experience in the IDF?*
- *What is his message?*
- *How is this message similar to the message the IDF sent out in 2016? How is it different?*
- *How would you feel being mentored by Samur? How do you think his mentoring would help you to feel more included?*

UNIT FOUR: CONNECT TO LOCATION

In this scripted unit, Connect to Location, students will explore different places and types of environments that Jews might choose to live in Israel. By looking deeper into major cities in Israel, Kibbutz life, and various reasons why someone might choose to live in an Israeli settlement, students will be challenged to think about their own values, and how they dictate their own priorities when choosing where to live themselves.

Unit Enduring Understanding:

Choosing where to live impacts all aspects of life.

Unit Essential Questions:

1. How is one's lifestyle related to their location?
2. What makes a place to live desirable for me?

Unit Objectives:

1. Students should be able to identify criteria they believe are important when deciding where to live.
2. Students should be able to compare and contrast the experiences of Jews who live in different places across the country.

Unit Outline:

1. Living Spaces
2. Different City, Different Life
3. Searching in a Kibbutz
4. "Meet the Settlers"

UNIT FOUR: CONNECT TO LOCATION

Lesson One: Living Spaces

Essential Questions

1. What goes into the decision of where to live?
2. Where do you envision yourself living and why?

Goals

1. Teacher will present questions to guide students in thinking about what is important about various living locations.
2. Teacher will empower students to use their established priorities in order to predict what they will look for throughout the unit.

Objectives

1. Students should be able to identify which values are important to them when choosing where to live.
2. Students should be able to predict what is similar and different between different living environments in Israel.

Materials Needed

- Appendix 4.1A: Questions
- Pens/Pencils
- Giant Post-it notes

Timeline

00:00-00:05: Set Induction
00:05-00:25: 20 Questions
00:25-00:40: Pair-Share
00:40-00:55: Unit Framing
00:55-01:00: Closure

UNIT FOUR: CONNECT TO LOCATION

Lesson One: Living Spaces

00:00-00:05: Set Induction

Teacher begins class by asking the students to think about where they are going to be the year that they graduate from high school, whether it is one year, two years, or three years from now, recording answers on the board.

- Where are you going to be living?
- What are you going to be doing?
- What is going to be different about your life in a year?
- What is going to dictate your life in a year?

Say: This is or will be a big year of transition. One day soon, you are going to move on from high school and know that a lot is going to change in your lives. For the first time, you are going to have a say in how your life changes in choosing your next steps, and where that is going to happen. For the next twenty minutes, we are going to jump ahead in time. Instead of only thinking about the next couple of years, we are going to think about ten years from now.

00:05-00:25: 20 Questions

Say: Ten years have passed and something has inspired you to move to a new place. Imagine what your life might look like in 10 years. Use the following questions to guide how you answer the following questions.

- Where are you moving?
- Why are you moving?
- What are you doing?
- Do you have a family?

00:25-00:40: Pair-Share

Students will share their answers to the above questions with a partner. Then students will go through the questions in Appendix 4.1A together. Both as individuals and as a pair, students will identify three questions from the list that are most important to them

Ask back in a large group: What are the most important decisions that factor into where to live? What are factors that you might not be able to choose?

00:40-00:55: Unit Framing

Say: Throughout this next unit, we are going to look at what is important to Jews when they decide where to live in Israel. Before we begin to look at these communities, let us start by brainstorming what might inform these decisions. Have students remain with their partner and find another pair to discuss the following questions. Ask students one question at a time, give them two minutes to discuss as a group, then ask for a volunteer from each group of four to share.

Questions to discuss:

- *Of the things that were most important to you when thinking about where to live, what do you think is going to be similar?*
- *What do you think is going to be different?*
- *What are the criteria that we should use when looking at different options that Jews might have living in Israel?*

UNIT FOUR: CONNECT TO LOCATION

Lesson One: Living Spaces

00:55-01:00: Closure

Say: Returning to where we began today, let's think ahead to the year that you graduate from high school.

Go around the class and ask.

Ask: When thinking about where you are going to be, and where you are going to live, what value most guides that decision?

UNIT FOUR: CONNECT TO LOCATION

Lesson One: Living Spaces

Appendix 4.1A³⁰ Questions

1. What do you like/dislike about the place's climate and how much does that matter to you?
2. What kind of place do you want to live in?
3. Do you feel safe here?
4. What kind of outdoor space do you want?
5. How many cars will you and your family need to live here?
6. How will you get around? Is there public transportation? Is the city walkable? Will you have options?
7. How long will your commute be? Are you OK with that?
8. Can you afford all of the above?
9. How's the economy? How hard will it be to find a job if you want one (or a different job if you want to change?)
10. How long do you plan to live here? If you're wrong about that would you be happy if you wind up staying significantly longer or shorter?
11. What are your hobbies? How easy will it be to take part in them in this city?
12. Will you find a religious community that fits you?

³⁰ Adapted from, "The Ultimate Guide to Finding Your Best Place to Live"
<https://livability.com/topics/community/the-ultimate-guide-to-finding-your-best-place-to-live>

UNIT FOUR: CONNECT TO LOCATION

Lesson One: Living Spaces

13. What other community needs do you have? Can you fulfill them in this place?
14. Do you have any special health issues? Can the hospitals/providers support them?
15. What kinds of foods do you like? Are there good restaurants/grocers for that?
16. Is the city near friends and family? Is that a good thing?
17. While we're on the topic of families: How are the schools?
18. Do you want your kids to play in your yard, a park, or both?
19. How does this place vote? Is that how you vote?
20. And finally, as your answers to these questions change over time, can this city accommodate those new potential needs/wants or will you need to start over at question #1?

UNIT FOUR: CONNECT TO LOCATION

Lesson Two: Different City, Different Life

Essential Questions

1. Why do people choose to live in a major city?
2. What is important when deciding where to live?
3. Why are these criteria important?

Goals

1. Teacher will introduce differences between Israeli cities.
2. Teacher will provide factors one might consider when choosing a place to live.
3. Teacher will help empower students to make their own value determinations.

Objectives

1. Students should be able to describe similarities and differences between Jerusalem, Haifa, and Tel Aviv.
2. Students should be able to articulate what criteria are important to them in a city.

