

The Others

Exploring the Diverse Minorities that Call Israel Home.

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Rationale

When one looks at a typical Israel Itinerary for American Jews, one will find a wonderful plan to help connect American Jews to their biblical heritage, their religious heritage and significant people and places in the history both past and present of Medinat Yisrael. Tourists emerge with a connection to Eretz Yisrael, Medinat Yisrael and Am Yisrael through such activities as climbing Masada, visiting the Western Wall or floating in the Dead Sea. Although all of these experiences are important, they are missing authentic connections with the people who call Israel home.

Scholar of Jewish education and co-director (is that his title?) of the iCenter for Israel Education, Barry Chazan, teaches:

“Israel today lends itself to diverse vantage points, perspectives, and “telling’s” of the story. Indeed, the diverse pictures of Israel are in some ways the essence of life in Israel. The richness of Israel is that everyone is a narrator and everyone is a photographer – and how do we teach that?”

This curriculum guide serves as an answer to Chazan’s charge. Its purpose is to immerse learners in a diverse, modern Israel through the narratives of four people who call Israel their home. Through this immersion, the learner will gain a deeper and richer picture of who is a part of Am Yisrael.

The Content

The groups, for the purposes of this guide, include: Ethiopian, Arab-Israeli, Bedouin, and Anglo-Israeli. They were chosen as a representation of significant minority groups who live in Israel. Although defined differently in each case, each of these minority groups considers Israel to be home. By eschewing the idea that there

is one dominant group that establishes some authentic “norm,” this guide aims to foster a deeper understanding and appreciation for the various peoples that call our holy land, the modern State of Israel, home.

I chose these groups of people as they represent a diverse cross section of Israelis. These are groups who are, at best, taught as an afterthought. Although some educators may feel that this particular cross-section is fraught with political, emotional and ideological issues, according to Dr. Ezra Kopelowitz and Dr. Minna Wolf in their article Israel Education in Practice, “[g]ood Israel education promotes a *living connection* with Israel which includes the ability of students to experience the complexities of Israeli society and for educators and students to develop a sense of self awareness as to what in their connection to Israel is personally meaningful.”

This curriculum represents a purposeful shift away from the dominant romanticized Ashkenazi narrative typically taught to American Jews. Only teaching the romantic post-declaration of state iconic images of Israel are both misleading and counter-productive, as this image does not represent all of modern Am Yisrael. It does not prepare our learners for the Israel they find when they land at Ben Gurion today.

The Learners

This is a curriculum meant for post Bnai Mitzvah aged high school students in a complementary school setting. It is not meant to be their first encounter with learning about Israel, and neither should it be their last. It is essential that the learners have a basic knowledge in Israel education, including the important people, places and events that shaped the Jewish state of Israel. With this foundation already

in place, this curriculum will allow the learners to go beyond the Israel 101 and begin to grapple with who is a part of Am Yisrael today.

In each lesson, the learner will be introduced to a real person or family who lives in Israel and represents a specific minority group. Using their real story as the foundation, the learner will explore each group through three lenses: its history, its connection to the larger Israeli society as a member of a minority group, and some of the foods that make the group unique. Throughout the curriculum, students will be learning how to put together an itinerary that is in alignment with clear goals the students will create. The culmination of the curriculum is the creation of an Israel trip itinerary, focused on a modern definition of Am Yisrael that will be presented to the senior leadership for consideration for the next temple trip to Israel.

The Teachers

Although it is preferable for the teacher of this curriculum to have been to Israel, it is not required. A teacher who has been on a Birthright Israel trip does not automatically make them a successful Israel educator. Rather, success comes from the way the teacher teaches. The teacher should be able to be aware of his or her own biases along the ideological spectrum and try not to impose those on the students, in order to help the learners explore minority groups in Israel, who are sometimes looked down upon. As well, the successful teacher of this Guide will be someone who has at least 3-5? Years of significant teaching experience, with the knowledge of how to teach interactively and enjoy doing so.

Finally, a cornerstone of this curriculum is the cooking experience found at the end of each unit. It is my belief that cooking is a simple yet authentic way to better

understand minority cultures different from our own. Please make sure the teacher is able to guide students in making these interesting and culturally relevant dishes.

The Milieu

For a variety of reasons, this curriculum will work best in a Reform Jewish complementary school program that includes a retreat program. The units are easily taught and experienced in a setting within a limited timeframe. As well, the units provide hands-on learning for the students. Teachers can pick and choose if they want to do all the units or only some of the units. The curriculum can be used as a basis for a retreat focusing on Israel or personal narratives.

Conclusion

Reform Judaism is about choice through knowledge. In order to decide if and where Israel fits into one's life, one needs knowledge to ground that value and practice. Too often, complementary schools treat Israel education as a piece of the curriculum rather than an opportunity to actually help learners foster more of a relationship with Israel. Teaching the people, places and things of Israel is important and provides a necessary base and starting point for a learner's relationship to Israel, but it is not enough. This curriculum builds upon that first foundational level, that honors "the Others," aiding learners to expand their notions of what Israel is and whom the people are who constitute the fabric of its society. Just as general American education increasingly teaches about the multiple legitimate narratives of its own diverse population, so too do complementary schools need to teach their learners about the multiple diverse narratives and perspectives that exist within Am Yisrael.

Letter to the Teacher

Dear Teacher,

Congratulations! You have taken the first steps towards giving your learners the gift of a diverse Israel education. This curriculum guide will allow your learners to meet and get to understand minority populations that are a part of the people of Israel. It is meant to be hands on, with activities that will take you outside the walls of your classroom. There are a few important things to keep in mind. First, in order for this curriculum to be executed successfully, you **MUST** have a kitchen with stove and oven. An essential element of this curriculum is cooking the foods of the cultures and this cannot be done without a stove and oven. Second, this curriculum is not meant to be an Arab-Israeli conflict course. It is meant to give your learners the opportunity to get to know minority populations that are a part of the larger Israeli society. There are elements of this curriculum that do address some of the struggles and challenges for these minority populations, but the purpose for doing so is to push students to think about these groups in a different way.

For each unit, make sure the students are putting a pin on a large map of Israel on the important locations throughout the country that are relevant to these groups. This will make the creation of the itinerary much easier.

Remember to keep an open mind, and have fun!

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Enduring Understandings

1. An ethnic group's cuisines provide a lens for understanding the group's culture.
2. Israel education matters.
3. Connection to a homeland does not require residency.
4. Dominant, romanticized American Jewish narratives of Israel miseducates because every minority group co-authors a nation's culture.
5. The people of Israel are made up of more than just Jews.

Goals

- Explore who is a part of the modern Am Yisrael.
- To teacher about why do people choose to make Israel their home?
- To broaden and nuance students' perspective of a dominant Ashkenazi Israel by presenting the narratives of a range of 4 minority groups.

Essential Questions

- What does Israel mean to me?
- Who is a part of Am Yisrael: The People of Israel?
- Why do people choose to make Israel their home?

Course Assessment

Learners will have an opportunity to create a 10-day itinerary for a trip to Israel. This trip will focus on redefining who is a part of Am Yisrael today by integrating the minority narratives learned throughout this curriculum. The learners will then

present their itinerary to the spiritual leader for consideration when creating the next temple trip to Israel.

Unit 1: Am Yisrael: Who are the People of Israel

- Goals
 - To review the significant people, places and events in the state of Israel.
 - Understand our individual identity allows us to understand others.
- EQ's
 - What is the difference between Am Yisrael, Eretz Yisrael and Medinat Yisrael?
 - What is my relationship with Am Yisrael, Eretz Yisrael and Medinat Yisrael?
 - What is my own family's narrative?
 - How does this narrative impact my life?

Lesson 1: Am Yisrael, Eretz Yisrael, Medinat Yisrael-A review

- Objectives:
 - Students will be able to articulate the differences between Am Yisrael (the people of Israel), Eretz Yisrael (the land of Israel) and Medinat Yisrael (the Land of Israel)
 - Students will be able to identify at least three important Jewish figures that existed in Israel. (Am Yisrael)
 - Students will be able to create a map of Israel using their bodies and name the bordering countries. (Medinat Yisrael)
 - Students will be able to explain Judaism's biblical connection to Land of Israel (Eretz Yisrael)

- Activity 1:
 - Using the iCenter Israel Resource Cards, guide the students through a number of tasks to review general Israel information.
 - ***Note to the teacher: These cards are from the iCenter and have a picture and a paragraph of information about a famous Israeli person, event or place. If you do not have the cards, please create flashcards with pictures of important people, places and events. Make sure they have 1-2 sentences about the picture as well as a title. Use the picture of the iCenter card as a guide. These could include but are not limited to: Ben Gurion, Jerusalem, War of Independence, Golda Meir, Tel Aviv, Yom Kippur War, Yitzchak Rabin, Eilat, Dead Sea, Herzl, The Kinneret, Western Wall and Benjamin Netanyahu.**
 - ***See resource 1.1 for more information.**
 - These tasks could include but are not limited to:
 - Choose one 'person card' you have learned about in the past and share with the class.
 - Choose one event card you remember in your lifetime.
 - Choose one place card you would like to visit.
 - Choose one event card you think all American Jews should know about.
 - Choose one 'person card' and explain their importance on Israeli culture/society.
 - These tasks are meant to be a review of the basic material they should have already learned in previous Israel education experience/s.

- Activity 2:
 - Have the students create a map of Israel using their body.
 - Students can place post-its on the major cities found in Israel.



Lesson 2: Am Yisrael and Me

- Objectives:
 - Students will be able to articulate their and their classmates opinions on the significance of various essential ideas of Israel

- Activity: How do I relate to Israel?¹
 - ***This is a great activity to do outside of the classroom, if the students need to get up and stretch their legs.**
 - Around the room place the following 5 color coded signs large sized post-it notes:
 1. Eretz Yisrael- Land of Israel (Red)
 2. Medinat Yisrael- State of Israel (Yellow)
 3. Am Yisrael-People of Israel (Blue)
 4. Torat Yisrael-Torah of Israel (Purple)
 5. Ivrit-Hebrew (Pink)
 - As the students come into the room, give each student 1 red, 1 yellow, 1 blue, 1 purple and 1 pink post-it.
 - Explain:
 - There are many different kinds of connections Jews can have to Israel, for various reasons. Now we'll see if we can get to know our own and each other's relationships to Israel. Around the room are five ways people tend to relate to Israel. On the corresponding colored post-it, please write, "How this particular phrase or word relates to you. What role does it play in your life, in your understanding of Judaism or in your Jewish identity?"²
 - Once the students have written and posted their notes, distribute the students evenly among the five signs.
 - Explain:
 - Your task is to group the post-its into categories and label them.
 - ***It is always good to give an example using the students' post-it responses. "For example:** if people respond that Eretz Yisrael is rooted in the stories in the Torah, then all mentions of

¹ Adapted from Rachel Levin's Curriculum Guide: "Jewish Immigrant Populations in Israel: A View into the History, Culture and Jewish Practices of Ethiopian, Former Soviet Union, and North American Communities. 2011-2012. Tartak Resource Center, HUC Los Angeles.

² Adapted from Rachel Levin's Curriculum Guide: "Jewish Immigrant Populations in Israel: A View into the History, Culture and Jewish Practices of Ethiopian, Former Soviet Union, and North American Communities. 2011-2012. Tartak Resource Center, HUC Los Angeles.

the Torah in the Eretz Yisrael sign will be grouped together and labeled “Torah Stories.”³

- Each group will then explain its choices to the rest of the class.
- After the presentation, reflect on these questions as a whole group:
 - Was this a challenging or easy activity? How so/not so?
 - Were there any similarities in the categories that the groups came up with? If so why do you think so?
 - Was there anything you were surprised about? If so, what was it?
 - How have your experiences shaped your connection to Israel or relationship with Israel?
 - When and where did you first learn about Israel?

³ Adapted from Rachel Levin’s Curriculum Guide: “Jewish Immigrant Populations in Israel: A View into the History, Culture and Jewish Practices of Ethiopian, Former Soviet Union, and North American Communities. 2011-2012. Tartak Resource Center, HUC Los Angeles.

Lesson 3: Who am I?

- Objectives:
 - Students will be able to articulate where their family originated.
 - Students will be able to self-identify.
 - Students will articulate their individual understanding about how their own family history and culture impact their lives.

- Activity Who am I?
 - Around the room place a number of words that could describe your students.
 - Examples could include: great to include these e.g.'s...
 - Jewish
 - American
 - Mid-Western
 - Secular
 - Student
 - Daughter
 - Sister

The more options you have the better. Below each word, have an envelope of the same word written on small slips of paper. Have the students silently and on their own go around the room and grab any slip of paper they identify with.

After they have gone around, have the students sit by themselves and order their words based on importance.

Have the students share what they chose and the order in which they decided to place them

- Explain and ask:
 - When it comes to our identity, how we identify ourselves is important. Why do you think this is so important?
 - Some of you may have chosen the same words to describe yourselves but decided to order them in a different way. That matters. Why do you think these matters?
 - As we explore Israel through the narratives of diverse and different people, think about how you define yourselves. Does how you define yourselves help you understand who you are and what is important to you?
- ***Note to the teacher: please keep the sheets with the words the students chose to describe themselves somewhere visible around the room to refer to when learning about the different people throughout the curriculum.**

- Activity Two

- Parents should be invited to join their students for the program that day. If this is not possible, send home a questionnaire for the students to fill out together with their parents.
 - Family History day!
 - Using the Family history questionnaire (Resource 1.2) below have the families together fill out the form.
- Activity three:
 - Students will share the information they gathered about their family. How? Need more direction/steps here, for how this should be done.

Lesson 4: Israel Itineraries: Breaking it down.

- Objectives
 - Students will be able to compare and contrast Israel itineraries.

- **Activity:**
 - Have the students work in pairs and go online to search “Israel Itineraries”
 - Each pair should choose a different itinerary and evaluate by answering the following questions:
 - What is the goal of this trip?
 - How can you tell?
 - What age group is this itinerary geared toward?
 - How can you tell?
 - What are the ‘big’ events on the trip?
 - Does the trip allow participants to interact with native Israelis?
 - If so with who?
 - Are there pieces of this itinerary that do not fit with its goals?
 - What are they and why do they not fit?

Resource 1.1: Israel Resource Card Ideas and Information

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The iCenter for Israel Education | Israel Resource Cards: Activities and Ice Breakers



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ISRAEL RESOURCE CARDS: ACTIVITIES AND ICE BREAKERS

A deck of cards has unlimited uses, and with this in mind, we've developed a set of Israel Resource Cards to bring Israel content to your learners in a variety of ways. Instead of being organized by suits, the cards are organized by categories: People, Places, Event and Society. Below, please find just a few suggestions for how to use these cards in an innovative way. If you don't have the cards already, you can download a sample of some of the cards from each category. To purchase a complete set (or multiple sets) contact Alex@theicenter.org.



Resources for Yom Ha'zikaron and Yom Ha'atzmaut

[See a Compilation of Resources](#)

Resource Categories

[Arts & Culture \(57\)](#)

[Conflict & Peace \(16\)](#)

[Hebrew Language \(23\)](#)

[History \(29\)](#)

[Holidays \(38\)](#)

[Israeli Life \(61\)](#)

[Technology \(7\)](#)

Activities

1. Choose Your Own Adventure!

Choose a handful of cards with which your learner may be familiar. (i.e. the kibbutz, David Ben Gurion, Jerusalem, etc.)