Materials Needed

- Students will need access to the internet. Give students notice to bring laptops to school.
- Appendix 4.2A Ministry of Tourism Questions to Consider
- 3 Poster boards
- Paper
- Pens
- Markers

Timeline

00:00-00:05 Set Induction

00:05-00:40 Research Groups

00:40-00:45 Gallery Walk

00:45-00:55 Voting and Sharing

00:55-01:00 Closure

UNIT FOUR: CONNECT TO LOCATION

Lesson Two: Different City, Different Life

00:00-00:05 Set Induction

Quick survey: Of all of the people in Israel, what percentage do you think live in urban cities?

- A. 10-35%*
- B. 35-60%*
- C. 60-85%*
- D. 85+%*

Answer: D. We have spent a lot of time talking about differences within Israel. It is almost startling how much of the majority of people in Israel live somewhere that is urban, as opposed to other places within the country. Of course, people live in different cities, and live differently within the same city. Today, we are going to look at three cities: Jerusalem, Haifa, and Tel Aviv.

00:05-00:40: Research Groups

Say: Each group will receive a city (Haifa, Tel Aviv, Jerusalem) and be tasked with creating a poster, as if you work for that city's Ministry of Tourism. When researching the city, here are some questions to ask yourself:

- What are different activities and resources that this city offers?*
- How are the schools?*
- What kinds of neighborhoods are there?*
- Who lives in this city? Who wants to live in the city?*
- What is the diversity within the city? In what ways is this present?*
- What are some different ways that people live within this city?*
- Why might someone want to visit?*
- What is there to do in this city?*
- What is the religious makeup of the city?*

Before creating your poster, I encourage you to do most of your research ahead of time. These questions are on a handout that I will pass out to you.

In addition to your poster, your group needs to identify, and agree upon, three criteria that you would use when determining where you want to live. Every person needs these criteria on a separate piece of paper.

00:40-00:45: Gallery Walk

Posters will go around the room, and students will spend time reading about the other two cities. Say: When you go around, look at each poster through the same criteria that your group decided upon

00:45-00:55: Voting and Sharing

Ask: Based on the criteria that your group decided was important, which of the three cities would you live in? Call for a vote. Following the vote, ask each group to go around and share the criteria they decided was most important when deciding where to live.

00:55-01:00: Closure

UNIT FOUR: CONNECT TO LOCATION

Lesson Two: Different City, Different Life

Have each student go around and share at least one value or reason why they would live in the city they voted for.

UNIT FOUR: CONNECT TO LOCATION

Lesson Two: Different City, Different Life

Appendix 4.2A Ministry of Tourism Questions to Consider

- What are different activities and resources that this city offers?
- What kinds of neighborhoods are there?
- Who lives in this city? Who wants to live in the city?
- What is the diversity within the city? In what ways is this present?
- What are some different ways that people live within this city?
- What makes this city appealing?
- What is there to do in this city?
- What is the religious makeup of the city?

UNIT FOUR: CONNECT TO LOCATION

Lesson Three: Searching in a Kibbutz

Essential Questions

1. Why do people choose to live on a Kibbutz?
2. What values are uniquely present in communal living?

Goals

1. Teacher will explain what inspired the kibbutz movement, and how it has continued to evolve.
2. Teacher will offer multi-generational experiences on a kibbutz to help students identify values present and imagine what might bring them to a kibbutz.

Objectives

1. Students should be able to identify values present in the communal structure of a kibbutz.
2. Students should be able to evaluate how they might feel living on a kibbutz.

Materials Needed

- Appendix 4.3A “Searching for Seinfeld”
- Appendix 4.3B Graphic Organizer

Timeline

00:00-00:05: Set Induction

00:05-00:55: Searching for Seinfeld Reading and Discussion

00:55-01:00: Closure

UNIT FOUR: CONNECT TO LOCATION

Lesson Three: Searching in a Kibbutz

00:00:00:05: Set Induction

Word Association Game. Begin by seeing how many words the students think of when they hear the word “kibbutz”. Expected answers might include socialism, farm, community, Israel.

Explain: A kibbutz is a collective community, that is most often based around agriculture. While the first kibbutzim (multiple kibbutz) were based around one communal economy, many modern-day Kibbutzim have modernized. However, there is still a strong sense of community, which draws people to live in this type of community even today.

00:05-00:55: Searching for Seinfeld Reading and Discussion

Say: In small groups, we are going to read excerpts of a story that exemplifies the communal aspects of a kibbutz. While we are reading this story, use the graphic organizer to write down what you think are behaviors, attitudes, and values unique to a kibbutz.

Read the story in three parts, giving students roughly fifteen minutes to read each section and discuss the discussion questions at the bottom of each section. Before moving on to the next section, ask each group to share their responses.

00:50-01:00 Closure:

Go around the room and ask: What do you think you might like about living on a kibbutz? Would you live on a Kibbutz? Why/Why not?

UNIT FOUR: CONNECT TO LOCATION

Lesson Three: Searching in a Kibbutz

Appendix 5.3A Searching for Seinfeld³¹

PART ONE

“Who is Jerry Seinfeld?”

Her question startled me. How could it be that there was someone who didn’t know of the popular stand-up comedian, star of the hilarious television sitcom that bore his name? Everyone in Israel watched the show, I had assumed, and reveled in the hysterical antics of Jerry, Kramer, George and Elaine. But I had assumed wrong. She was quite apologetic on the phone, explaining politely that she never watched television and that the only time she actually turned on her set was to glance at the nightly Mabat newscast, and sometimes, because of her many weeknight meetings, she didn’t even watch that.

“Why are you calling?” she asked me again.

“I am trying to track down Seinfeld’s whereabouts in 1971,” I explained. “According to the information I have about him, he volunteered on your kibbutz that summer. It’s for an article I’m writing.” I had already introduced myself as a features writer for one of Israel’s leading daily newspapers.

“On our kibbutz?” she asked incredulously. “Well, we do get a lot of volunteers here, but I don’t know if he was one of them. I don’t recall that we had a volunteer who was a comedian with his own television show.”

...

“Why are you looking into this now?” She sounded confused. “His show, Seinfeld, is going off the air this year in the United States. It’s one of the most popular shows there and it is broadcast here in Israel as well. My editor thinks it would be very appropriate to publish a story now about Seinfeld’s kibbutz days. That’s why I called you.”

“Well, I don’t recall anyone by that name,” she repeated. She was the logical person to call, my editor had told me. Her name was Naomi, and she was the kibbutz’s mazkira—its general secretary. A mazkira on a kibbutz was not an office clerk, my editor had said, trying to explain the function. She was the community’s top elected official, in charge of the kibbutz’s daily affairs, its members and public relations. I had told my editor this was all known to me. My sister lived on a kibbutz on the Golan Heights and I was well aware of the many functions of a kibbutz mazkira.

...

She was drinking a cup of coffee when I walked into her office. She told me it was her third cup so far that morning and offered to make me one. I politely refused and took a seat across from her at the messy desk. Files, letters, and documents were piled everywhere, and a plastic Inbox

³¹ Ellis Shuman. The Virtual Kibbutz (Israeli short stories). “Searching for Seinfeld”.

UNIT FOUR: CONNECT TO LOCATION

Lesson Three: Searching in a Kibbutz

was overflowing with issues apparently not yet dealt with. The living history of a kibbutz in paper, I thought to myself.

“So, you came all the way from Tel Aviv to look for this Jerry Seinfeld?” Naomi said with a laugh, smiling at me from behind her steaming coffee. She was quite young to be a kibbutz mazkira, I thought, maybe in her mid-30s.

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“Let’s see,” she began, putting down her coffee on the desk. She looked pensive for a moment, and then her eyes lit up. “We could try the accounts office.”

“The accounts office?”

“Yes, that’s where we do the bookkeeping. They keep records of insurance and the like. If this person was a volunteer here, he would have had to be insured when he was working. For his own good.”

“That sounds like a start,” I said, appreciative that we would at last begin talking to some of the kibbutz members. As we walked over to the accounts office, Naomi told me a little about her kibbutz.

“We’re relatively small; we have slightly more than 200 members,” she began, as we walked along a sidewalk bordered by wide expanses of green lawns, shady trees and well-cared-for flower gardens. The sky was cloudless and magnificent; we didn’t enjoy such fresh air in metropolitan Tel Aviv. “Our kibbutz was founded in early 1948 just before the state was established. Many of our founders were Holocaust survivors. Say, are you going to be writing about our kibbutz in your article?” she asked suddenly.

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“We’re all quite friendly and hospitable,” Naomi said quickly. “Just one big happy family, really. We’re not a perfect society—we have our problems like everyone else. But we are stable, both financially and socially.” Momentarily she looked embarrassed, as though she had revealed something she shouldn’t have. She then told me a bit about the kibbutz’s various industries, its avocado orchards, banana groves, chicken coops, cowshed and fishponds. She told me about the small electronics factory, which did subcontracting work for a well-known Tel Aviv-based company. She told me about their plans to participate in a new, regional tourism venture being developed at nearby Rosh Hanikra.

...

Question to Consider:

- *What can you begin to learn about the Kibbutz from Naomi?*

UNIT FOUR: CONNECT TO LOCATION

Lesson Three: Searching in a Kibbutz

PART TWO

“Sharona, can we talk to you for a minute?” Naomi asked, introducing me as a newspaper reporter to one of the women. “You keep the insurance records, don’t you?”

“You know that I do,” Sharona answered, a bit disturbed that her data inputting had been interrupted. She kept a ruler carefully positioned on a paper full of handwritten figures as she stared at us over the rims of her bifocal glasses.

“We’re looking for information about a person who volunteered here in 1971,” Naomi explained.

“We don’t have information that far back. What’s this for, an investigative report or an insurance fraud?” Sharona teased. The other two women looked over at us from their computer screens.

...

“Isn’t there anyone here who would have dealt with him at that time?” I asked impatiently.

“Well, you might want to talk to Eva.”

“Eva?” I repeated hopefully.

“Eva is in charge of volunteers on our kibbutz,” Naomi said. “That’s right, we could talk with Eva.” Thanking Sharona, we left the accounts office.

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Eva provided a few more details about the experiences of volunteers on the kibbutz. They were housed in an area known as Hamahane, ‘The Camp,’ and worked according to a daily work roster in coordination with the kibbutz’s needs. Most of them had permanent jobs, but they could occasionally be enlisted for short terms of duty washing dishes in the communal dining room, or packing fruit in the regional packing cooperative.

...

A stout, older man moved to the front. He was what I would have easily described as a typical kibbutz member—he wore a dark blue work shirt, its top unbuttoned to show off a hairy chest, blue shorts and black work boots. He sported a bushy moustache, and to top everything off, he was wearing a kova tembel, the floppy, round kibbutz hat. “Bananas, you say?” the man asked.

“Yes, if I recall his words.”

“Then he probably worked with Yoshko in our banana groves.”

UNIT FOUR: CONNECT TO LOCATION

Lesson Three: Searching in a Kibbutz

"That's right! He probably worked with Yoshko," Naomi exclaimed cheerfully, as though a heavy load had been taken off her back. "Yoshko has been working in the bananas for more than thirty years. If your Jerry Seinfeld worked in the bananas, Yoshko would remember him."

The man who had made the suggestion was introduced to me as Rafi, the hatzran. When I asked him what that meant, he told me that he was a handyman, in charge of maintenance around the kibbutz. His work, he said, could be as varied as unclogging a drain in the communal kitchen, or hanging a picture on the wall in one of the kibbutz's kindergartens.

"Whatever breaks down, I fix it," Rafi declared proudly. "And sometimes, I fix things before they break as well!" He didn't explain what that meant.

...

The jeep pulled to a stop in a small clearing next to an old, abandoned bus. At least, that is what it looked like to me—an Egged or Dan city bus of the type in use by the cooperatives maybe ten or even fifteen years ago. The bus had obviously been here for some time—the two tires that I could see were flat. Bars protected the windows of the bus, and most of them were boarded up from the inside. I soon learned the bus wasn't actually abandoned, for it was used by the banana groves crew and the venerable Yoshko—the kibbutznik who had been working with the bananas for more than thirty years.

"Yoshko, are you in there?" Rafi called, as he turned off the motor. When a tall, skinny man came out of the bus, we got out of the jeep. Like Rafi, he wore a blue work shirt and shorts, but his head was bare, and he was clean-shaven.

"Well, to what do I owe this surprise visit?" Yoshko asked, coming up to greet us. "And Naomi, when was the last time you came to visit your father here in the bananas?"

"Your father?" I turned to Naomi in surprise.

"Yes, Yoshko is my father. Didn't I tell you that earlier?"

"Well, you did mention that the kibbutz was one big happy family. I just didn't think to take your words literally."

"We are a multi-generational community," Naomi said, giving her father a hug. "Yoshko was one of the kibbutz's founders. As was Rafi."

"And now my daughter is the mazkira," Yoshko said, obviously quite proud of the fact.

As Rafi returned to the jeep, straightening out the mess in the back where I had been sitting, Naomi introduced me to her father and explained my purpose.

...