Ask participants to get into small groups and have each group choose 3 cards.

Ask them to construct a "day in Israel" using the three cards.

Important rules:

- Brainstorm all of the possible themes that might link your cards together.
- Choose one theme that you are going to use to construct your day.
- Create an opening activity and a closing activity for the day.
- Describe the narrative thread that connects the three cards.

Important to note:

This isn't about reality - so put aside the fact that you might not be able to go from Tel Aviv to Eilat to Haifa all in one day. It's about process!

2. Game Time

Go Fish

Each player selects 7 cards at random. Reading their cards, they need to ask other players for specific cards that they think will go with their card. For example, if a player is holding the David Ben Gurion card, perhaps he/she asks for the Negev card since the two have an association. Upon laying down the pairs, each player needs to explain the way(s) in which the cards are connected. This may require the player to extend their imagination a bit. If they aren't sure of their card, they can choose from the middle pile of cards, and pose a question/theme/idea/statement that somehow connects the two cards.

<http://www.theicenter.org/resource/israel-resource-cards-activities-and-ice-breakers>

1/2

Other games that you can adapt include **Apples to Apples**, **Bingo**, and a kid-friendly "**Content Card POKER**" game using Israeli shekels.

3. Guess Who

Choose only the "People" cards and ask participants: If you had to tell the story of Israel through the narrative of 5 people, who would you choose? Which 5 people collectively tell the story of Israel? Have each group share and discuss why they chose these figures.

4. Connect the Dots

Ask participants to choose 3 cards that relate to Passover (or Purim, Rosh Hashanah, etc). In small groups, have them explain the reason they chose each card. Ask one student from each group to share with the larger group.

For older students: Ask them to create a theme that emerged from that conversation. (i.e. freedom, belonging, home, etc.)

5. Story of My Life

Utilize them as a tool on Taglit-Birthright Israel trips or other Israel experiences to empower American staff to "share the stories." (i.e. Hannah Senesh's story on Har Herzl or in Caesaria, or the poet Rachel at the Kinneret cemetery, etc.)

6. From the Bunk to the Classroom

Use the content cards to accompany activities on the Goodman Camping Initiative for Modern History database: goodman.theicenter.org



Ice Breakers

1. Place all the cards on the floor and ask participants to do a "gallery walk" and pick out 1 or 2 cards that resonate with them. Go around the circle and have participants share why they chose the cards that they did.
2. Lay out the cards and have people pick one that resonates with them and one that they'd like to learn more about - have them share both stories.
3. Lay out the cards and have participants pick one from each category (People, Events, Places, Symbols) - have them explain why they chose each and find connections between the cards from the different categories.

See [here for more ideas](#), and send the ways in which you're using the cards to Rachel@theicenter.org!

Category: [Arts & Culture](#) [History](#) [Israeli Life](#)

Tags: [Educator Resources](#) [Grades K-2](#) [Grades 3-5](#) [Grades 6-8](#) [Grades 9-12](#)

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Resource 1.2: FAMILY HISTORY QUESTIONNAIRE

Questions about students' grandparents, to be asked of their parents:

- What is the name of your mother?
- When was she born?
Where was she born?
- What does/did she do for a living?
- What is your favorite memory involving your mother?
- What is the name of your father?
- When was he born?
- Where was he born?
- What does/did he do for a living?
- What is your favorite memory involving your father?

Questions about great grandparents:

- What are the names of your mother's parents?
- When and where were they born?
- Where did they live?
- What did your mother's father do for a living?
- Do you have a favorite story/memory involving your grandmother?

- What were the names of your father's parents?
- When and where were they born?
- Where did they live?
- What did your father's father do for a living?
- What did your father's mother do for a living?
- Do you have a favorite story/memory involving your grandfather?
 - What other family members can you tell me about that could help enhance my knowledge of our family history?

UNIT 2: Meet Yerushalyim: An Ethiopian Israeli

Goals:

- To explore the rewards and challenges of the Ethiopian population in Israel.
- To connect the real story of Yerushalyim with the larger story of Ethiopians in Israel.
- To teach about what makes the Ethiopian community in Israel unique.

EQ's

- Why is this community important in our understanding of the people of Israel?

Building Block assessments -

- Locate and Flag the sites that represent the current Ethiopian community in Israel, when putting together an itinerary.

Lesson 1: History of the Ethiopian people

- Objectives:
 - Ask questions they have about the Ethiopian population in Israel.
 - Order significant historical timeline events of the Ethiopian Jewish community from Ethiopia to Israel
 - Recall where, when and how Ethiopians became Jewish.
 - Reflect upon real quotes from Ethiopian Jewish immigrants to Israel to better understand the circumstances that brought these Jews to Israel.
 - Deduce various attitudes towards Israel from among actual quotations of Ethiopian Israelis.

- Activity 1: Questions-CONTEXT
 - Students have the opportunity at the beginning of the lesson to ask any questions they have about the Ethiopian population that calls Israel their home.
 - These questions should be written out and placed somewhere in the classroom where they can be referenced.
 - Using the multiple choice sheet below (resource 2.1) have the students break up into small groups of 3 or so and fill out the questionnaire as best they can.
 - Come back together and go over their answers and the correct answers (resource 2.2)
 - Reflect:
 - Were any of the answers a surprise to you? How so/not so?
 - Do you see any patterns in the answers? If so what patterns do you see?
 - What is the most interesting piece of information you learned? What about it do you find so interesting? Using the dates/timeline given (resource 2.3), the teacher will have the students create a timeline for the Ethiopian Jewish population. Regardless of the modality of teaching the information, a visual representation should be placed somewhere visible in the classroom to refer to during the rest of this unit.

- Activity 3: Quotes on Immigration
 - Place the quotes provided (resource 2.4) and around the room.
 - Explain that these quotes are from real people about their experiences of and opinions about immigrating to Israel.
 - Have the students quietly go around and read the quotes to themselves.
 - When the students are finished, explain:
 - Go to the quote that resonated the most with you.

- What is one word you would use when describing this quote?
 - What about this quote did you find meaningful?
 - Next, go to the quote that you struggled with the most (this could mean confusing, saddening, depressing).
 - What is one word you would use when describing this quote?
 - What made this quote a struggle for you?
- Once finished, have the students come back together and ask:
 - Now that you have read and thought about these quotes, let's figure out where Israel fits in for you.
 - What are the different perspectives these quotes imply about Israel?
 - Write these answers on the board
 - Ask:
 - Do you agree with any of these stances?
 - Are there any themes that can be found among these opinions?
 - In your opinion, which quote tells the most impressive story about Israel?

Lesson 2: Meet Yerushalyim

- Objectives:
 - Pinpoint on a map where Yerushalyim lives in Israel as well as the two major cities in Israel where high concentrations of Ethiopian populations live
 - Recall Yerushalyim's story of how she and her family got to Israel.
 - Compare and Contrast Yerushalyim's life and interests with their own lives and interests.

- Activity: Meet Yerushalyim
 - Using the fact sheet given (resource 2.5) introduce Yerushalyim to the class.
 - ***The fact sheet has all of the information from the interview with Yerushalyim. It is up to you how you would like to best use it with the goal of having the students get to know Yerushalyim, her story and her culture.**

Have the students raise a hand if they have anything in common with Yerushalyim. Examples could include

 - The type of house she lives in
 - How she gets to work

Lesson 3: Ethiopians and Israel today

- Objectives:
 - Name three different organizations that help support the Ethiopian population in Israel.
 - Articulate three contributions Ethiopians have made to Israeli society.
 - Describe at least 1 struggle and at least 1 success the Ethiopian community has experienced in Israel.

- Activity 1: What Would You Need?
 - This activity will help the students articulate what supports one might need when moving to a new country.
 - The teacher should ask the class:
 - You and your family need to leave your home and move to a country where you do not know anyone and cannot speak the language. What would you need in order to start a life? Write the answers on the board. (Possible answers could include a home, a job, transportation, language acquisition, finding a school)
 - Using the Ethiopian Organizations Resource Page attached (resource 2.6) print and divide the different organizations into separate slips of paper. Have the students go around and read their organization, then have them determine what needs this organization fills.
 - Then explain:
 - This is a problem that faces Ethiopians who immigrate to Israel every day. There are some support organizations in place to help the transition. Many of these organizations are under the umbrella of an absorption center.
 - Explain:
 - Located throughout Israel, Absorption Centers are transitional housing that help Ethiopian's and other new immigrants transition into Israeli society.
 - These apartments are furnished and rented at an extremely low price to provide new immigrants with a place to live right when they step off the plane. Most new immigrants stay at an Absorption Center for up to six months.
 - One of the most important programs most Absorption centers have is *Ulpanim* (intensive Hebrew classes) to help singles and families alike learn this new language.

Lesson 4: Food and Celebration

- Objectives:
 - Describe the theme and at least 1 custom of the holiday of Sigd and how it has become an Israeli national holiday.
 - Taste flavors of some traditional Ethiopian foods and describe how they are different from foods they are familiar with.

- Activity 1: Cooking
 - Using the recipe attached (resource 2.7) students will cook Injera, Yerushalyim’s favorite food.
 - Use either the “Authentic 1-Day Ethiopian Injera: Gluten Free 100% Teff flatbread” recipe that takes 1 day to ferment and 30 minutes or one you find online on your own.

- Activity 2: Making preparations for Sigd
 - Using the information provided in resources 2.8 and 2.9, have the students learn about and create a Sigd celebration for the whole class.
 - “Sigd is a holiday of Ethiopian Jewry, the community named “Beta Israel.” The name of the holiday is derived from the Hebrew word for bowing or prostration, “sgida”.
 - Sigd is celebrated on the 29th of Heshvan – 50 days following Yom Kippur (similar to the holiday of Shavuot, celebrated 50 days after Passover), and the community rejoices for the renewal of the alliance between the people, God, and His Torah. This act is reminiscent of the treaty made for the People of Israel by Ezra and Nehemiah upon the return from Babylonian exile in the 5th Century BCE. The holiday originated in the Book of Nehemiah: “And Ezra opened the book in the sight of all the people, for he was above all the people, and when he opened it, all the people stood up. And Ezra blessed the lord, the great God. And all the people answered: ‘Amen, Amen’, with the lifting up of their hands; and they bowed their heads, and fell down before the Lord with their faces to the ground” (Nehemiah, 8:5-6). “And they stood up in their place, and read in the book of the law of the Lord their God a fourth part of the day; and another fourth part they confessed, and prostrated themselves before the Lord their God” (Nehemiah, 9: 3).
 - During Sigd, Ethiopian Jewry prays to God, and plea to return to Zion. The community also holds communal self-examination, in addition to that held in private during Yom Kippur. In accordance with tradition, the public must examine itself and amend itself socially to be worthy to return to Jerusalem from exile. Sins of the community

members are being forgiven for during Yom Kippur and the following 50 days, the last of which is the communal self examination carried out in a similar way to that of Yom Kippur itself in prayers and fast. “⁴

⁴ "Sigd - A Holiday of Ethiopian Jewry." Sigd - A Holiday of Ethiopian Jewry. The Knesset, 2010. Web. 12 May 2015.

Resource 2.1: Multiple Choice Ethiopian Questionnaire

1. How many Ethiopians live in Israel by the end of 2013?
 - a. 273,450
 - b. 569,300
 - c. 135,500
 - d. 77,955
2. What two cities in Israel have the largest population of Ethiopians? (Circle 2)
 - a. Jerusalem
 - b. Netanya
 - c. Beersheba
 - d. Haifa
 - e. Eilat
3. What percentage of the Ethiopian population in Israel are children age 14 or under?
 - a. 6%
 - b. 12%
 - c. 29%
 - d. 34%
4. How many new immigrants arrived from Ethiopia in 2013?
 - a. 2,335
 - b. 754
 - c. 1,355
 - d. 975
5. What percentage of eligible Ethiopians took the high school graduation exam?
 - a. 88%
 - b. 35%
 - c. 73%
 - d. 100%

Resource 2.2: Multiple Choice Ethiopian Questionnaire-ANSWERS

1. How many Ethiopians live in Israel by the end of 2013?
 - a. 273,450
 - b. 569,300
 - c. 135,500*
 - d. 77,955
2. What two cities in Israel have the largest population of Ethiopians? (Circle 2)
 - a. Jerusalem
 - b. Netanya*
 - c. Beersheba*
 - d. Haifa
 - e. Eilat
3. What percentage of the Ethiopian population in Israel are children age 14 or under?
 - a. 6%
 - b. 12%
 - c. 29%*
 - d. 34%
4. How many new immigrants arrived from Ethiopia in 2013?
 - a. 2,335
 - b. 754
 - c. 1,355*
 - d. 975
5. What percentage of eligible Ethiopians took the high school graduation exam?
 - a. 88%*
 - b. 35%
 - c. 73%
 - d. 100%

Resource 2.3: Ethiopian Timeline

1320-1620 -The Solomonic dynasty assumed control. During this time there were many battles between the Christian Kings of Ethiopian and those of Beta Israel.

1622-Christians conquer the Solomonic Kingdom after 300 years of warfare. The Jewish Ethiopians were sold as slaves, forced to be baptized and denied the right to own land.

1769-Explorer James Bruce introduces the western world to the existence of Ethiopian Jews while trying to discover the source of the Nile River. He estimated the population to be around 100,000.

1864- Rabbi Hildesheimer, the Rabbi of Eisenstadt, Germany publishes a manifesto in the Jewish press calling for the spiritual rescue of Ethiopian Jewry.

1867-Professor Joseph Halevy become the first Ethiopian Jew to visit the Beta Israel, and becomes an advocate for the community.

1904-A student of Professor Halevy, Jacques Faitlovitch, visits Beta Israel and commits his life to reconnecting the community with the rest of the Jewish world. Through his work he takes the first Ethiopian Jewish students to Europe and Israel to increase their Jewish education.

1908- for the first time Rabbis from 44 different countries recognize Ethiopian Jews as part of the worldwide Jewish community.

1955- Israel's Jewish Agency builds schools and a teaching seminary for the Jews of Ethiopia. Two groups of Ethiopian Jewish students are sent to the Israeli youth village of Kfar Batya to learn Hebrew and other Jewish subjects.

1956- Israel and Ethiopia establish consular relations.

1958- Israel sends two public health teams to Ambober in the Gondar Province where most Ethiopian Jews are located.

1961- Ethiopian and Israel begin full diplomatic relations.

1969- The American Association for Ethiopian Jews is founded by Dr. Graenum Berger.

1970's- ORT (Organization for the rehabilitation and training) sets up schools, clinics and vocational training centers in Ethiopia.

1973- The Chief Sephardic Rabbi in Israel, Rabbi Ovadia Yosef, declares that Beta Israel is descendants of the tribe of Dan and therefore part of the worldwide Jewish community.

1975- with the onset of the Marxist regime headed by Colonel Mengistu Haile Mariam, new reforms for tenant farmers, including Jews; go into effect, creating a violent backlash by traditional landowners. Israel, in an attempt to improve relations with Ethiopia and secure freedom for the Beta Israel, renews military assistance to Ethiopia after Somalia besieges it on the southeastern border. Interior Minister Shlomo Hillel signs an ordinance to accept all Ethiopian Jews officially under the Israeli Law of Return. Ethiopian Jews are granted full citizenship and receive the full rights given to new immigrants.

1976- Around 250 Ethiopians are living in Israel.

1977-Menachem Begin is elected Prime Minister. He requests that Colonel Mariam allow Israel to transport around 200 Jews to Israel in an empty military jet returning to Israel from Ethiopia.

1977-1984- Approximately 8,000 Ethiopian Jews are brought to Israel by covert action.

1984-The massive initiative known as Operation Moses begins on November 18th and ends on January 5, 1985. During those six weeks, around 6,500 Ethiopian Jews are flown from Sudan to Israel. Attempts are made to keep the rescue a secret, but public disclosure forces an abrupt end. In the end, an estimated 2,000 Jews die en route to Sudan or in Sudanese refugee camps.

1985-Secret CIA sponsored airlift brings 494 Jews from Sudan to Israel. Known as operation Joshua.

1984-1988- With the abrupt halt (why?) to Operation Joshua in 1985, the Ethiopian Jewish community is split in two, with around 15,000 in Israel and more than 15,000 still stranded in Ethiopia. For the next five years, only a very small number of Jews reach Israel.

1987-The Ethiopian leaders in Israel organize an assembly at Binyanei Ha'uma in Jerusalem, where the Israeli public comes together in solidarity for reunification of Ethiopian Jewry.

1988-Israel's Ambassador to the United Nations, Pinchas Eliav, makes a formal statement at the United Nations Human Rights Commission for the reunification of Ethiopian Jews in Israel.

1989-Ethiopia and Israel renew diplomatic relations. Creating high hopes for the reunification of Ethiopian Jews in Israel.

Ethiopia's ruler, Colonel Mengistu Laile Mariam, makes a public statement expressing desire to allow Ethiopian Jews to be reunited with family members in Israel.

1991-With unrest in Ethiopia Colonel Mariam flees Ethiopia. Israel asks the United States to urge rebels to allow a rescue operation for Ethiopian Jews. Spanning the 24-25th of May, Operation Solomon airlifts 14,324 Jews to Israel aboard 34 El Al jets in just over 36 hours.

Resource 2.4: Ethiopian Jewish Immigrant Quotes

“To experience the sense of being free as a Jew, I feel as the happiest person there is for being able to achieve what my ancestor dreamt on- to live in the land of Israel as well as being free. On this land I raise my kids and try to do as much as I can for my beloved country. Even if sometimes we have worries and fears what overcome them all is the joy of fulfilling my biggest dream.”⁵

“One of the biggest mistakes in the integration of the Ethiopian Jews was that no room was left to express our culture. Often we have felt that the culture that we brought is something we should get rid of it. Due to this [feeling] many of the youngsters from the immigrations of the 80’s and ‘91 has chosen to disguise their identities such as: changing our names into Hebrew names, stop speaking Amharic, we were embarrassed to bring our parents to school and of course our main interest was to become a strong Israeli with no other culture involved.”⁶

“The things I love about Israel are: the warmth of the people, the free[dom] to be a Jew with no need to apologize, everything is open and I can achieve every dream I have. As an immigrant and as a Jew, I have many other Jews around the world who care for me. I’ve completed Bachelor and master degree and all the people who believe in me are part of my success.”⁷

“People understand the need for culture oriented absorption so there is more awareness and willingness to learn about the others’ culture and implement it in the community rather than forcing the dominant culture on the new immigrant.”⁸

“What do I most enjoy about living in Israel? The feeling that I belonged here even before I came to this country. Feeling of knowing who am I as part of the Jewish world and that I’m equal and belong.”⁹

“My integration process went through several stages: at the beginning I stayed away from anything connected to the culture I came from, I wanted to become a “normal” kid with no Ethiopian characters... Today I’m very much Israeli Ethiopian Jewish, very

⁵ Rifka. Personal communication. October 31, 2011. “The Experience of Absorption Among Jewish Immigrant Populations in Israel: Ethiopian, Former Soviet Union, and North American Communities.

⁶ Rifka. Personal communication. October 31, 2011⁷

⁷ Rifka. Personal communication. October 31, 2011⁸

⁸ Rifka. Personal communication. October 31, 2011⁹

⁹ Tamar. Personal communication. November 2, 2011. ⁹

much connected to my roots.”¹⁰

“In my dream [our village] still rests peacefully in between the eucalyptus trees, and the Gorezen River flows gently by. There is the smell of freshly ground coffee roasting in the open fire, and the sound of children laughing as they play in the grass. The cattle are browsing on the hillside, and in the distance the white peaks of the Rasdejen Mountains touch the sky. There is a rich feeling of comfort in my dreams, which melts as I wake and, opening my eyes, I remember that it is all gone.”¹¹

“Israelis often refer to the immigrant generation as ‘the desert generation,’ it is somehow assumed that their children will not have the problems they had: that having been born here they will automatically belong and feel Israeli. I think that it is time for this society to accept itself as a wonderfully rich mosaic of different cultures. All the children here are to some extent **rainbow children**, in the sense that it is perfectly legitimate for each and every one of them to combine in their own unique personal identity the special and varied cultural heritage that is their birthright.”¹²

“The Falashmura [Jewish converts to Christianity] converted because they wanted to enjoy the benefit that comes with being Christian in a Christian country—education, ownership of land, and government jobs...But now that the Jews are being redeemed by Israel, it suddenly pays to be Jewish. The Falashmura want to return to the faith and are willing to reconvert, even in the most rigid orthodox way.”¹³

¹⁰ Rifka. Personal communication. October 31, 2011.

¹¹ Naomi Samuel. *The Moon is Bread*. (New York: Gefen Books, 1999),

¹² Ibid, 190.

¹³ Asher Naim. *Saving the Lost Tribe*. (New York: The Ballantine Publishing Group, 2003), 255-56. ☐

Resource 2.5: Meet Yerushalyim

- Born April 15, 1974 in the Tigray region of Ethiopia
- Full name: Yerushalyim Anat Vabashat
- Yerushalyim lives in a quiet neighborhood in Beersheva, in Southern Israel. The neighborhood is made up of mostly older people. She is the only Ethiopian other than her mother.
 - What is unique about it?
 - “Everyone here is nice to me. I am the only Ethiopian in the neighborhood which is unusual.”
- Work: She is an assistant teacher in a kibbutz school near by.
- Transportation: She takes the bus to work.
- Home: Yerushalyim lives in a 2-bedroom home with a kitchen and family room.
- Family: She lives alone with a son 19, who is in the army, a teenage daughter and a 3-year-old son.
- What she believes: “I believe that all people are the same. I don’t understand why there are many people here in Israel who treat me differently because of the color of my skin. I believe that we are all the same.”
- How did you get to Israel?
 - “I made Aliyah in 1980.
 - I was 6 years old. At the time my older brother was 12 years old. Ethiopia required that he go into the army. My parents did not want him to go into the army. They had some friends who had already left Ethiopia and went to Israel. They sent him without a guide to find his way to Israel and find these friends. So my brother left without knowing where he was going. He was out in the forest with no food and had no idea where to go. He met a Muslim man who was nearly blind. The man asked him his family name. When the brother told them, the Muslim knew his grandfather so he gave him his first food in weeks: a banana to eat and helped him to get back home because he was too weak to make it all the way to Israel.
 - My brother returned home one night very late. After letting my parents know that he was home, he went and hid in case the police came by to arrest him and missing word? Into the army. It was that night that my parents decided that we needed to leave, right then at midnight. My father told my mother to cook dinner like normal and set the table. We left the house in total darkness and silence at midnight with nothing on us but the clothing we were wearing. We had to leave dinner on the table so that if the neighbors questioned, they would think we just went out for a while. They even left the key under the rug outside the front door like they would do normally if they went away. My father had been in touch with a guide and had already made arrangements to pay him to take us out of Tigray.

- We literally walked on our feet. 8 other families joined us. Once we got out of the Tigray region, we would walk until we found a village or farm that needed laborers. We would work in order to eat and get enough money to take us to the next farm or village. “*Nelech v’ninaseh*- we would walk and then we would do.” Because we did not know anyone in the villages, there was fear that me or the other girls would be sold or taken into slavery. That happened. There were a lot of scary things: hunger, thirst, all the walking. But once you have a hard trip, nothing else seems that difficult. Once you are safe you can speak your mind. It makes the fear worth it.
- After 6 months of this, we reached the Sudan. We found the Jewish Agency people and they put us on a plane and told us we were going to Israel. There were no seats on the plane, and it was filled with so many people. I had never been in a plane and I was afraid I would fall out of the windows. The plane was so full of people like me who had never flown before. It was so scary.
- When we arrived at Ben Gurion Airport we were so thirsty. My father had learned some Hebrew words. He told me to go over to one of the ground crew and ask for *mayim* (water). I was so confused because I did not know this word, but I did as my father asked. I went up to the woman and asked for *mayim*. The woman was shocked I guess because she had never heard an Ethiopian speak Hebrew before. She gave me the water in her jug to share with my family. That was my first Hebrew word.
- Once we got to Israel, they sent us to an absorption center.”
 - Located throughout the country, Absorption Centers are temporary living quarters, which provide a soft landing and supportive framework, tailored to an *oleh*'s needs.
 - The centers' furnished rooms or apartments are available for rental at substantially lower rates than on the private market, providing new immigrants with a ready first destination and warm atmosphere as they become acquainted with Israeli society.
 - *Ulpanim* (intensive Hebrew classes) are available at most Absorption Centers and are staffed by highly professional teams who have long-term experience in assisting new *olim* families, students, and singles in their absorption process.
 - Residence in the Absorption Center is usually for a period of up to six months, though a participant of specific student or other Aliyah programs may stay for the duration of their program. Spaces are

limited, and potential *olim* are required to register with their *shaliach* prior to Aliyah.

- “It so happened that the family who was supposed to take my brother was on the sixth floor and we were on the fourth floor.
- Although we did not know them very well, it made it a lot easier.”
- Food and Culture
 - What are the most typical foods or spices of Ethiopian cuisine?
 - “Ethiopian food is pure, organic, healthy and clean. The spices are a clean and pure mix of a variety of spices to make it just right.”
 - The Spices
 - Sweet paprika
 - Curry
 - Dried ginger
 - Garlic
 - Onion
 - Teff- a kind of bread that requires special flour not grown in Israel.
 - Injera – define...
 - “What is an average breakfast, lunch and dinner for you?”
 - “I do not really eat breakfast, because I get up too early in the morning. But I give the kids tuna, maybe cheese or hummus all on Teff or pita bread.”
 - “Lunch is a big meal, always with meat, usually Injera.”
 - Who does the cooking?
 - “I do. The men do not cook. It is not in the culture.”
 - Who taught you to cook?
 - “My mother. I learned everything from watching her.”
 - Challenges for Yerushalyim
 - When she first came to Israel, she was unable to cook the foods she was used to because the ingredients did not exist in Israel and were extremely expensive to be flown in.
 - “I had a hard time learning to read and write Hebrew. Finally, an older person at the Absorption Center told me that I needed to recite the *aleph-bet* every morning and before dinner. I believed this would help and I did it. It was then that I began to learn to read and write in Hebrew.”
 - “The people treat me differently because of the color of my skin. I did not come to Israel to do anyone any favors. I came here for my family and myself. It is my hope that one day in the next twenty years there will be an Ethiopian Prime Minister (of Israel).”
 - In her own words
 - “Ethiopian culture is beautiful. We are respectful of elders and the way you dress, the way you talk and the way you behave. It is a culture of

love and faith in religion. It recognizes that everyone so different and that is ok.”

- “There are two basic Ethiopian cultures: *Amarit* and *Tigris*. They each have their own language.”

Resource 2.6: Ethiopian Organizations Resource page

- **Ethiopian National Project's *Parents Workshops***-program enables parents to become involved in their children's education by providing them with important skills and information about Israel's school systems. The program furnishes parents with knowledge about their children's individual academic goals and needs so that they will be able to step in when intervention is required. This workshop also informs guardians of their rights and obligations within the educational system. The program reinforces parents' roles as educators and protectors of ethnic Ethiopian language, heritage and culture.
 - http://www.enp.org.il/en/programs/Parents_Workshops/
- **Ethiopian National Project's *Leadership Development Program***-This program trains Ethiopian-Israeli activists and grassroots leaders, including: local steering committee members and activists, organization representatives, and national ENP leaders. The program prepares community members to become leaders and works to increase the involvement of Ethiopian-Israelis in their own processes of absorption helping to catalyze a change from within. ENP's *Municipal Leadership Development Program* forms a group of immigrant activist nationwide that are empowered to strengthen and advance their community.
 - http://www.enp.org.il/en/programs/Leadership_Training/
- **Ethiopian National Project's *Scholastic Assistance Program***-This program promotes academic growth and improvement by providing supplementary tutoring to students in small groups. Alongside its academic components, the program works to strengthen students' self-esteem and leadership skills by addressing obstacles to social integration and personal development. The program helps students to connect to their heritage, and to incorporate this ethnic culture into the everyday lives. Students enrolled in the program also receive preparation for army service, which enables them to choose from a broader base of positions once enlisted. It also provides all of its participants

with a lunchtime meal, which helps ensure that students attend tutoring sessions engaged and ready to learn.

- http://www.enp.org.il/en/programs/Scholastic_Assistance/

- **[Merkaz Ha'igui \(The Coordinating Center for Ethiopian Absorption in the Education System\)](#)**

This organization is an arm of the Society for the Advancement of Education in Israel and works closely with the Ministry of Education. It manages educational mediators (megashrim) in 105 schools throughout Israel.

- <http://www.friendsofethiopianjews.org/resourceslinks.html>

- **[Tech Careers – Computer Training for Ethiopian Israelis](#)**

Tech Careers trains Ethiopian Israeli young adults for careers in hi-tech, including job placement and technical English studies. Integrating qualified Ethiopian Israeli graduates in well-paid hi-tech jobs helps them and their families extricate themselves from poverty and achieve economic mobility. Tech Careers graduates have a high job retention rate.

- <http://www.friendsofethiopianjews.org/resourceslinks.html>

- **[Friends by Nature- Community Empowerment](#)**

Friends by Nature seeks to strengthen local Ethiopian Israeli communities by forming groups (garinim, literally “seeds”) of academically educated, socially responsible Ethiopian Israelis to settle in weaker neighborhoods. The organization currently has community garinim in Gedera, Rishon Lezion, Yavne, Beit Shemesh and Kiryat Malachi that engage in neighborhood renewal, strengthening the family unit, reducing juvenile delinquency, alleviating poverty and cultivating civic responsibility among youth.

- <http://www.friendsbynature.org/en/>

- **[Almaya](#)**

Almaya helps Ethiopian Israeli children, families and youth through a variety of afterschool educational and enrichment programs, ranging from early childhood to high school. The organization also works to preserve Ethiopian Jewish heritage and has developed educational resources for this purpose.

- <http://www.almaya.co.il/en/index.php/2010-11-10-10-08-18.html>
- **Tzofei Shva (Tzofim/Scouts Movement)**

Tzofei Shva is a division of the Tzofim (the Israeli Scouts) that was established to reach out and integrate Ethiopian Israelis into the movement. The movement has chapters in predominantly Ethiopian Israeli neighborhoods in 27 cities throughout Israel. It works to cultivate civic responsibility, a sense of belonging and cultural pride among youth, while integrating them into a larger general Israeli youth movement.

 - <http://www.friendsofethiopianjews.org/resourceslinks.html>
- **HaTzvi**

HaTzvi conducts sports activities, sports education and cultivates athletic achievement, even excellence, among Ethiopian Israeli youth both at grassroots and competitive levels.