UNIT FOUR: CONNECT TO LOCATION

Lesson Three: Searching in a Kibbutz

“He was Rita and Max’s boy, if I recall,” Yoshko noted.

“Do you think so?” Naomi asked him.

“What do you mean?” I asked, looking away from the unconvincing carving on the board.

“On our kibbutz, well actually on many kibbutzim, we have a tradition where kibbutz members ‘adopt’ volunteers,” Naomi explained. “It makes them feel more at home to have a kibbutz family—a home away from home.”

“I’m almost sure about it,” Yoshko said. “I remember once I sent Rita to ‘The Camp’ to look for him. He had overslept, probably on purpose. Not the only time that happened, I imagine. But that was all a long time ago.” We thanked Yoshko for his help, Naomi hugged him goodbye, and we went out of the bus-office. Rafi was sitting in the front seat of the jeep, but he didn’t appear to be in too much of a hurry. He had the morning paper spread open on top of the steering wheel, and he was busy reading the sports pages. With a quick glance, I noticed that it was not the paper I worked for, but rather the competition.

After a short, bumpy ride back through the banana groves, we reentered the kibbutz. Rafi drove us past a semi-circle of long, low buildings that needed a new paint job and were raised partially off the ground on stilts. When he stopped, I didn’t know why, or what we were looking at.

“That’s ‘The Camp,’” Naomi explained, turning around in the jeep’s front seat to face me.

“That’s where our volunteers live. Do you want to walk around?”

I looked at the old buildings. A laundry line strung between two rooms sported a collection of colorful T-shirts and mismatched socks. A number of empty beer bottles lay on the ground alongside one of the paths. Near the sidewalk, a garbage pail was overflowing, and there were trails of cigarette butts on the ground. A bicycle with its front wheel missing was leaning against one of the walls. All was in sharp contrast to the well-kept grounds I had seen elsewhere on the kibbutz.

...

Questions to Consider:

- *Why is it important to note that the Kibbutz is multi-generational?*
- *What is interesting to you about the grounds of the Kibbutz?*

UNIT FOUR: CONNECT TO LOCATION

Lesson Three: Searching in a Kibbutz

PART THREE

Naomi introduced me and told her what I was investigating. “I’ll call Max,” Rita said excitedly, asking us to sit down on the sofa in what appeared to be a combined living room-dining room. The room was sparsely furnished. There were a number of family pictures hanging on the wall. On one side of the room was a bookshelf, which I could see was filled with books written by Amos Oz, David Grossman and A. B. Yehoshua. Standard Israeli literature for kibbutz reading, I thought. A large pot filled with a green, leafy plant served as the room’s only separation from a small kitchen area beyond.

Max, it turned out, worked in the metal workshop. He walked into the room a few minutes after Rita phoned him, and I smiled to myself when I saw he was wearing stained blue shorts and shirt—the standard work uniform of the kibbutz. He was a short, heavy-set man, probably in his sixties as well. He had a round, serious face with a goatee. A pair of plastic safety goggles rested on his balding head.

“What’s this I hear about our Jerry?” he asked, sitting down on a modest, but comfortable-looking lounge chair.

“Before you begin, let me get our guests something to drink,” Rita said.

“Please don’t bother,” I told her. But Rita was not to be discouraged. She scurried over to the kitchen, opened up a small refrigerator, and before I could say anything else, she placed a plate of fruit on the small table in front of the sofa. A moment later she came back with a platter of biscuits.

“I am sorry that I don’t have any cake to serve you,” Rita apologized.

“Rita, this is just fine,” Naomi said.

“Oh, it is really no problem at all,” Rita said. “Now, would you prefer coffee or tea? Or maybe something cold to drink? We might have some cola in the fridge. Let me go check.” The quickest way to proceed with this interview, I realized, was to accept Rita’s kind offers and let her see I appreciated her hospitality.

“One sugar,” I told her, when she brought me a cup of instant coffee. After she placed a cup in front of Naomi as well, Rita dragged over a plastic kitchen chair and finally sat down. “He was always telling jokes,” Max said, after I asked the couple what they remembered about Jerry Seinfeld. “That much I remember. But many times, we didn’t understand his jokes.”

“We spoke English with Jerry,” Rita explained. “But sometimes we didn’t quite get the meaning in his punch lines and his funny stories.”

...

UNIT FOUR: CONNECT TO LOCATION

Lesson Three: Searching in a Kibbutz

“Tell me what it means to ‘adopt’ a volunteer,” I suggested. I was jotting down a bit of what Rita and Max were telling me, and Naomi smiled at my efforts to prove I really was a note-taking reporter. “He used to come over here in the evenings after work,” Rita said. “And on Shabbat. I would always make sure to have some cake for him, and he liked cola, if I recall. Never drank coffee or tea. I also gave him plenty of fruit, but he laughed every time I offered him bananas!”

...

“Her birthday is in July,” Max said. “Jerry was here for her party.”

“Yes?” I waited for them to go on and explain their excitement.

“Anyway, I bet we have some photos from her party that year,” Max said. As Naomi and I waited impatiently, Max disappeared into the next room. A moment later he was back, carrying a number of large photo albums. He placed them on the table in front of us, and I could see they were labeled according to year. Max picked up a green album, with a sticker pasted on its side marking it as ‘1971-2.’

We watched as Max flipped through the pages. “That’s Liora, and next to her is our son, Ron,” Rita said, indicating a faded snapshot of two young teenagers. She described the other pictures on the pages—photographic memories of her children growing up on the kibbutz—but Max appeared to be searching for one specific photo.

“Here it is,” he announced triumphantly.

He pointed at a picture depicting a number of people sitting around a table. The table was covered with the same green and white tablecloth I had fingered moments before. The gathering was quite obviously a birthday celebration, because there were presents wrapped in colorful wrapping paper and ribbons next to a white frosted cake. The words, ‘Happy Birthday, Liora’ written in pink frosting were clearly visible on the top of the cake.

Behind the cake sat a beaming Liora, whom I recognized from the other photographs. Next to her on one side was Ron, and Rita was standing behind him. On Liora’s other side was a young man, with long black hair and a pair of dark, wide-rimmed glasses. The young man was smiling—an almost silly grin. Looking closely, I could see the resemblance. Yes, if he wasn’t wearing the glasses... It was him! I was looking at a very young, skinny, long-haired, teenage-version of Jerry Seinfeld!

“Jerry was here with us for Liora’s fifteenth birthday party,” Max said, as though it wasn’t obvious from the photograph. “I can’t remember what he gave her as a present, but I am sure he gave her something.”