 - <http://www.friendsofethiopianjews.org/resourceslinks.html>
- **Ahalachin**

Bahalachin preserves, documents and conducts educational programming about Ethiopian Jewish heritage. In keeping with its affinity for preserving customs, Bahalachin engages in conflict resolution between and within family units by reviving smoglich, traditional Ethiopian Jewish councils of elders. The organization is seeking to establish an Ethiopian Jewish heritage center in Jerusalem.

 - <http://www.friendsofethiopianjews.org/resourceslinks.html>

Resource 2.7: Injera

4/24/2015

Authentic 1-Day Ethiopian Injera: Gluten-Free 100% Teff Flat Bread - YumUniverse™



31 COMMENTS

Authentic 1-Day Ethiopian Injera: Gluten-Free 100% Teff Flatbread

This was one of the most challenging recipe creations that I have ever taken on, but definitely worth every attempt—all 5 of them. The goal was to make a gluten-free, yeast-free, 100% Teff Injera flatbread, which is traditionally served with Ethiopian stews and dishes like [Chickpea and Sweet Potato Wat](#) or [Ethiopian Lentils with Berbere Spice](#). 100% Teff Injera is a fermented, usually yeast-risen, iron-rich flatbread that is prepared in a pan, like a thick crepe. It has a mildly sour taste, and in this recipe, it is gluten-free and yeast-free. If you don't want to take time to ferment the batter and make it sour, you can prepare this recipe right away—still delicious.

I like to keep already-made Injera in the fridge and spread it with raw almond or cashew butter for a quick snack. I bet it's great with raw honey or [Date Puree](#) as well.

Makes: 4-6 Injera

Time: 1 day to ferment, about 30 minutes to cook

Tools:

<http://yumuniverse.com/authentic-ethiopian-injera-100-teff-flat-bread/>

2/16

Large glass bowl
Cheesecloth, muslin or kitchen towel with a thin weave
Parchment paper

Ingredients:

Try to buy everything organic. [Here's why.](#)

1 1/2 cups teff flour
2 cups pure water
1/2 tsp baking powder
Coconut oil for pan
1/4 tsp salt, or more to taste

Let's get started.

Place Teff flour in a large glass bowl, add water and stir well.



Cover with a cheesecloth or towel and place on the counter and let it sit for 1 day/24hrs. Do not agitate or stir the batter, just leave it be.



After 24 hours, you'll see that your batter is alive and fermenting. Every batch I made looked a bit different, some were brain-like (below) and some were less puffy.



Bring a pan to medium heat, and very lightly, coat the pan with coconut oil.

Stir in the salt, and season with more taste if you like, until you can barely detect the saltiness. Also stir in the baking powder. Your batter will deflate when you stir it.



Now pour enough batter into the pan to fill entire surface and cover with a lid, or if you don't have a lid, use a cookie sheet. It's important to keep a lot of moisture in the pan or the Injera will crack. You don't flip Injera, and you aren't supposed to brown it's underside, but I like the taste of it browned so I tend to overcook it a bit. It takes about 5-7 minutes to cook Injera. You'll see the top bubble like pancakes and start to dry out. When the top is dry, and the edges begin to curl/dry, use a spatula to remove the Injera from the pan.



Place on a plate and repeat, layering cooked Injera with parchment paper until you use up all the batter.



Serve with this week's upcoming recipes [Chickpea and Sweet Potato Wat](#) or [Ethiopian Lentils with Berbere Spice](#).



I have successfully prepared this recipe without fermentation many times—its just not sour. If

you want to prepare it this way, just skip the fermentation step, mix all ingredients in a bowl and cook. Store in an airtight glass container in the fridge.

Do you like this recipe?

Be a doll and Tweet about it, Pin it and/or share it on Facebook (I bet some folks out there in the world will be thankful you did).

Sharing rules!

And because I love YU...



Want even more recipes, tips and inspiration? Sign up for updates *and a free meal plan.*

SERVE IT UP

If you like this article, be a doll and share it!

Like
 23
 10

Resource 2.8: Sigd

5/12/2015

Sigd - Wikipedia, the free encyclopedia

Sigd

From Wikipedia, the free encyclopedia

Mehlella (Ge'ez: ምህሊላ, Hebrew: "מְהִלָּה"; "Supplication"), also **Amata Saww** (ዐመተ ሰው; "מתע 10"; "Grouping Day") or in its popular name **Sigd** (ሰግድ, "גיד"; "Prostration"^[1]), is one of the unique holidays of Beta Israel community. Celebrated on the 29th of the Hebrew month of Cheshvan. Since 2008, it is recognized as a state holiday for all Israelis.

Previously, Sigd was celebrated on the 29th of Kislev, and after a calendar reform it was moved to its present day, 50 days after Yom Kippur.^[2] Originally Sigd was another name for Yom Kippur^[3] and after the reform that reunited them, the holiday was called by its present name.

There are two oral traditions about the origin of Sigd. One tradition traces it to the 6th century in the time of the Aksumite king Gebre Mesqel when the war between Jews and Christians ended and both communities separated from each other.^[4] The second tradition traces it to the 15th Century as a result of persecution by Ethiopian-Christian Emperors. The first mention of Sigd is from the 15th century.^[5]

Sigd symbolizes the acceptance of the Torah. Kessim have also maintained a tradition of the holiday arising as a result of persecution by Christian kings, during which the Kessim retreated into the wilderness to appeal to God for His mercy. Additionally they sought to unify the Beta Israel and prevent them from abandoning the Haymanot (laws and traditions of Beta Israel) under persecution. So they looked toward the Book of Nehemiah and were inspired by Ezra's presenting the "book of the law of Moses" before the assembly of Israel after it had been lost to them during the Babylonian exile.^[6] Traditionally in commemoration of the appeals made by the Kessim and consequent mass gathering, the Beta Israel would make pilgrimages to Midraro, Hoharora, or Wusta Tsegai (possibly marking locations of relief from Christian persecution) every year to reaffirm themselves as a religious community.^[7]

The word *Sigd* itself is Ge'ez for "prostration" and is akin to the Aramaic *seged*.^[8] The root letters s-g-d are also the same as in Mesgid (etymologically related to Masjid in another Semitic tongue - Arabic (s-j-d), and identical to the Hebrew root s-g-d, or "worship"), one of the two Beta Israel terms for "synagogue". During the celebration, members of the community fast, recite Psalms, and gather in Jerusalem where Kessim read from the Orit. The ritual is followed by the breaking of the fast, dancing, and general revelry. In February 2008 MK Uri Ariel submitted legislation to the Knesset in order to establish Sigd as an Israeli national holiday,^[9] and in July 2008 the Knesset "decided to officially add the Ethiopian Sigd holiday to the list of State holidays."^[10] According to an opinion piece in the Jerusalem Post newspaper, however, "While the qessotch [Kessim] and Beta Israel rabbis are pleased that the Sigd became an official Israeli state holiday in

Sigd



A Kes at the Sigd in Jerusalem, 2008.

Official name	Mehlella
Also called	Amata Saww
Observed by	Israel
Date	29th day of Cheshvan
2015 date	November 15

<http://en.wikipedia.org/wiki/Sigd>

1/3

2008, they would also like the holiday to become an integral part of the yearly Jewish holiday cycle and be embraced by more Jews, at least in Israel, rather than remain a holiday primarily celebrated by the Jewish community from Ethiopia.”^[11]

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1. Shai Afsai, "Past in the Present: An inside look at Sigd — the holiday of Ethiopian Jewry — and the struggle to secure its survival," *Ami Magazine*, December 5, 2012, p. 80.
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External links

- "The Jewish Agency for Israel page" (<http://www.jafi.org.il/JewishAgency/English/Jewish+Education/Compelling+Content/Jewish+Time/>)

Resource 2.9: Sigd

Home Jewish World Jewish World Features

Ethiopian Jews celebrate Sigd holiday in Jerusalem

Sigd marks the biblical union between the Jewish people and God.

By Haaretz | Nov. 23, 2014 | 12:48 PM |  1

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Israeli women of the Ethiopian Jewish community attend the Sigd holiday marking the desire for 'return to Jerusalem', as they celebrate from a hilltop in Jerusalem, November 20, 2014. Photos by AFP

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Every year, thousands of Ethiopians from all over Israel congregate in Jerusalem to pray together, led by their religious leaders, the "Kessim." They recite prayers marking the desire for 'return to Jerusalem', while overlooking the old city.



Israeli President Reuven Rivlin greets Israeli 'Kessim' or religious leaders of the Ethiopian Jewish community during the Sigd holiday. Photo by AFP





COMMENTS

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Unit 3: Meet The Swayad's- Bedouin-Israeli's

Goals:

- Personal narratives from Bedouin-Israeli's living in Israel expand our assumption of who is a part of Medinat Yisrael.
- The Bedouin-Israeli narrative provides a lens into the struggle and wrestling that is current in Israeli society in Medinat Yisrael.
- The Bedouin-Israeli story provides our students with a more nuanced understanding of the entire Arab culture in Israel.

EQ's:

- How do Bedouin-Israelis see themselves in the larger culture of Medinat Yisrael?
- What are the gifts that the Bedouin-Israelis bring to Medinat Yisrael?
- How does their narrative inform my view of Medinat Yisrael?

Building Block Assessment

- Locate and Flag the sites that represent the current Bedouin community in Israel, when putting together an itinerary, especially Sallame.
- Students will present an 'Israeli Shuk' of a different kind for their parents and other adult learners in the congregation. Instead of things to buy and sell, students will present booths with the food, symbols and stories of the Bedouin-Israeli culture. Experiences will include:
 - Bedouin tracking
 - Authentic tea ceremony
 - Creating you own Bedouin style poem
 - Cooking authentic Bedouin food.

Lesson One: Will the Real Bedouin Please Stand Up?!

- Objectives
 - Recognize and articulate the differences between the different types of Bedouin's that exist in Israel today.
 - Flag on a map of Israel the general areas where Bedouin's tend to live in Israel.

- Activity One: Preconceived Notions: Will The Real Bedouin Please Stand Up
 - Students arrive in class to see three guests (all male) seated behind a table.
 - One guest has on a kafiya and jalabiya, one guest is wearing jeans and a button down shirt and one guest is wearing a jalabiya and a suit jacket over the jalabiya. Each of them has a nameplate in front of him.
 - One is named Aldiwan, Ali and Bilal.
 - Teacher instructs students to sit down and then introduces their guests by saying,
 - “ Today class we have three visitors who are a part of Am Yisrael; Aldiwan, Ali and Bilal. Hello and Salaam Alekum.”
 - “Today, you will have an opportunity to hear about these Bedouin's lives. Your task is to determine who is the 'real' Bedouin.”
 - Uses the Script (resource 3.1) to ask and have the participants answer the questions. The more fun you have with it, the more the learners will be engaged.
 - ***Although in reality, none of the participants will be Bedouin, all three represent real Bedouin's who live in Israel. Aldiwan is the Bedouin who was interviewed with his family for this curriculum.**

Lesson Two: Being a Bedouin in Medinat Yisrael

- Objective
 - Students will explore and present to the class three perspectives of the relationships between Bedouins and Medinat Yisrael.
 - Students will compare and contrast the different Bedouin struggles based on their way of living.

- Activity One: the Story, the struggle and the challenges for each of these groups.
 - The Teacher will divide the students into three groups.
 - One group will read about and present to the class information about the nomadic Bedouins. They will include the story, what they see as the struggle and the challenge. (Resource 3.5)
 - One group will read about and present to the class information about The Begin Plan and its effect on the Swayad family. They will include the story what they see as the struggle and the challenge. (Resources 3.3 and 3.4)
 - They will read both the information about the Begin Plan as well as the interview from the Swayad family.
 - One group will read about and present to the class information about the unrecognized Bedouin villages throughout Israel. They will include the story, what they see as the struggle and the challenge. (Resource 3.2)

- Activity Two: Students will present what they have learned to the class.
 - Using the chart provided, (resource 3.6) students will write down the unique struggles for each Bedouin group.
 - Students will share the results.

Lesson Three and Four: Authentic Bedouin Experiences

- Objectives
 - Students will recreate an authentic Bedouin tea ceremony.
 - Students will write their own Bedouin style poem
 - Students will experience Bedouin style tracking
 - Students will cook and taste authentic Bedouin food.
- ***There is a lot of preparation that must go into these activities. It will most likely take two sessions in order for the students to prepare and then to experience everything.**

- Activity One:
 - Students will again be divided into three different groups. Each group will be assigned to learn about and then create an activity for the other students based on their specific cultural experience.
 - Group One-Bedouin Tracking:
 - Students will create a tracking experience
 - They will read the jpost article (resource 3.7) to understand the role of Bedouin tracking in the IDF.
 - They will then read the IDF article (resource 3.8) about how to track like a Bedouin. Using this article the students will create a tracking experience for their class to try.
 - Group Two: Poetry of the Bedouin's
 - Students will read about the creation of Bedouin poetry.
 - They will then have an opportunity to watch the two YouTube videos
 - <https://www.youtube.com/watch?v=Cd3g3o2Wq0Y>
 - <https://www.youtube.com/watch?v=nuzRTifQ2Ec>
 - Students will then read examples poems (resource 3.9) and create Bedouin Poetry: The Voice Competition for the other students.
 - Group Three: Bedouin Tea Ceremony
 - Using the script (resource 3.10) students will create an authentic Bedouin Tea Ceremony in which all the other students will participate.
 - The students may need to use the Internet to gather more information.

- Activity two: Jigsaw

- Once the research has been completed, students will be able to take turns sharing what they have learned and teaching it to the class.
 - The tracking group will explain Bedouin tracking in the IDF and take the students on a tracking excursion.
 - The Poetry group will explain Bedouin poetry to the class and have the students write their own Bedouin style poem.
 - The Tea and Coffee group will use the script found in the resources to recreate an authentic tea ceremony.
- Activity three: Cooking Bedouin Style
 - Students will have an opportunity to follow the recipe (resource 3.11) and make stuffed grape leaves.

Resource 3.1: **Will the Real Bedouin Stand Up? SCRIPT**

Teacher: Welcome to Will The Real Bedouin Stand UP. A game show that will help us determine which one of our contestants is a real Bedouin.

Today we are fortunate to have three gentlemen with us today.
Number one is Aldiwan. Please say hello (wearing jeans)

Aldiwan: Salaam Aleikum. That means Hello to all of you.

Teacher: our second contestant is Ali (wearing kafiya and jalabiya).

Ali: Salaam Aleichem. Hello to you all. Now you say to me “ Aleichem salam” (Have the students say Aleichem Salam).

Teacher: Our final contestant is Bilal (wearing jalabiya and a suit jacket)

Bilal: Salaam Aleichem.

Teacher: Starting with Aldiwan and going down the line, where do you each live?

Aldiwan: I live in a village called Sallame, which is in the Northern part of Israel.

Ali: I live in various spots in the Negev, the south of Israel. I am a Shepard and move to where there is food for my goats.

Bilal: Like Ali, I also live in the Negev, but in an unrecognized Bedouin village called Wadi al-Na’am.

Teacher: Aldiwan what is the name of the street you live on?

Aldiwan: The Street I live on has no name or number. None of the streets in our neighborhood have names and numbers. There is no need because we all know one another and there is no need for names and numbers.

Teacher: What do you all do for work?

Aldiwan: I am a guide and instructor of culture.

Ali: I herd my animals.

Bilal: I was a herder of animals. Now I am retired.

Teacher: Where does your family live?