“Can I borrow this?” I asked. Now I was excited. “You will get it back; I can assure you of that.”

UNIT FOUR: CONNECT TO LOCATION

Lesson Three: Searching in a Kibbutz

“Of course,” Rita replied. “That summer, Jerry was a true member of our family. Almost like another son.”

“Even if we couldn’t understand his jokes,” Max added. “I didn’t think they were very funny.” I thanked Rita and Max again, and Naomi and I left. I walked along, glancing repeatedly at the small photograph taken in the summer of 1971. I smiled as I looked at young Jerry Seinfeld, not yet discovered by the world, pictured celebrating with his kibbutz family.

There weren’t too many kibbutzniks who remembered him. There wasn’t a lot of evidence proving he had actually volunteered on the kibbutz, and yet I had found the proof that would tie my feature story and Naomi and I left. I walked along, glancing repeatedly at the small photograph taken in the summer of 1971. I smiled as I looked at young Jerry Seinfeld, not yet discovered by the world, pictured celebrating with his kibbutz family. There weren’t too many kibbutzniks who remembered him. There wasn’t a lot of evidence proving he had actually volunteered on the kibbutz, and yet I had found the proof that would tie my feature story.

Questions to Consider:

- *Based on the story, what do you think makes living on a kibbutz special?*
- *What attitudes, behaviors, and values did you notice within this community?*

UNIT FOUR: CONNECT TO LOCATION

Lesson Three: Searching in a Kibbutz

Appendix 4.3B Graphic Organizer

	Attitudes	Behaviors	Values
Part One			
Part Two			
Part Three			

UNIT FOUR: CONNECT TO LOCATION

Lesson Four: "Meet the Settlers"

Essential Questions

1. Why do people choose to settle?
2. How does bias color conversation?

Goals

1. Teacher will help students establish a class vocabulary for discussing the settlements and the land they are in, explaining the different ideologies attached to words.
2. Teacher will present different stories of those living in settlements.

Objectives

1. Learners should be able to articulate that there are different types of settlements, and that different people use different words to describe the same places.
2. Learners should be able to understand different experiences of people who live in the West Bank.
3. Learners should be able to compare the various stories and relate them back to their own living priorities.

Materials Needed

- Appendix 4.4A Biography of Avi Zimmerman
- Appendix 4.4B Graphic Organizer
- Student Copy of Appendix 6A Memory Organizer

Timeline

00:00-00:05: Set Induction
00:05-00:10: A Brief History
00:10-00:15: Biography of Avi Zimmerman
00:15-00:40: Talk17 Videos
00:40-00:50: Class Discussion
00:50-01:00: Closure

UNIT FOUR: CONNECT TO LOCATION

Lesson Four: "Meet the Settlers"

00:00-00:05: Set Induction

Say: When we talk about Israel, the word "settlement" often comes up. Before we start talking about specific stories about settlements, we are going to begin with a series of true/false questions so that everyone is on the same page.³²

1. *True/False- Settlements are rapidly growing*
 - a. TRUE- While many settlements began as small encampments and as temporary dwellings, some have grown to be large communities, some even that look like American suburbs. Homes are consistently being built on land that Israel acquired from the 6 Day War (which is what defines it as a settlement), and the government even offers financial assistance for Israelis to live in the West Bank.
2. *Settlements do not impact either the Peace Process or the Two-State Solution*
 - a. FALSE- Many who criticize the settlements say that the way the settlements, and specifically their roads, were built gives the Israeli government reason to be in every corner of the West Bank, making it impossible for a Palestinian State to form. As a result, when there are Peace Talks, drawing boundaries becomes complicated because of where different groups of people live.
3. *Israel has never dismantled Settlements*
 - a. FALSE- Most notably, in 2005, Israel removed 8,000 Jewish settlers from the Gaza Strip. While Israel did this in part because they said the small isolated communities were too hard to protect, it was still deeply divisive amongst Israelis.
4. *East Jerusalem is part of the West Bank*
 - a. It's complicated- After the Six Day War in 1967 Israel annexed East Jerusalem, but then declared the whole city her capital. Palestinians maintain that East Jerusalem will one day be the capital of Palestine. This is part of why it was controversial and took nearly fifty years for the US to move the Embassy to Jerusalem. Israelis refer to East Jerusalem and the West Bank as two separate places, but the Palestinians refer to East Jerusalem as part of the West Bank.

00:05-00:10: A Brief History

Ask: In this exercise, were there any words that you think were controversial?

Expected answers: settlements, West Bank, Palestinian State

Say: This is normal. When Israel took control of the West Bank in 1967, many Jewish people began to move there for a variety of reasons. For some, it was for religious reasons as many holy, historical sites are there. For others, it was a political move with the mentality that the more Jews there were, the harder it would be for it to not be considered part of Israel. Over the last 50 years, there have been about 500,000 people who have created communities of all sizes and "settled" in the land that Israel gained control of in 1967. More than $\frac{3}{4}$ of that land is in the West Bank, although many people who live there call it Judea and Samaria, which dates back to Biblical Times. Today, we are going to explore the stories of two people who call Judea and

³² Adapted from "7 Things to Know about Israeli Settlements"

<https://www.npr.org/sections/parallels/2016/12/29/507377617/seven-things-to-know-about-israeli-settlements>

UNIT FOUR: CONNECT TO LOCATION

Lesson Four: "Meet the Settlers"

Samaria their home through an organization called Talk17. But before we do, we are going to learn about Avi Zimmerman who established the organization.

00:10-00:15: Biography of Avi Zimmerman

Have a student read the biography of Avi Zimmerman (Appendix 4.4A).

Ask:

- *Based on his biography, what do we know about Avi Zimmerman?*
- *What about his ideologies?*
- *What should we as a class keep in mind when we hear stories that he curated?*

00:15-00:40: Talk17 Videos

Based on the interests of your class, select two videos from the list below to show and share with the class. Pass out Graphic Organizer (Appendix 4.4B) to each student so that they have a place to record the values they are hearing from each presenter as well as their own responses. Each video is roughly twelve minutes.

Videos can be found [here: https://www.talk17.org/videos/](https://www.talk17.org/videos/)

Some recommended videos:

- The Peacemaker
- Israel, the Water Superpower
- The Bible's To-Do List
- Work, Life, and Balance Across the Green Line
- Palestinian Self Determination

00:40-00:50: Class Discussion

Ask:

- *What were the message of the speakers?*
- *What was noteworthy of their experiences?*
- *In what way did they express their values?*
- *How do these stories help you think about your own values?*
- *What is important to you?*
- *Where (if anywhere) do you see yourself in these stories?*

Ideally as a whole class, have students discuss these questions.