Aldiwan: My wife and two children live with me in my home.

Ali: My family lives in my hut with me.

Bilal: I live with my wife in our home.

Teacher: Do you or have you served in the Israeli Army?

Aldiwan: I have not served in the Israeli army, but I am part of the education program for the Israeli soldiers. I teach them about Bedouin culture. I am excited for my son, when he is older, to be in the IDF and protect our home.

Ali: Yes. I was a tracker in the IDF. As a nomad, we know how to look at footprints made by animals, man and vehicles and determine many things: how many, how fast, what direction, and when the tracks were made. This is very helpful to the IDF to track illegal entrances by terrorist groups in the southern part of Israel.

Bilal: I did not serve in the Army.

Teacher: What language do you speak at home?

Aldiwan: Arabic

Ali: Arabic

Bilal: Arabic

Teacher: Thank you contestants for your time and your answers. Now let's take a vote. Raise your hand if you think that Aldiwan is the real Bedouin. Raise your hand if you think Ali is the real Bedouin? Raise your hand if you think Bilal is the real Bedouin.

Teacher: Now, Will the Real Bedouin Stand Up.
They all stand up.

Teacher: All three of these people represent real Bedouin's are a part of Am Yisrael. We will learn about the Bedouins who are nomads and the Bedouins who have settled in villages in Israel. We will learn about tracking also.

Resource 3.2:Unrecognized Bedouin villages in Israel

From Wikipedia, the free encyclopedia



General view of one of the Unrecognized Bedouin villages in the Negev Desert of Israel, January 2008

Unrecognized Bedouin villages in Israel are rural Bedouin communities in the Negev and the Galilee which the Israeli government does not recognize as legal. Often they are referred to as "unrecognized villages".

General data

Number of the villages

The exact number of unrecognized villages is unknown. Different bodies use different definitions of the term "village". As a result, numbers offered by them differ, but there is an increase in the last decade, in spite of a slow recognition process of some of these communities.

According to Maha Qupty, representing the Bedouin advocacy organization RCUV, in 2004 there were 45 unrecognized Bedouin villages in the Negev.^[1] According to the Human Rights Watch report based upon the 2006 statistics offered by the Adva Center,^[2] approximately half of Bedouin citizens of Israel (85,000 out of 170,000) live in 39 such villages.

According to another Bedouin advocacy organization The Association of Forty, in 2013 there were about 92 unrecognized villages in Israel, 59 of them were Bedouin villages in the Negev¹

But according to the head of the Bedouin Administration, Yaakov Katz, and geographer Arnon Soffer, in the Negev area alone, there were about 1000 illegal Bedouin concentrations with

over 64,000 homes in 2011 with about 2200-2000 new buildings adding every year. For comparison, in 2008 the Goldberg Commission stated that there were 50,000 illegal buildings in the Negev, and about 1,500 to 2,000 more were built every year

Testifying before the Goldberg Committee in 2010, Israeli right-wing NGO Regavim reported 2,100 separate concentrations in Negev of 3–400 constructions each, covering over 800,000 dunams.

Size of the area

According to the Israel Land Administration, Negev Bedouin claim area 12 times bigger than that of Tel Aviv

According to Prof. Sofer, the Bedouin make up about 2% of the Israeli population, but the unrecognized Bedouin communities spread on a vast territory and occupy more than 10 percent of Israel – north and east to Be'er Sheva. According to him, the Negev Bedouin also started to settle west of Be'er Sheva and close to Mount Hebron. Their communities spread south to Dimona and towards the Judean Desert. They occupy large spaces near Retamim and Revivim and get close to the Gaza Strip, occupy land in the central Negev near Mitzpe Ramon, and even close to the central area. In 2010 alone about 66 illegal Bedouin settlements were established in the area of Rehovot and Rishon LeZion. According to Arnon Sofer, the illegal Bedouin expansion continues rapidly in all directions and occupies spaces that Israel did not know before.

Number of residents

Between 1994 and 2007, Israel recognized 21 Arab townships with a similar illegal status until then. In the Galilee, most of the illegal villages were regulated and recognized, and from a population of 90,000 Bedouin in the north, a few hundred still live in unrecognized villages.^[14] In the south, it is estimated that about 90,000 residents live in unrecognized Bedouin villages; these Bedouin comprise 45% of the total Bedouin population.^[16]

Status

The unrecognized villages were built without official permission (this is why they are not recognized by the state) and thus remain ineligible for municipal services, such as connection to the electrical grid, water mains or trash-pickup, and they cannot elect government representatives. They are scattered all over the Northern Negev and often are situated adjacent to military fire zones, natural reserves, landfills, etc.^[17] For example, the unrecognized Bedouin village of Wadi al-Na'am is surrounded by an IDF munitions factory and military fire

zone, the Efrat Oil Terminal – an oil-storage site, the Israel Electric Corporation and Mekorot – the national water carrier site.^[18]

According to a report by the Israeli NGO Adva Center, "The Bedouin living in the Negev constitute the only group of Arab citizens of Israel that still has a large-scale hold on the land, a hold that the state officially denies in principle, while recognizing in practice."^{[2][3]}

According to the Israel Land Administration (2007), some 60 per cent of the Negev Bedouin lived in seven permanent state-planned townships, such as Rahat, Tel as-Sabi, Shaqib al-Salam (Segev Shalom), Ar'arat an-Naqab, Kuseife, Lakiya and Hura, while the rest (40 per cent) – "in illegal homes spread over hundreds of thousands of dunams".^[10]

Since 2003 a number of previously illegal Bedouin communities were recognized by the state (such as al-Sayyid), and several new ones were built (such as Tirabin al-Sana) totaling 12 (not including the previous seven townships).^[19] They were united under Abu Basma Regional Council that was split on 5 November 2012 into two newly created bodies: Neve Midbar Regional Council and al-Kasom Regional Council.^[20] As of July 2013, there are no updated official statistics on the number of Bedouin living outside the government-planned and officially recognized communities.

Recognition vs. demolition

Israel is trying to solve the problem of unrecognized villages by attracting the scattered communities into government-planned townships and villages offering land plots at low prices^[50] and as an extreme measure – following the court order and all the legal procedure – demolishes houses built without state's permission on what it considers to be state lands.^[51] The unrecognized villages are not accurately marked on any official maps.



Demolished house in the unrecognized Bedouin village of Alsara, January 2008

A number of villages have been recognized in the 2000s as a part of creation of the Abu Basma Regional Council. In 2009 the Goldberg Commission recommended that most of the 46 unrecognized villages east of Route 40 should be recognized and their 50,000 illegal structures be legalized.

In 2010, Israeli authorities demolished the unrecognized village of al-Araqeeb. Since then it has been rebuilt and destroyed several dozen times (September 2012).^[52] The matter of land ownership in the area of al-Araqeeb was raised in court when several members of al-Uqbi family filed a suit against the State claiming ownership of land. After a thorough examination of this case involving leading experts in the field, in March 2012 came a court ruling in favor of the State.^[53] Judge Sarah Dovrat said that the land was not "assigned to the plaintiffs, nor held by them under conditions required by law," and that they still had to "prove their rights to the land by proof of its registration in the Tabu" (Israel Lands Authority). The judge noted that the Bedouin knew they were supposed to register but did not.

Resource 3.3: Bedouin Relocation

4/28/2015

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Israel Ministry of Foreign Affairs

Behind the Headlines: The Bedouin in the Negev and the Begin Plan

04 Nov 2013

Recognizing that the Bedouin of the Negev need assistance, the government of Israel created a comprehensive policy aimed at improving their economic, social and living conditions, as well as resolving long-standing land issues. This new policy constitutes a major step forward towards integrating the Bedouin more fully into Israel's multicultural society, while still preserving their unique culture and heritage.

The Bedouin in the Negev, numbering approximately 210,000, is one of many communities which comprise Israel's pluralistic society. Unfortunately, historically this community has been ranked low in socio-economic indicators.

Recognizing that the Bedouin of the Negev need assistance, the government of Israel created a comprehensive policy - called the Begin Plan - aimed at improving their economic, social and living conditions, as well as resolving long-standing land issues.



View of Bedouin town of Lakiya in the Negev

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The Bedouin in the Negev (southern Israel)

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The Bedouin are an integral part of Israeli society. Today the Bedouin represent a third of the Negev's population: about 210,000 Bedouins live in that area, out of a total population of 640,000.

- ✓ 120,000 (est.) of the Negev's Bedouin live in planned and regulated settlements (in seven urban centers and two regional councils with eleven villages).
- ✓ 60,000 (est.) live in non-regulated communities and encampments that will be legalized and developed. All the residents will be given property rights.
- 30,000 (est.) live in non-regulated communities and encampments and will relocate only a short distance. They will be offered agricultural, communal, suburban and urban living options, all with property rights.
- There are currently 2,900 pending property claims filed by 12,000 Bedouin. Israel will settle the claims, granting 100% of the claim in land and in money.

<http://mfa.gov.il/MFA/ForeignPolicy/Issues/Pages/The-Bedouin-in-the-Negev-and-the-Begin-Plan-4-Nov-2013.aspx>

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To this end, Israel has allocated approximately 2.2 billion dollars (8 billion shekels), including over 330 million dollars (1.2 billion shekels) for specific economic and social development projects.

This January 2013 policy - named after then-minister Ze'ev Binyamin (Benny) Begin - is designed to solve a wide range of problems affecting the Bedouin population. Among the numerous initiatives that have begun or are planned are the expansion of technological and adult education, the development of industrial centers, the establishment of employment guidance centers, assistance in strengthening Bedouin local governments, improvements to the transportation system, centers of excellence for students and support for Bedouin women who wish to work or start businesses.



Ahmed Al-Karnawi in his greenhouse in Rahat in the Negev
As part of the Israeli government's efforts to reduce Bedouin unemployment, he and other Bedouin have received government plots to set up agricultural businesses. Al-Karnawi cultivates roses (which he exports abroad) and vegetables. (Copyright: MFA free usage)

Israel is working with the Bedouin community on all aspects of the Begin Plan. Indeed, the plan was developed through dialogue and in close coordination with the Bedouin: In an attempt to expand on the previous Prawer Plan, Minister Begin and his team met with thousands of Bedouin individuals and organizations during the development stage. As a result, Bedouin traditions and cultural sensitivities were taken into consideration, and a plan was formulated to reinforce the connection of the Bedouin to their culture and heritage.

Furthermore, contrary to some claims, Israel is not forcing a nomadic community to change its lifestyle. The Bedouin in the Negev, who moved to the area starting at the end of the 18th century, began settling down over a hundred years ago, long before the establishment of the State of Israel. By now, most Bedouin citizens live in permanent homes.

Still, one of the major problems facing the Bedouin is housing. Almost half of the Negev Bedouin (approximately 90,000) live in houses built illegally, many of them in shacks without basic services. Isolated encampments and other Bedouin homes may lack essential infrastructures, including sewage systems and electricity, and access to services such as educational and health facilities is limited.

There are solutions to this problem and to the many other difficulties facing the Bedouin. For example, under the Begin Plan, the government is giving every Bedouin family (or eligible individual) that needs it, a resident plot. These lands are being developed to include all the modern infrastructures and will be granted free of charge. Bedouin families can then build houses according to their own desires and traditions. Those that move will be offered their choice of joining rural, agricultural, communal, suburban or urban communities.



A street in the Bedouin village of Drijat, "the first Bedouin solar village"
The village was converted in 2005 to a modern solar village by a governmental project of a multipurpose solar electricity system. Thus, many houses, the school, the mosque and the street lights in Drijat are powered by solar panels.
 (Copyright: MFA free usage)

Most of the Bedouin citizens will remain in their current homes. 120,000 already live in one of the seven Bedouin urban centers or eleven recognized villages. Of the remaining 90,000 that live in encampments or communities that are not zoned, only 30,000 will have to move, most of them a short distance (a few kilometers at most). The other 60,000 will have their homes legalized under Israel's initiative, which will develop their communities and grant the residents property rights.

Much has been made of those Bedouin who will have to move. However, almost half of them (14,000-15,000) have settled illegally within the danger zone of the Ramat Hovav Toxic Waste Disposal Facility. Given the threat to their health, and even lives should there be an incident at the facility, the government of Israel has an obligation to relocate these families.

The Begin Plan will also resolve land claims made by a number of Bedouin in the Negev, most of which have been in dispute for decades. Currently, there are 2,900 land claims regarding 587 square kilometers (227 sq. miles). Although these claims have no legal basis under Israeli law (and were not recognized under the previous Ottoman or British land law systems), Israel wants to resolve the issue. It will do so by adopting a compromise according to which all the Bedouin claimants will receive compensation in land and money equivalent to the full value of the land claimed. The Bedouin will no longer have to engage in lengthy court cases while the compensation process will be based on the principles of fairness, transparency and dialogue.

There have been attempts to attack the Begin Plan (which its detractors deliberately misname the Prawer Plan in order to associate it with an outdated proposal). Many of those acting in the international arena against Israel's plan for the Bedouin belong to the camp which seizes upon any opportunity to harm Israel's reputation. Others have purer motives, but have based their opposition on false information distributed by Israel's opponents.

This opposition is unfortunate, particularly for the Bedouin who will benefit greatly from the Begin Plan. This new policy constitutes a major step forward towards integrating the Bedouin more fully into Israel's multicultural society, while still preserving their unique culture and heritage.

Most importantly, the Begin Plan guarantees a better future for Bedouin children. No longer will they have to reside in isolated shacks without electricity or proper sewage. Now they will live closer to schools and will be able to walk home safely on sidewalks with streetlights, alongside paved roads. They will have easier access to health clinics and educational opportunities. Their parents will enjoy greater employment prospects, bettering the economic situation of the whole family. To oppose the Begin Plan is to

oppose improving the lives of Bedouin children.



A classroom in the Regional Center for Education and Rehabilitation of Disabled Bedouin Children (suffering from C.P.) in the town of Tel Sheva in the Negev. The center, financed by Israeli governmental ministries, currently accommodates around 140 children with C.P., from pre-kindergarten to post high-school age, and will in the future accommodate 500 pupils. (Copyright: MFA free usage)

Close

Resource 3.4: Swayad-Bedouin Interview

Hello, my name is Aldiwan Swayad. This is my wife Zeda.
Welcome to our home in the Village of Sallame. As you can see this is a beautiful home.

Observations: Two story, large home. There are no street names or numbers. The Swayad's live in the house with their son and two daughters. The children are 20, 16, and 14. The extended family lives in the Village as well but in their own homes.

Aldiwan Swayad: I am a Bedouin and was born into a nomadic Bedouin Family. That means that we herded goat and sheep. We moved from place to place based upon the availability of water and food for our animals. When we moved, we took all of our possessions with us. Whatever possessions we had.

Interviewer: How did you come to live here in Sallame?

Aldiwan: In 1985 the Israeli government offered to move us to this village. They built this home for us. They built a school and health center in the village as well.

Interviewer: Was the move easy or hard?

Aldiwan: The move was very hard. You must remember that I was a nomad. I knew how to make cheese, milk and meat. I knew how to herd animals. When the government offered to move us here for a small price, we had to give up our animals. The land we live on is small also. Before I had all the land open to me. I do not have any education and don't know how to do anything but herd and make cheese etc.

Interviewer: Why did you move then?

Aldiwan: The Israeli government wanted to relocate us. They (Israeli Government) wanted to know where we are. So we moved.

Interviewer: How do you make a living now?