00:50-01:00: Closure

Free Write

Ask: Of all the stories we have encountered, in the cities, in the kibbutzim, and now in the settlements, where do you see yourself? What values are the most important to you when thinking about where you want to live. Why are these your priorities?

Have students spend five-seven minutes using these questions to write and reflect in the "Location" row of their memory organizer.

UNIT FOUR: CONNECT TO LOCATION

Lesson Four: “Meet the Settlers”

Appendix 4.4A Biography of Avi Zimmerman³³

Avi Zimmerman is a much sought after and experienced spokesperson for Judea Samaria and Israel advocacy. A social entrepreneur, he currently serves as the Chairman of the Judea Samaria Chamber of Commerce and Industry, the Executive Director of the [American Friends of Ariel](#) and the City of Ariel’s international representative.

Recent initiatives include the founding of the Judea Samaria Chamber of Commerce and Industry, which coalesces the regional business community to promote economic development for Israeli and Palestinian populations. He also co-founded the Judea-Samaria Speakers Bureau, which provides an accessible interface between the international community and the individuals behind the headlines.

Avi established TALK17 at the start of 2017, with the goal of deepening and broadening the international conversation concerning the Judea-Samaria region. The TED-style format gives a voice to fifty Israeli and Palestinian speakers.

A spokesperson for the City of Ariel, Avi also engages those diplomats, journalists, professors, university students and special interest groups who have a firsthand analysis of Israel’s geopolitical issues. In Israel, Avi mobilizes and equips national leadership figures to address ever-developing international and interfaith interest in Israeli society. Organizations consult with Avi to guide their efforts in advancing partnerships with Israel. Both an author and blogger, Avi presents accurate and thought-provoking narratives to the global community concerning Israel in general and Judea-Samaria in particular. Several of his opinions and articles can be found in [The Times of Israel](#) and [The Jerusalem Post](#).

Born and raised in New Jersey, he moved to Israel following high school, earning a Bachelor of Occupational Therapy from Hebrew University in Jerusalem and an MBA from Ariel University. Avi lives in Ariel with his wife and their four children.

³³ Judea and Samaria Speakers Bureau <https://www.jsspeakersbureau.com/speakers/avi-zimmerman/>

UNIT FOUR: CONNECT TO LOCATION

Lesson Four: "Meet the Settlers"

Appendix 4.4B Graphic Organizer

	Video One	Video Two
Ideas and Values of Presenter		
Your Response to Each Presenter		

UNIT FIVE: CONNECT TO LEADERSHIP

This unit introduces students to some of the intricacies of the Israeli political system and calls on them to engage in the process of creating a coalition. Through this process, students will articulate values they use when engaging in meaningful dialogue and problem-solving.

Unit Enduring Understanding

Democracy obligates constituents to share their voices and engage in conversation.

Unit Essential Questions

1. What does it mean to be a part of a democracy?
2. What is the difference between compromise and “think win/win”?

Unit Objectives

1. Students should be able to articulate the values they employ when engaging in dialogue.
2. Students should be able to determine if they believe that forming a coalition requires compromise or “think win/win” and be able to articulate the difference.

Unit Outline

1. Multiple Democracies
2. Multiple Ways to Reach Agreements
3. Multiple Opinions in a Government

UNIT FIVE: CONNECT TO LEADERSHIP

Lesson One: Multiple Democracies

Goals

1. Teacher will introduce, compare, and, contrast various types of democracies that exist around the world.
2. Teacher will explore the term “ethnic democracy” and its significance when discussing Israel.

Objectives

1. Students should be able to differentiate different types of democracies.
2. Students should be able to discuss what makes Israel’s democracy unique.

Materials

- Appendix 5.1A Liberal Democracies³⁴
- Appendix 5.1B Consociational Democracies³⁵
- Appendix 5.1C Ethnic Democracies³⁶
- Appendix 5.1D Israel

³⁴ Liberal Democracy is based on the recognition of individual rights and freedoms, in which decisions from direct or representative processes prevail in many policy areas.

<https://www.collinsdictionary.com/us/dictionary/english/liberal-democracy>

³⁵ Consociational Democracy is a stable democratic system in deeply divided societies that is based on power sharing between elites from different social groups. <https://www.britannica.com/topic/consociationalism>

³⁶ Ethnic democracy is an analytic model meant to describe a form of state that combines majoritarian electoral procedures and respect for the rule of law and individual citizenship rights with the institutionalized dominance of a majority ethnic group over a society. Ethnic democracy consists of two incompatible constitutional principles: liberal democracy, which mandates equal protection of all citizens, and ethnonationalism, which privileges the core ethnic group. https://www.researchgate.net/publication/316367619_Ethnic_Democracy

UNIT FIVE: CONNECT TO LEADERSHIP

Lesson One: Multiple Democracies

Set Induction

Break up the class into small groups and give each group two sheets of paper. On one sheet, ask the group to list something the entire group has in common, other than traits that they can see, such as all having hair. On the other sheet of paper, ask the group to list at least two unique qualities of each person in the group. Again, it should not be something which is obvious or that everyone can see, but a characteristic. This activity serves to create respect as people realize their commonalities, learn something new about each other, and focus on their uniqueness.³⁷

Explain that for many, politics are deeply personal, especially when discussing Israel. Remind students that this classroom is always a space for kind words and curious conversation, but especially during conversations about politics, it is important to begin this class remembering that respect goes a long way.

Activity

Divide students into two groups. One group will read about Liberal Democracies and the other will read about Consociational Democracies. Each group will spend time discussing the questions at the bottom of the appendix, then the class will come back as a whole and one group will present to the other.

Based on their reading and listening to their classmates, ask students to respond to the following quote: “Liberal and Consociational Democracies share a set of democratic institutions, an extension of equality and citizenship for all, and an ethnically neutral state.”

Activity

Read about Ethnic Democracy as a class. Have a short class discussion based on the questions at the bottom of the appendix.

Activity

Allow each student to read about Israel’s democracy independently. Articulate again that for many, politics are deeply personal, especially when discussing Israel. Invite students to reflect on the writing, using the questions at the bottom as a guide to do a short free write of their own to get their thoughts flowing about the topic, but in a space that no one has to see.

Closure

Ask students to share one characteristic that they think is unique about Israel’s democracy compared to others, and one that is similar.