Aldiwan: As you can see today, I have a group of Israeli police who are visiting. I am a guide of sorts. The IDF and other groups come here to learn about the Bedouin Culture.

Comment: Aldiwan takes us out of the modern house to a large Bedouin tent that is on his property.

Interviewer: Tell me about this tent?

Aldiwan: I have groups from the government and tour groups that come to get a taste of the Bedouin culture. For the groups that don't need kosher food, my wife and I cook

the food for them. For the groups that need kosher food, they bring the food and then I meet with the groups. I tell them about our tradition of making coffee, I talk about our culture of eating fresh foods from the land, I talk with them about the Bedouins love of all people and our ability to help with tracking. I teach the groups about special food we eat and the special space and spirit in which we eat.

Comment: Aldiwan began to pound the green coffee beans in a large urn to a specific rhythm. He explained that various rhythms represent different occasions in a family, happy, sad etc.

Interviewer: (looking at the 14 year old boy and the 16 year old daughter), Do you know how to make this music? Do you listen to Bedouin music?

Daughter: No. (she responded in English which she is learning in school).

Interviewer: What music do you listen to?

Daughter: (Holds up her smart phone) Justin Bieber and One Direction. I don't listen to the Bedouin music.

Zeda: (The Mother) It is sad that the modern technology is pulling our children further and further away from the culture. It is hard to hold on to the culture.

Interviewer: How do you see the Bedouin Culture in The State of Israel?

Aldiwan: There are differences between The Bedouins of the Negev and the North. Bedouins in the South live in tents. The wives do not work or learn. They do not have a permanent home. They are nomads. They do not go into the army (IDF) Here it is better. Jewish and Christian Druze villages surround us. We each take things from each other's cultures. Women can work and learn. Bedouins can go to the army. They are not required. Girls can do community service. The most important thing is to make sure our children remember that they are Muslim, Arab and is educated in the Bedouin Culture.

Interviewer: Zeda, do you work?

Zeda: I do the cooking for the tours that come to visit.

Aldiwan: Come; let me show you my garden.

Interviewer comment: We then walked around his large garden and he pulled various plants for us to taste. Some were for cleaning your teeth, some were for an upset stomach and some were for cooking. He pulled some grape leave growing and gave them to Zeda. When we returned to the house, Zeda was sitting with the grape leaves and stuffing them with a rice mixture. They were the best grape leaves we have ever tasted!

Resource 3.5: Nomadic Bedouin's

4/28/2015

Bedouin Culture

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BEDOUIN CULTURE



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Origins of nomadic peoples are difficult to trace as they leave little evidence behind for archaeologists...

The term 'Bedu' in the Arabic language refers to one who lives out in the open, in the desert. The Arabic word 'Badawiyin' is a generic name for a desert-dweller and the English word 'Bedouin' is derived from this.

In ancient times, most people settled near rivers but the Bedouin people preferred to live in the open desert. Bedouins mainly live in the Arabian and Syrian deserts, the Sinai Peninsula of Egypt and the Sahara Desert of North Africa.

There are Bedouin communities in many countries, including Egypt, Syria, Israel, Jordan, Saudi Arabia, Yemen and Iraq in the Middle East and Morocco, Sudan, Algeria, Tunisia and Libya in North Africa. Altogether, the Bedouin population numbers about 4 million.

The Bedouins are seen as Arab culture's purest representatives and the Bedouins continue to be hailed by other Arabs as "ideal" Arabs, especially because of their rich oral poetic tradition, their herding lifestyle and their traditional code of honour.

The Egyptians refer to the Bedouins as 'Arab', but Bedouins are distinct from other Arab's because of their extensive kinship networks, which provide them with community support and the basic necessities for survival. Such networks have traditionally served to ensure safety of families and to protect their property.

The term 'A'raab' has been synonymous with the term 'nomad' since the beginning of Islam.

The Bedouins are recognized by their (nomadic) lifestyles, special language, social structures and culture. Only few Bedouins live as their forefathers did in camel- and goat hair tents, raising livestock, hunting and raiding. Their numbers are decreasing and nowadays there are approx. only 5% of Bedouins still live as pastoral nomads in all of the Middle East. Some Bedouins of Sinai are still half-nomads.

Bedouins have different facial features by which they can be distinguished from other Egyptians and also they generally dress differently.

The Bedouin men wear long 'djellabaya' and a 'smagg' (red white draped headcover) or 'aymemma' (white headcover) or a white small headdress,

HOME

BEDOUIN CULTURE

THE TRIBES IN SINAI

THE ORGANIZATION OF THE SOCIETY

THE KEY VALUES

HOSPITALITY

MARRIAGE

FAMILY

THE BEDOUIN LAW SYSTEM: 'AL 'ORF'

RELIGION AND TRADITIONS

EXPRESSIVE CULTURE

ROMANCE OR REALITY



sometimes held in place by an 'agall' (a black cord).

The Bedouin women usually wear brightly coloured long dresses but when they go outside they dress in an 'abaya' (a thin, long black coat sometimes covered with shiny embroidery) and they will always cover their head and hair when they leave their house with a 'tarha' (a black, thin shawl). Traditionally a woman's face was hidden behind a highly decorated 'burqa'ah' but this is now only seen with the older generations. The younger generations cover their face simply with their 'tarha' (shawl).

The Bedouins have a rich culture and their own Arabic 'Bedawi' language, which has different dialects depending on the area where they live.

In former days they emphasised on the strong belief in its tribal superiority, in return to the tribal security – the support to survive in a hostile environment.

'The Bedouin' is aristocratic and they tend to perceive the Arabian nation as the noblest of all nations, purity of blood, way of life and above all noble ancestry. They often trace their lineage back to the times of the Prophet Muhammad (PBUH) and beyond.

The first converts to Islam came from the Bedouin tribes and therefore (Sunni) Islam is embedded and deeply rooted in the Bedouin culture. Prayer is an integral part of Bedouin life. As there are no formal mosques in the desert, they pray where they are, facing the Ka'aba in Mecca and performing the ritual washing, preferably with water but if not available they 'wash' with sand instead.

'The Bedouin' is generally open-minded and interested in what is going on in his close and far surroundings since this kind of knowledge has always been a vital tool of survival. At the same time, the Bedouins are quite suspicious and alert keeping a low profile about their personal background.

Modern Arab states have a strong tendency to regulate their Nomadic lifestyle and modern society has made the traditional Bedouin lifestyle less attractive, since it is demanding and often dangerous, so many Bedouins have settled in urban areas and continue to do so.

The Bedouin people are faced with challenges in their lifestyle, as their traditional Islamic, tribal culture has begun to mix with western practices.

Men are more likely to adjust and interact with the modern cultures, but women are bound by honour and tradition to stay within the family dwelling and therefore lack opportunity for advancement.

Today unemployment amongst Bedouin people is very high. Only few obtain a high school degree and even fewer graduate from college.

However, for most people the word Bedouin still conjures up a much richer and more mysterious and romantic image...



[CLICK HERE TO RETURN TO THE BEGINNING OF THIS WEBPAGE >>>](#)

Resource 3.6: Bedouin Challenges Chart

Nomadic Bedouins	Bedouin Relocation	Unrecognized Bedouin Villages

Resource 3.7: Bedouin Tracking Information

4/28/2015

The IDF's Beduin trackers: Guarding against intrusion from the South

April 28, 2015 Tuesday 9 Iyyar 5775

10:08 IST



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THE JERUSALEM POST



Photo by: YAAKOV LAPPEN

The IDF's Beduin trackers: Guarding against intrusion from the South

By YAAKOV
LAPPEN

12/15/2013

A day with the IDF's Beduin trackers finds the "people of the field" putting their lives on the line to secure Israel's southern border and the mounting threat of al-Qaida-affiliated terror cells in Egypt's Sinai.

The silver border fence shone in the Eilat winter sun as it snaked its way along steep desert cliffs, just outside of the Red Sea resort city.

A green IDF jeep, containing Maj. Waleed Swaled, the deputy commander of the IDF Beduin Tracker's Unit in the Southern Command, drove down a road straddling the fence.

We're at the start of a 250-km. border between southern Israel and Egypt's Sinai Peninsula.

South of here, [al-Qaida-affiliated terror cells](#) gather arms and plot their next move, while smugglers of contraband, from weapons to narcotics, try to figure out how to get into Israel.

Even if these potential intruders manage to get past the new security barrier, they would still have to overcome another formidable obstacle: the highly experienced IDF Beduin trackers, who can be expected to quickly pick up on the fact that someone is here who should not be, and get on their trail.

The Trackers Unit is a part of the Edom Territorial Division, itself made up of three brigades, the most recently formed of which is the Eilat Regional Brigade.

The need for the additional brigade, and the fence, became apparent in 2011, when a jihadi cell from Sinai [killed eight Israelis](#) after opening fire on a passenger bus and civilian vehicles on Route 12.

In these wild desert tracks, Swaled and his men work every day – and night – using their finely tuned natural sensors to see if unwelcome and dangerous "visitors" have entered the country.

Back at his office, over sweet Beduin tea, Swaled told *The Jerusalem Post* about his community and its involvement in the IDF.

"Our religion is Islam. We are characterized by our hospitality and respect; this is true of Beduin from southern and northern Israel," he said.

"Druse soldiers act as trackers, too," he noted, describing them as "a minority inside a minority. These are serious people. They do their job honorably. What unites us is our mission to safeguard the flag. We discover intrusions and thwart terrorist incidents. That is what we're trained to do."

Officially, training takes six months to complete at the IDF's tracking school in the South, but as Swaled later revealed, the greatest teacher for trackers is the wilderness itself, and training never really ends.

"We're not subject to a mandatory draft. This is voluntary. There's also a need to encourage volunteers," he said.

"What characterizes us is our field craft; we're people of the field, with the ability to spend long periods on the ground. We analyze the territory, and figure out where the next surprise will come from," Swaled continued.

"We must be stubborn, and stand our ground. If one of us identifies an intrusion, he must ascertain this independently, on the basis of precise work. We must be patient in our work. It would be a mistake to try and rush the tracker. He must provide answers to questions like: Is there an intrusion? How many intruders are there? All of the military systems converge on the tracker's decision, waiting for his response," Swaled explained.

"Like a pilot, one mistake can lead to a disaster," he added.

The tracker's own life also depends on his good judgment, which is needed to discover threats like roadside bombs that might be hidden along the border in ambushes.

"Everyone waits on him. This causes pressure. The trackers are the eyes of the country. There's no 50-50 assessment here. Every decision is fateful. We must be 100-percent right, every time. And the clock is ticking," Swaled added.

Later, during the jeep drive, narrow desert hill paths that looked almost impossible for humans to walk down wound over rocky plains.

"We're in a very complex environment. It's rocky and steep. One fall can be fatal. We're fighting not only against the enemy, but with the ground. At nights, you can't see your own finger," the deputy commander stated. "These are difficult paths for both intruders and trackers."

Describing past pursuits, Swaled said, "We walk all night after intruders. If we lose their tracks, we have to be stubborn enough to locate them again. We'll see every sign that hints someone was here. Where animals go, humans can walk too."

In an era of unprecedented hi-tech surveillance and intelligence capabilities, the trackers continue to play a key role in border security. "Field units aren't giving up on the trackers," Swaled said.

The new technology makes Israel more powerful, he stated, but added, "There's no replacement for these primitive techniques. We need it, and the next generation will too. In the South, North, everywhere."

One name that arose frequently during conversations with Swaled was Col. Yossi Hadad, commander of Beduin Unit in the Southern Command, and a pioneer in integrating members of the Beduin community into the IDF. Swaled spoke of him with admiration.

"He is a famous figure, who once commanded the Beduin battalion [a unit that now patrols the

Gaza border]. He influenced the community and played a key role in enlisting the youths. He's a cornerstone of the community, and of the unit. This is our father. We value him," Swaled said.

Later reached by phone, Hadad said he was honored by such talk, but signaling he was too humble to bask in the praise, quickly switched to talking business.

"There's no replacement for people on the ground. The trackers are key in all continuous security missions. No technological or intelligence equipment can replace what they do," Hadad argued.

"Beyond their qualifications, they live on the land," he added. "They're the ones who know how to identify a tunnel or a breach and an intrusion. Not the camera, the plane or the intelligence capability. It's solely the trackers, on all of the borders."

Responsible for building up the trackers unit, Hadad said he "lives and breathes the Beduin people 24 hours a day." "I think we as a state must do a lot to safeguard this population. This is a very good, loyal population," Hadad said.

Some 1,400 Beduin volunteers are in the IDF, over half of which serve in the Southern Command, Hadad noted. "Our connection with the Beduin population is important. This tradition goes back to the founding of the state."

He stressed that just as members of the community assist the IDF, so too the military assists them in higher education and employment opportunities after their release, also aiding bereaved families and the considerable number of trackers who suffer from disabilities caused by injuries on the frontlines.

"We ensure most of the soldiers complete 12 years of education, and offer them academic degrees in engineering or management," he said.

"It's vital for me to enlist them. I go from home to home to do this."

Addressing the recent, [controversial Praver-Begin Plan](#) to resettle sections of the Negev Beduin community, and the protests that erupted as a result, Hadad said most of the Beduin civilians he spoke with have distanced themselves from the demonstrations, which featured activists waving Palestinian flags.

"Most of the Beduin are against this phenomenon. I'm sitting here with two Beduin civilians who say that most of the protesters were not even Beduin," Hadad added, referring to extremist outside elements that are exploiting the situation.

"The Beduin are loyal to the state. I think we must do more for them in the civilian sphere," he added. "The military is doing a lot already."

Back in his office at division headquarters near Eilat, Swaled, whose father served in the Trackers Unit as well, echoed the sentiments. "There is absolute loyalty," he said. "We've been through events that are more difficult [than the recent protests]. Parents support their kids joining the IDF. We're a strong community. We've been living in the country for a long time."

Soon enough, the conversation returned to professional matters. Asked what working tools the trackers have (other than their highly developed senses), Swaled reaches for a simple flashlight and binoculars. "This is pretty much it," he said.

In the jeep, Swaled also had access to the Digital Ground Army system, which generates a computer map showing the location of friendly and hostile forces in real time.

But ultimately, he explained, "you need the sense, and the maneuverability to get to places that only wild animals, like ibexes and foxes, get to."

The environment provides tools that keep the trackers sharp, and able to see what others can't.

The fact that the Beduin come from quiet rural settings is an advantage.

Additionally, the Arabic-speaking Beduin community "has almost the same mentality as those on the other side; almost the same pattern of action. These things can give the tracker an advantage," said Swaled.

Next week, the unit begins a two-week drill, at the end of which trackers will seek to learn lessons and improve, just as those on the other side of the border are doing.

"The enemy is looking to improve. There is a battle of wits here," Swaled said. Intruders have become adept at covering their tracks.

Swaled refused to provide further details on how trackers deal with this challenge, citing security issues. He would say, however, that most of the learning takes place by "being on the ground, not theories in the office. In past years, intruders have learned much and developed. And we too are learning as we go."

"Think of it as a puzzle. We're assembling the pieces to provide a full picture," he said. "We collect all sorts of small leads. We never arrive alone; at least two to three trackers always work together. That gives you a range of views and perspectives. We're always joined by an officer from the Operations Branch."

To a certain extent, "we work with the intelligence world," Swaled said, before qualifying that "we don't have to know everything."

Shortly after our conversation, the trackers were alerted to a possible intrusion in the Eilat region.

Some were immediately dispatched to the area to investigate. The alert was later called off.