³⁷ <https://bizfluent.com/info-8142941-group-games-teach-respect.html>

UNIT FIVE: CONNECT TO LEADERSHIP

Lesson One: Multiple Democracies

Appendix 5.1A Liberal Democracies³⁸

In a liberal democracy, such as the United States, ethnicity is privatized. The state does not legislate or intervene in ethnic cleavages but forges a homogeneous nation-state by setting up uniform language, identity, nationalism, and national institutions for its citizens. It provides conditions for acculturation and assimilation, but also allows ethnic groups to remain socially separate and culturally distinct, insofar as they are prepared to pay the cost of separate existence. The cornerstone of society is the individual, personal skills, achievements, political and civil rights, and self-fulfillment.

Questions to Consider:

- *How would you summarize this paragraph?*
- *What do you think the pros are of this kind of democracy? What are the cons?*
- *Are there particular values that stand out in this type of democracy?*
- *What is your opinion about this type of democracy? Why?*

³⁸ Sammy Smooha. "Ethnic Democracy: Israel as an Archetype." *Israel Studies* 2, no. 2 (1997)

UNIT FIVE: CONNECT TO LEADERSHIP

Lesson One: Multiple Democracies

Appendix 5.1B Consociational Democracies³⁹

In a Consociational Democracy, such as Belgium, ethnicity is accepted as a major principle in the organization of the state. Individuals are judged on merit and accorded civil and political rights, but ethnic groups are also socially recognized and granted certain rights, such as control over education and allocation of public posts on a proportional basis. The state is not identified with any of the constituent groups and tries to reconcile the differences between them. Ethnicity is thus institutionalized, and ethnic identities and institutions are usually kept separate. Yet it is not illegal to assimilate and even to intermarry. Each group has its own elite, and the state is managed by an elite cartel that allocates resources according to the principle of proportionality and pursues compromises between the ethnic groups.

Questions to Consider:

- *How would you summarize this paragraph?*
- *What do you think the pros are of this kind of democracy? What are the cons?*
- *Are there particular values that stand out in this type of democracy?*
- *What is your opinion about this type of democracy? Why?*

³⁹ Ibid.

UNIT FIVE: CONNECT TO LEADERSHIP

Lesson One: Multiple Democracies

Appendix 5.1C Ethnic Democracies⁴⁰

Ethnic democracy is a system that combines the extension of civil and political rights to individuals and some collective rights to minorities, with institutionalization of majority control over the state. Driven by ethnic nationalism, the state is identified with a “core ethnic nation,” not with its citizens. The state practices a policy of creating a homogenous nation-state, a state of and for a particular ethnic nation, and acts to promote the language, culture, numerical majority, economic well-being, and political interests of this group. Although enjoying citizenship and voting rights, the minorities are treated as second-class citizens, feared as a threat, excluded from the national power structure, and placed under some control. At the same time, the minorities are allowed to conduct a democratic and peaceful struggle that yields incremental improvement in their status...

Ethnic democracy clearly differs from the other types. It is not a liberal democracy, because the state recognizes ethnic differences, accords some collective rights, and fails to treat all citizens and groups equally. It is not a Consociational Democracy, because the state is not ethnically neutral; rather, it is owned and ruled by the majority, while the minorities do not enjoy autonomy and power-sharing....

Ethnic democracy is a system in which two contradictory principles operate: “the democratic principle,” making for equal rights and equal treatment of all citizens, and “the ethnic principle,” making for fashioning a homogenous nation-state and privileging the ethnic majority...

Questions to Consider:

- *How would you summarize this paragraph?*
- *What do you think the pros are of this kind of democracy? What are the cons?*
- *Are there particular values that stand out in this type of democracy?*
- *What is your opinion about this type of democracy? Why?*

⁴⁰ Ibid.

UNIT FIVE: CONNECT TO LEADERSHIP

Lesson One: Multiple Democracies

Appendix 5.4D Israel⁴¹

Israel [is] a Jewish state, [has a] commitment to Diaspora Jewry, and [there is a] deep division between the Arab minority (close to 850,000 persons, 16 percent of the population within the Green Line, excluding East Jerusalem) and the Jewish majority. Israel cannot be classified as an open, liberal democracy, because that would only hold true were the Jewish state to be transformed into an Israeli state—a state in which ethnicity is privatized, Arabs and Jews are free to assimilate with one another, and a new, all-Israeli identity, nationalism, and nation were to emerge. But in fact, there is no separation in Israel between religion and nationality, religion and ethnicity (that is, a person belonging to the Jewish people or born a Jew cannot simultaneously be a member of any religion other than Judaism), and religion and state—facts that prevent Israel from being a liberal democracy. Nor is Israel a Consociational Democracy, because, to be so, it would need to become a binational state, in which the status of Arabs and Jews is equal, and resources are distributed proportionally.

Questions to consider:

- *What is this paragraph saying about Israel?*
- *What are your immediate reactions to this paragraph?*
- *Based on this, do you think Israel is an ethnic democracy? Why or why not?*
- *What changes would need to be made for Israel to fit into any of these categories?*

⁴¹ Ibid.

UNIT FIVE: CONNECT TO LEADERSHIP

Lesson Two: Multiple Ways to Reach Agreements

Goals

1. Teacher will aid students in forming a definition of “compromise”.
2. Teacher will explain that compromise is not the only way for people to reach an agreement.

Objectives

1. Students should be able to express how situations impact the way that individuals relate to one another.
2. Students should be able to relate the idea of compromise to Covey’s “Six Paradigms of Human Interaction”.

Materials

- Appendix 5.2A Six Paradigms of Human Interaction

UNIT FIVE: CONNECT TO LEADERSHIP

Lesson Two: Multiple Ways to Reach Agreements

Set Induction

Ask each student to share a situation when they think they have compromised. Once each student who has shared, come up with a working definition of the word “compromise”.

Question to consider:

- *What are situations when compromise is beneficial?*
- *What are situations when compromise is not beneficial?*

Activity

Break students into pairs or small groups. Each group will look at the Six Paradigms of Human Interaction, however, ask half of the groups to come up with examples from their experience in high school and the other half of the groups to come up with examples from politics and pop culture.

Activity

Come back together as a group and have each group share.

Questions to consider:

- *What types of situations lend themselves to certain types of interactions?*
- *What is the relationship between these six paradigms and compromise?*
- *Which ones do you connect with? Why?*
- *Are there any paradigms that you think are not productive when interacting with others? Why?*

Closure

Explain that the next session will be a simulation of forming a government based on some of the major political parties in Israel. Their government is based on forming a coalition. Ask each student to take a moment to reflect on compromise and the six paradigms, and to share which they think will be the most helpful when working to form a coalition.