With pursuits lasting up to three to four days, the trackers are always on call and ready to head out to the desert at a moment's notice.

Standing on a mound overlooking Eilat and the crystal clear blue waters of the Red Sea, Swaled said visitors to the resorts aren't fully aware of "how much the army invests to protect this city."

"It's a city I have come to love."



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Resource 3.8: Bedouin Tracking

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NEWS & ANALYSIS INSIDE THE IDF ABOUT THE IDF

The Secret Techniques of IDF Bedouin Scouts

Published on: April 3, 2012

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11

Deep in the south of Israel, the **Desert Reconnaissance Battalion** is guarding Israel's borders with the Gaza Strip, Egypt and Jordan.

The unit is comprised almost entirely of **Bedouin** who, though exempt from service, volunteered to serve in the IDF. These soldiers use their unique abilities to track down infiltrators and other threats in the vast expanse of Israeli desert.

But what techniques make their abilities so outstanding? How do you track faded footprints in the dark in a desert spreading over more than 10,000 square kilometers?



Desert Reconnaissance soldiers during a tracking exercise

Here are five techniques used by our trackers which make them the best of the best:

1) Work in pairs:

Four eyes are better than two. When you're tracking an infiltrator in the middle of the night, or navigating in miles of sand, another pair of eyes can save the day. Your partner might spot something crucial you missed.

IDF Humanitarian Delegation to the Philippines

Hezbollah: A Report

Fame-Hungry and Unpredictable

Operation Protective Edge



Trackers start their mission, paying special attention to the ground

2) Know your ground:

True expertise means knowing every inch of the ground you're scouting. Due to their unique lifestyle, these trackers know the desert like the palm of their hand. Major Rabiye Souad, commander of the trackers in the Southern Gaza Regional Brigade, elaborates:

"The secrets and tricks to tracking have been passed from father to son. These inherent skills stem from the ways in which the nomadic tribes would track lost or stolen sheep. Living conditions in, and adaptation to the desert Bedouin lifestyle requires a sixth sense."

3) Avoid twilight:

The hours of twilight, when the light constantly changes and vision gets poorer, are hardest on the eyes. Either scout during the day, or at nighttime with a flashlight, but don't try your luck in that transition period.

4) Experience counts:

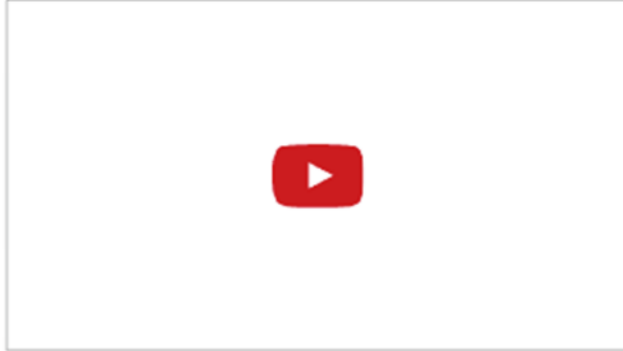
In the trackers' world, practical experience really counts. During their first few months in the unit, young soldiers are paired up with veterans for all missions, so they can learn how it's really done.



The devil's in the details - tracker uncovers smuggling tunnel.

5) The devil is in the details:

Everything from the shape of a shadow to grass slightly bent is a clue. Trackers work mainly to thwart infiltrators, identify explosives and uncover smuggling tunnels—all which can be cleverly disguised in the landscape.



If you found this post interesting, check out more about the [Desert Reconnaissance Battalion](#).

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Resource 3.9: Bedouin Poetry

Introduction

In the Arabian Peninsula in the Sixth Century CE, the emergence of poet in a tribe was considered an important event. Amid a rich tradition of oral poetry, it meant that the history of the tribe would become preserved in memorable verse and that the tribe would be entertained by accounts of the adventures and thoughts of its prominent individuals. In the Eighth Century, much of this oral poetry of earlier times was collected by one of the great humanists of Islam, Hammad 'The Transmitter', a man of prodigious memory. This he used to good effect in memorizing the poetry he encountered in his travels among the Bedouins. From his memorized collection, seven qasida (odes) by individual authors came to be written down in an anthology. The name of this work, The Mu'allaqat, has been translated as Suspended Odes, or Golden Odes, or Collected Odes.

Each poet would decide on a meter of his own choosing, but he was constrained to use a single rhyme at the ends of lines. The poem would typically deal with subjects in the following sequence: deserted dwelling places, talks with desert people, amorous encounters, journeying on a horse or camel, and a panegyric to a host. In the course of the poem there would be various digressions into the subjects such as storms, wine, wisdom, battles, youth, and age.

The Mu'allaqat poets were famous throughout the Arab world, with their poems being frequently memorized and quoted. Their fame brought with it exaggerated legends about their lives, so that it is

<http://www.humanistictexts.org/bedouin.htm#Introduction>

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difficult to know the true facts concerning these remarkable individuals. The fame of Imr Al-Qais, 'The Wandering King', was said to have caused him to be summoned to the court of the Emperor Justinian at Byzantium in 530. Tarafa, 'The Murdered Boy', is said to have started to write poetry at the age of seven and to have been treacherously put to death in his early twenties (perhaps in 564) for writing satires on tribal leaders. Zuhair, 'A Slave to Poetry', belonged to a family of poets and was said to be sufficiently affluent to have time to polish his verses to perfection. Labid, 'The Man with the Crooked Staff', was said to have lived 150 years; he expressed a certain weariness of life in a poem written on his 120th birthday.

Antara, 'The Black Knight', was the son of a tribal leader and an Abyssinian slave girl. He became renowned for his poetry and for his skill in warfare; ultimately he became the hero of an extensive legend, the Romance of Antar. Amr became a chieftain of his tribe at the age of fifteen and is also said to have lived 150 years. One account has him giving lucid advice to his sons on his deathbed; another says that he drank himself to death with wine.

The following short extracts from these odes, deal with familiar concerns of human life.

1 A Desert Encampment

The abodes are desolate, halting-place and encampment too,
 at Miná: deserted lies Ghaul, deserted alike Rijám,
 and the torrent-beds of Er-Raiyán—naked shows their trace,
 rubbed smooth, like letterings long since scored on a stony slab;
 blackened orts that, since the time their inhabitants tarried there,
 many years have passed over, months unhallowed and sacrosanct.
 The star-borne showers of Spring have fed them, the outpouring
 of thundercloud, great deluge and gentle following rain,
 the cloud that travels by night, the sombre pall of morn,
 the outspread mantle of eve with muttering antiphon.
 Then the branches of aihakan shot up, and the ostriches
 and antelopes brought forth their young on both valley-slopes,
 and the great-eyed cows that had lately calved stand over their brood
 while in the spreading plain the little lambs form their flocks.
 Then the torrents washed the dusty ruins, until they seem
 like scrolls of writing whose text their pens have revived,
 or the back and forth of a woman tattooing, her indigo
 in rings scattered, the tattooing newly revealed above them.

So I stood and questioned that site; yet how should we question rocks
 set immovable, whose speech is nothing significant?
 All is naked now, where once the people were all foregathered;

Labid

2 Refuge from Danger

Does the blackened ruin, situated in the stony ground
between Durraj and Mutathallam, which did not speak to me
when addressed, belong to the abode of Ummi Awfa?

And is it her dwelling at the two stony meadows, seeming
as though they were the renewed tattoo marks in the sinews of the wrist?

The wild cows and the white deer are wandering about
there, one herd behind the other, while their young are springing up
from every lying-down place.

I stood again near it (the encampment of the tribe of
Awfa) after an absence of twenty years, and with some efforts
I know her abode again after thinking awhile.

I recognized the three stones blackened by fire at the
place where the kettle used to be placed at night, and the
trench round the encampment, which had not burst, like the source of a pool.

And when I recognized the encampment I said to its site,
'Now good morning, O spot!
May you be safe from dangers.'

Zuhair

3 Her Mouth

When she captivates you with a mouth possessing sharp and white teeth,
sweet as to its place of kissing, delicious of taste.

As if she sees with the two eyes of a young, grown up gazelle from the deer.
It was as though the musk bag of a merchant in his case of perfumes
preceded her teeth toward you from her mouth.

Or as if it is an old wine-skin, from Azri'at, preserved long,
such as the kings of Rome preserve.

Or her mouth is as an ungrazed meadow,
whose herbage the rain has guaranteed,
in which there is but little dung;
and which is not marked with the feet of animals.

Antar

7 Wine and Generosity

Praise me for the qualities which you know I possess, for,
verily, when I am not ill-treated, I am gentle to associate with.

And if I am ill-treated, then, verily, my tyranny is severe,
very bitter is the taste of it, as the taste of the colocynth.

And, verily, I have drunk wine after the midday heats have subsided,
buying it with the bright-stamped coin.

From a glass, yellow with the lines of the glass-cutter on it,
which was accompanied by a white-stoppered bottle on the lefthand side.

And when I have drunk, verily, I am the squanderer of my property,
and my honor is great, and is not sullied.

And when I have become sober, I do not diminish in my generosity,
and, as you know, so are my qualities and my liberality.

Antar

Resource 3.10: Bedouin Tea Ceremony

Two teachers will be dressed in long gowns with coverings on their heads.

Blankets will be on the floor

A tray with cups filled only 1/3 up with the tea are on trays

Napkins with the pita and zatar are on trays as well.

Reader 1: Salam Alekum: Welcome to our Bedouin tent. Welcome and come in and sit down on our floor. Please boys sit on this side and girls sit on the other side of the rugs.

Reader 2: Bedouins are nomads. That means that we wander with our animals from place to place looking for water and food for our animals.

Reader 3: Bedouins who are nomads do not build permanent homes as we wander the land. We live in huts that we make out of supplies we find on the land.

Reader 4: Some of us live in the southern parts of Israel and some of us live in the northern parts of Israel. We live with our entire family, parents, grandparents, aunts and uncles.

Reader 5: A big value amongst Bedouin families is to welcome visitors. Today you will get to experience a special way that we welcome visitors, as you are our visitors.

Reader 6: It is our Bedouin custom to welcome you with our sweet tea and special pita bread with zatar. Zatar is a Middle Eastern spice, which is quite delicious.

Reader 7: We have a special way though of serving our tea. First I will take a sip so that you will know that my tea is most delicious and that you can feel safe in my tent and with my hospitality.

Reader 8: This first cup is called, " al Heif. Can you say that? It means the cup of the host. That is I! This is a special sweet, very sweet tea recipe of our Bedouin culture.

Kids repeat. Reader 7 and 8 take a couple of sips.

(Madrachim to pass out the cups of tea only to the kids.)

Reader 9: Hands out tea to the guests and tells them not to sip yet.

You will see that your cup is not filled to the top. That is the Bedouin custom of letting you know that we want you to stay awhile, drink, eat and talk with us. If we were not interested in having you stay, the cup would be filled so you would leave quickly.

Reader 10: This second cup is called Al Keif: the cup of health. As our guests, you take a sip of the cup yourself. This shows that you know we are friendly and you want to be here.

Reader 11: The third cup is called Al Dheif (the cup of the guest), which is to be tasted only by you. You may enjoy now and drink as much as you want. When you are finished drinking and do not want anymore, put one hand over the top of the cup and wiggle the cup a few times. This will let us know that you are finished.

Reader 12: We will now pass around the pita, which has the spice of Zatar on it. It is like oregano and basil. It is quite tasty. You may enjoy it now. There is no ceremony for eating the pita as we have already had our tea ceremony.

Reader 13: It is very important to us to eat food that is fresh and healthy. We only eat what we grow in the earth. We do not use microwaves.

Reader 14: Bedouins have been in Israel for a long time. Because we are nomads and travel the land, we are helpful to the Israeli Army in tracking.

Reader 15: Tracking is our way of being able to find an animal. For the Israeli Army we teach them how to use this to find people.

Reader 16: We hope you have enjoyed our visit. At the end of the visit we say: Ma-el Sa-lay-may: Goodbye and go in peace.

Resource 3.11: Stuffed Grape Leaves

4/28/2015

Vegetarian Stuffed Grape Leaves - Meze Recipe

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Vegetarian Stuffed Grape Leaves

12 1 412

Nancy Lopez-McHugh with a delicious Middle Eastern treat for your next meze platter.
By Nancy Lopez-McHugh



© Nancy Lopez-McHugh

Stuffed grapes (also know as dolma, dolmathes, or sarma) are eaten from Southern Europe all the way to the Middle East. Depending on the country or region they can be stuffed with a variety of meats or vegetarian rice filling. Meat versions are served warm and make part of the main meal. Meatless are served cold or at room temperature and alongside other meze.

This Vegetarian Stuffed Grape Leaves recipe comes courtesy of cookbook author and blogger Faith <http://honestcooking.com/vegetarian-stuffed-grape-leaves/>

1/4

Gorsky. The recipe is included in her cookbook titled *An Edible Mosaic: Middle Eastern Fare with Extraordinary Flair*. Ms. Gorsky explains that the recipe is "light and fresh" and suggest serving with plain yogurt and fresh lemon wedges.

Though it involves several steps the effort is very much worth the end results. I found the recipe to be scrumptious and rather easy to prepare. Having tasted stuffed grape leaves from the Balkans, Greece, Turkey and several Middle Eastern countries, these were among some of the best I've ever eaten. The clear step-by-step instructions make the rolling process easy to follow and even a stuffed grape leave novice, like myself, can achieve great results. Additionally you can't beat the fact that this is a family recipe handed down and taught to her by her mother-in-law.



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Vegetarian Stuffed Grape Leaves Recipe from *An Edible Mosaic Cookbook*

5.0 from 1 review

Prep Time	Cook Time	Total Time
2 hours	1 hour 45 mins	3 hours 45 mins

Vegetarian Stuffed Grape Leaves recipe from An Edible Mosaic Cookbook. A Middle Eastern treat for your meze platter.

Author: Faith Gorsky

Recipe Type: Appetiser, Snack, Vegetarian, Vegan

Serves: 8 to 10

Ingredients

- 1½ cups (325 g) uncooked medium-grain white rice, rinsed
- 3 tablespoons oil
- 1 onion, finely diced
- 2½ teaspoons salt, divided
- 2 tomatoes, finely diced
- 1 bunch fresh parsley, minced
- 6 tablespoons (90 ml) fresh lemon juice, divided
- 4 tablespoons olive oil, divided
- 4 tablespoons dried, crushed mint
- One (1 lb/500 g) jar of brined grape leaves, rinsed
- 2 medium potatoes, peeled and sliced
- Hot water, to cook the grape leaves
- Plain yogurt (optional, for serving)
- 2 lemons, wedged (optional, for serving)



Print

Instructions

1. Soak the rice in tepid water for 10 minutes; drain.
2. Heat the oil in a large skillet over medium heat; add the onion and 1 teaspoon salt, and sauté until the onion starts to soften, about 3 to 5 minutes. Cool completely.
3. Combine the onion, remaining 1½ teaspoons salt, tomato, parsley, 3 tablespoons lemon juice, 2 tablespoons olive oil, mint, and rice in a large bowl; cover the bowl and refrigerate 3 hours.
4. Soak the grape leaves in hot water for 10 minutes, changing the water twice; drain. Trim off the stems, if necessary.
5. To stuff the grape leaves, lay 1 leaf flat on your work surface with the shiny side facing down. Place 2 to 3 teaspoons of filling (adjust the amount based on the size of your leaves) across the leaf above the point where the stem was cut off. Fold the bottom of the leaf up over the stuffing, and then fold over the sides of the leaf onto the stuffing. Roll up the leaf, tucking in the sides as you go. Continue this way until all the leaves are stuffed. (Note: If you have any leaves that are very small, you can place 2 leaves overlapping and stuff them.)
6. Line the bottom of a medium-large, thick-bottomed, lidded pot with the potato. Arrange the grape leaves (seam-side down) in compact rows on top of the potatoes, continuing with additional layers until all the grape leaves are in the pan.
7. Sprinkle the remaining 3 tablespoons of lemon juice, remaining 2 tablespoons of olive oil, and remaining ¼ teaspoon salt on top of the leaves; place a heavy, flat, disc-shaped object (such as a heat-safe lid or plate) into the pan on top of the leaves. Add enough hot water to cover the leaves by 2 inches (5 cm).
8. Bring to a boil over high heat, then cover the pot, turn the heat down to low, and simmer until the rice is tender, about 1 hour, 15 minutes to 1 hour, 45 minutes; cool.