UNIT FIVE: CONNECT TO LEADERSHIP

Lesson Two: Multiple Ways to Reach Agreements

Appendix 5.2A Six Paradigms of Human Interaction⁴²

Win/Win	<ul style="list-style-type: none">- Frame of mind and heart- Seeks mutual benefit in human interactions- Agreements and solutions are mutually beneficial- All parties feel good about the decision- Cooperative, not competitive
Win/Lose	<ul style="list-style-type: none">- If I win, you lose- "I get my way, you don't get yours"- Use position of power to win
Lose/Win	<ul style="list-style-type: none">- I'll lose, you win- Way to keep the peace- No expectations of winning- No vision- Strength comes from popularity- Seen as giving in or giving up
Lose/Lose	<ul style="list-style-type: none">- When two Win/Lose people come together with different visions, they both lose- Desire to "get back" or "get even"- Centered on an enemy, to the point where they are willing to lose themselves if it means their enemy loses
Win	<ul style="list-style-type: none">- Don't care if someone else loses- Only care that they win- No sense of contest or competition- Common approach in everyday negotiation: the priority is on securing themselves
No Deal	<ul style="list-style-type: none">- Expectations have been created and an agreement has not been reached- It's better to not reach an agreement, than to reach one where we both don't win

⁴² Steven Covey 7 Habits of Highly Effective People

UNIT FIVE: CONNECT TO LEADERSHIP

Lesson Three: Multiple Opinions in a Government

Goals

1. Teacher will introduce the basic structure of the Israeli election system.
2. Teacher will moderate coalition building between political parties

Objectives

1. Students should be able to identify the beliefs, values, and platform of their assigned political party.
2. Students should be able to compare the beliefs, values, and platform of their party with others in order to create a coalition.

Materials

- Appendix 5.3A Coalition Graphic Organizer
- Student Copy of Appendix 6A Memory Organizer
- Pens
- Access to the internet

UNIT FIVE: CONNECT TO LEADERSHIP

Lesson Three: Multiple Opinions in a Government

Set Induction

Ask students to begin by thinking about compromise. When you are looking to compromise, what is most important to you, and why? Ask students to share and consider how this might be different when you are compromising on behalf of yourself compared to on behalf of a group.

Activity

Teacher will explain the basic structure of the Israeli election. Then, the teacher will explain each step of coalition building. First, groups will have time to research their own party. Second, each group will have one minute to explain the beliefs, values, and platform of their party, explaining why a party might want to join with them to create a coalition. Third, groups will have time to create a coalition and decide what might need to be compromised in order to reach the coalition.

Activity

Divide students into groups. Each group will research the beliefs, values, and platform of one specific party. In Israel, political parties change each election cycle. For the purposes of this lesson, choose the top five or six parties, depending on your class size. During this time, students will fill out the “Your Party” column in the graphic organizer and decide how they are going to share their party with the rest of the class.

Activity

Each group will have one minute to present the beliefs, values, and platform of their political party. While each group is presenting, students should be taking notes in the graphic organizer. This will help them begin to think about who they will create a coalition with.

Activity

Groups will go to other groups and ask them to create a coalition based on their shared beliefs, values, and platforms.

Questions to consider:

- *When creating a coalition, what are you willing to compromise on?*
- *What are non-negotiables for your party?*

Closure

Ask students to reflect on the process and to think about their own beliefs and values, not those of their party. When compromising, what is most important to you and why? Invite students to use these questions to fill out the “Leadership” row of their Memory Organizer.

UNIT FIVE: CONNECT TO LEADERSHIP

Lesson Three: Multiple Opinions in a Government

Appendix 5.3A Coalition Graphic Organizer

	Your Party	Parties You Would Join Coalition With	Parties You Would NOT Join Coalition With
Beliefs			
Values			
Platform			

CONCLUDING LESSON: CONNECT TO YOURSELF

This concluding lesson allows learners to recall what they've learned and what they've learned and apply it to their own lives. This authentic assessment for the curriculum has two parts, the first is going through each lesson and individually reflecting on what was meaningful or memorable, and then second, creating something to reflect who they are as emerging Jewish adults. This lesson may take longer than one hour for some groups and can be done as a multi-lesson project.

Curriculum Enduring Understanding:

1. Each Israeli perspective and experience provide a unique point of connection to Israel.
2. Diversity within the People of Israel enriches both the stories of the individual and of the collective.
3. Individuals develop and shape their own identities from exposure to communities, experiences, and relationships.

Curriculum Essential Question:

1. How can I connect to Israel?

Objectives:

1. Students should be able to identify what they have connected to throughout the curriculum.
2. Students should be able to create something that reflects the emerging Jewish adult they want to become.

Materials

- Pens
- Appendix 6A: Memory Organizer
- Misc. supplies dependent on individual projects

CONCLUDING LESSON: CONNECT TO YOURSELF

Set Induction

Begin by passing out a blank copy of the Memory Organizer (Appendix 6A) and asking students to fill out each square. The left-most column represents each unit. Under the “Israel” column, students will fill out what was most memorable about that unit, whether it was a specific type of school or story. Under the “Me” column, students will reflect on what they connected to from each discussion. For example, did this make you more excited to want to live in a big city? Did this give you an idea of what values you want to vote from?

Teacher will then pass out the Memory Organizers that students completed at the end of each unit and give students time to reflect on what is the same and what is different in the Memory Organizers.

Activity

Either independently or in small groups discuss the following questions:

- *What about these Israeli experiences and stories did you most connect to and why?*
- *What about these Israeli experiences and stories did you least connect to and why?*
- *What have you learned about who you are now, and who you want to become?*

Activity

Students will now create something that reflects who they are as emerging Jewish adults based on what they have connected to the most in this class. Below are a few options that can be mixed and matched, but students and educators are invited to collaborate in order to create something that is meaningful to each individual learner and to the organization.

- A college application essay that explores who you are as an American Jew
- A vision board illustrating the types of connections you feel with Israel and that you want to keep exploring
- A PowerPoint, infographic, or other computer-created work to express connections to places in Israel

Conclusion

Depending on how the class fits into the larger organizational structure, students will share their projects either with each other, with their families, or with the larger community in a confirmation-type ceremony or a Shabbat celebration.

CONCLUDING LESSON: CONNECT TO YOURSELF

Appendix 6A Memory Organizer

	Israel	Me
Education		
Service		
Location		
Leadership		