To serve,

1. Drain the stuffed grape leaves in a large colander, reserving the liquid in a bowl under the colander (store any leftovers in this liquid). Arrange on a platter and serve at room temperature, along with plain yogurt and lemon wedges, if using.

Notes

Grape Leaves (*Waraq al Anab* or *Dawal*): These are the tender leaves that grow on grapevines; they are used to make Vegetarian Stuffed Grape Leaves. If you have access to fresh grape leaves that have not been sprayed with pesticides, look for leaves that are the size of the palm of your hand or larger, that are free from holes or blemishes. Before stuffing grape leaves, they require a little bit of preparation. Rinse them under cold running water, trim off the stems (without cutting the leaves), and blanch them for 2 to 3 minutes in a large pot of boiling water with 1 tablespoon salt and 1 teaspoon sugar. Rinse and drain them, and then they are ready to use or freeze (they can also be canned in a brine solution). To freeze, pat each leaf dry and then stack them on top of each other (try to place as many in a stack as you will need for a recipe); place the stack(s) in a plastic bag, press out all the air, and freeze. If you don't have access to fresh grape leaves, you can buy them frozen, canned, or jarred, just be sure to soak them for about 10 minutes in hot water (changing the water three times) before using.

Recipe is published with author and publisher consent. For a visual step-by-step walkthrough of assembling grape leaves refer to An Edible Mosaic cookbook.

Nancy Lopez-McHugh

<http://honestcooking.com/vegetarian-stuffed-grape-leaves/>

3/4

Unit 4: Meet: The Litz's- North-American Israel's

Unit Goals

- To explore the rewards and challenges of the North American population in Israel.
- To connect the real story of Melanie Litz with the larger story of North Americans in Israel.

EQ's

- What are the gifts that the North-American community brings to Medinat Yisrael?
- Why is this community important to our understanding of the people of Israel?
- How does their narrative inform my view of Am Yisrael?

Building Block assessment:

- Flag the sites that represent the North-American community, when putting together an itinerary.

Lesson 1: Meet the Litz Family

- Objectives
 - Pinpoint on the map where the Litz Family live in Israel.
 - Articulate Melanie's story of how she came to Israel.
 - Compare and Contrast the Litz's family life and interests with the student's own lives and interests.
- Activity: Meet the Litz Family
 - Using the fact sheet given, introduce the Litz Family to the class
 - ***The fact sheet (resource 4.1) has all of the information from the interview with the Litz Family. It is up to you how you would like to best use it with the goal of having the students get to know Melanie Litz, her story and her culture.**
 - Have the students raise their hand if they have anything in common with the Litz family.
 - Examples could include
 - The type of house she lives in
 - What she eats

Lesson 2: History

- Objectives:
 - Students will be able to explore the Law of Return.
 - List the timeline of the 5 waves of immigration from 1880-1939

- Activity 1-Law of Return
 - Using the Law of Return text (resource 4.2), have the students read and analyze the document.
 - Reflect on the following ideas:
 - Why is it so important to have a law like this?
 - The Land of Israel is the homeland of the Jewish people regardless of where they live in the Diaspora.
 - But this requires the country to define who is a Jew?
 - Is this law important for you? Why or why not?

- Activity 2 -Waves of Immigration
 - Using the resources provided (resource 4.3), students should creatively learn and articulate the 5 separate waves of immigration.

Lesson 3: American Judaism in Israel

- Objective:
 - Students will be able to compare and contrast the several ways they show/represent their Judaism versus how American Jews living in Israel show/represent their Judaism.
 - Students will be able to articulate why many American Jews move to Israel.

- Activity 1: Why American Jews move to Israel-Family Feud
 - Have the students divide into two groups. They will have an opportunity to guess the main reasons American Jews tend to move to Israel. Use the Family Feud rules to play the game.
 - Use resource 4.4

- Activity 2: Connection Meter
 - Students will have an opportunity to see how American Jews who make Aliyah practice their Judaism compared to themselves
 - Have the students create a meter for themselves with one end being not important and the other being extremely important.
 - On that meter have the students write down and rank the different ways in which they practice their Judaism
 - Once they have completed their meter, have the students go onto the Nefesh B'Nefesh website and analyze how American Jews who have made Aliyah practice their Judaism.
 - http://www.nbn.org.il/why_make_aliyah/

Lesson 4: Food

- Objectives:
 - Students will be able to cook and taste chicken schnitzel, a food that although did not originate in Israel, has become a staple in the Israeli diet.

- Activity:
 - Using the recipe provided, students will make and then try chicken schnitzel, the favorite food of the Litz family. (Resource 4.6)

Resource 4.1: Litz Interview

- Melanie Litz
- Johannesburg July 3, 1958
- How would you describe your job?
 - I am the head of a medical lab.
 - I take people's blood, specimens etc. and then send them out to be tested.
 - I drive to work in my car.
- Describe the community you live in.
 - It is a quiet community.
 - Most of the neighbors are pretty good but some only care about themselves.
 - I live in *Kfar Saba* – it is outside Tel Aviv.
 - There are a lot of new family's with kids in our neighborhood.
 - The neighborhood is a mixture of religious and Conservative Jews.
 - The Conservative Jews who live here are different than the Conservative Jews who live in America. They are more orthodox in their practice.
 - There are Reform Jews in the neighborhood, but very few.
- *What is unique about your community?
 - Nothing unique about it.
 - There are young families, middle class and educated with a liberal political slant.
- Define the word family.
 - Mother and father but that is no good anymore.
 - Mother, father and a couple of kids spend time together
 - My family now has grown from my husband, children, son-in-law and grandson.
- Anything else you would like to share with our American students.
 - They need to know that we live a normal life with no fighting outside the front door or on the streets.
 - We don't go around wearing gas masks or bulletproof vests.
 - Sometimes I think it is safer here in Israel, than some neighborhoods in America.
 - Why do you think that?
 - The gun laws are different here. They are too liberal in the States.
 - I think this also because I see what goes on their and what is going on here and I think that it is safer here. Here at least you know who is dangerous. In the States, it could be anyone.
- How would you describe your cuisine?
 - Mediterranean diet and some North American thrown in.
- Typical foods or spices you use:
 - Salt

- Pepper
- Cumin
- Paprika
- Oregano
- Parsley
- Schnitzel
- We eat all different kinds of food.
- We don't mix milk and meat.
- Average breakfast
 - Cereal
 - Toast and coffee
- Average Lunch
 - Chicken potatoes rice and or salad
 - Meat and orzo
- Average Dinner
 - Omelet and salad or soup and bagels
- Do you cook
 - Yes. I cook and my son does as well. Everyone cooks in this family.
 - Who taught you to cook?
 - Mother-My mother had an influence but I did more on my own. Trial and error.
 - Son-Mother and in the army. You had to learn to get by and figure out how to cook or go hungry.
- Who is responsible for doing cooking?
 - Mother
- Favorite food?
 - Mother-all different kinds of salads. Not salad like lettuce and tomato. Israeli salads like: eggplant salad, coleslaw, and eggplant liver.
 - Son-schnitzel or a burger. Meat strudel.
- How might you describe the role of food in your culture?
 - Huge-very important
 - Life sustaining
 - Used to be a need and now it has turned into a hobby. It is a joy to cook.

Israel

- Would you say it is pretty easy or pretty hard to learn Hebrew for you?
 - Mother: It was challenging for me. Living here is not like learning Hebrew in a classroom. When you have to speak it for your living, it is more challenging.
- Did you ever think of moving to other places?
 - No
- How did you end up in Israel?
 - I participated in WUJS from Young Judea after I graduated college.
 - I stayed in Israel after the program as I met the person who would eventually become my husband.
- What surprised you most about being in Israel?

- The sense of belonging to the entire country.
- When you are abroad you are in the minority (as a Jew). Here you are part of the majority and it is the only place on the planet that is like that.
- National identity?
 - Israeli
 - Family traditions
 - Friday night family dinner
 - Shabbat blessings
 - Celebration of Jewish holidays
- We celebrate Thanksgiving.
 - Has it been easy to celebrate Thanksgiving here in Israel?
 - As soon as we figured out we could order whole turkeys in the supermarket, it became easier.
- How do you see the culture of Reform Jews represented in Israel?
 - We are a minority.
 - Today the trend has been for religious rather than secular to make *Aliyah* from North America.
- Anything else
 - Sports
 - Continued the culture of American sports-softball/baseball here in Israel.
 - We created the baseball culture here in Israel and passed it on to the next generation of Israeli children. It has been a joint effort from the Americans who have kept the sport thriving.

Resource 4.2: The Law of Return, 5710-1950

1. Every Jew has the right to come to this country as an Oleh.
- 2.
- a. Aliyah shall be by Oleh's visa.
- b. An Oleh's visa shall be granted to every Jew who has expressed his desire to settle in Israel, unless the Minister of Immigration is satisfied that the applicant --
 1. Is engaged in an activity directed against the Jewish people; or
 2. Is likely to endanger public health or the security of the State.
 - 3.
- a. A Jew who has come to Israel and subsequent to his arrival has expressed his desire to settle in Israel may, while still in Israel, receive an Oleh's certificate.
- b. The restrictions specified in section 2 (b) shall apply also to the grant of an Oleh's certificate; but a person shall not be regarded as endangering public health on account of an illness contracted after his arrival in Israel.
4. Every Jew who has immigrated into this country before the coming into force of this Law, and every Jew who was born in this country, whether before or after the coming into force of this Law, shall be deemed to be a person who has come to this country as an Oleh under this Law.
5. The Minister of Immigration is charged with the implementation of this Law and may make regulations as to any matter relating to such implementation and also as to the grant of Oleh's visas and Oleh's certificates to minors up to the age of 18 years.

The Law of Return, 5714-1955: 1st Amendment

1. In section 2 (b) of the Law of Return, 5710-1950:
 1. The full stop at the end of paragraph (2) shall be replaced by a semicolon, and the word "or" shall be inserted thereafter;
 2. The following paragraph shall be inserted after paragraph (2):
 - "(3) Is a person with a criminal past, likely to endanger public welfare."
2. In sections 2 and 5 of the Law, the words "the Minister of Immigration" shall be replaced by the words "the Minister of the Interior".

The Law of Return, 5730-1970: 2nd Amendment

1. 1. In the Law of Return, 5710-1950, the following sections shall be inserted after section 4:

"Rights of members of family:

4A.

a. The rights of a Jew under this Law and the rights of an Oleh under the Nationality Law, 5710 - 1950, as well as the rights of an Oleh under any other enactment, are also vested in a child and grandchild of a Jew, the spouse of a Jew, the spouse of a child of a Jew and the spouse of a grandchild of a Jew, except for a person who has been a Jew and has voluntarily changed his religion.

b. It shall be immaterial whether or not a Jew by whose right a right under subsection (a) is claimed is still alive and whether or not he has immigrated to Israel.

c. The restrictions and conditions prescribed in respect of a Jew or an Oleh by or under this Law or by the enactments referred to in subsection (a) shall also apply to a person who claims a right under subsection (a).

Definition:

4B. For the purposes of this Law, "Jew" means a person who was born of a Jewish mother or has become converted to Judaism and who is not a member of another religion."

2. In section 5 of the Law of Return, 5710 - 1950, the following shall be added at the end: "Regulations for the purposes of sections 4A and 4B require the approval of the Constitution, Legislation and Judicial Committee of the Knesset."

3. In the Population Registry Law, 5725-1965, the following section shall be inserted after section 3:

3A.

a. A person shall not be registered as a Jew by ethnic affiliation or religion if a notification under this Law or another entry in the Registry or a public document indicates that he is not a Jew, so long as the said notification, entry or document has not been converted to the satisfaction of the Chief Registration Officer or so long as declaratory judgment of a competent court or tribunal has not otherwise determined.

b. For the purposes of this Law and of any registration or document thereunder, "Jew" has the same meaning as in section 4B of the Law of Return, 5710-1950.

c. This section shall not derogate from a registration affected before it's coming into force.

This translation of the Law of Return is from the [Ministry of Foreign Affairs website](http://www.jewishagency.org/first-steps/program/5131).

<http://www.jewishagency.org/first-steps/program/5131>

Resource 4.6: Schnitzel: Israeli Cutlets

1. **Yield:** 3-4
2. **Prep:** 10 minutes
3. **Cook:** 20 minutes
4. **Total:** 30 minutes



Ingredients

1. 1/4 teaspoon chili powder or cayenne
2. 1/2 teaspoon garlic powder
3. 1/2 teaspoon paprika
4. 2 Tablespoons sesame seeds
5. 1 cup bread crumbs
6. 1/4 teaspoon black pepper, plus more for seasoning
7. 1/2 teaspoon salt, plus more for seasoning
8. 1 1/2 lbs. skinless boneless chicken or turkey breast (about 6 breasts),
9. 1/2 teaspoon dried parsley
10. 1/2 cup flour
11. 2 eggs, beaten
12. 1/2 cup oil, for frying

Directions

Combine the salt, black pepper, breadcrumbs, sesame seeds, paprika, garlic powder, and chili powder/cayenne in a Ziploc bag and shake to combine.

Transfer to a shallow pie plate or other similar dish. Reserve.

Trim tenders from chicken and reserve. Season on both sides with salt and pepper.

Place breasts between 2 pieces of plastic wrap and pound lightly with a mallet to an even thickness of about 1/4 inch.

Dredge cutlets and tenders in flour, then egg, then bread crumb mixture.

Heat oil over medium-high heat in a heavy skillet until hot but not smoking.

Working in batches, lay 2 cutlets in pan and fry until underside is golden brown and crisp, about 2-3 minutes.

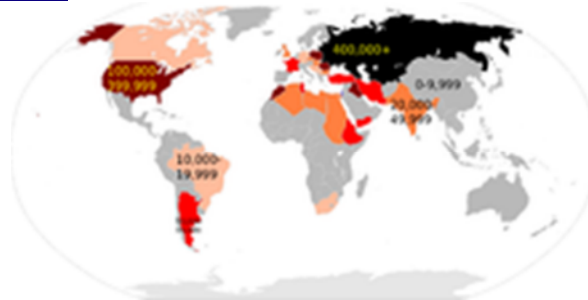
Flip and fry an additional 2-3 minutes.

Drain on paper towels, season with salt and pepper to taste and serve hot.

Resource 4.3: WAVES OF ALIYAH

Zionist Aliyah (1882 on)

Further information: [Zionism](#)



Aliyah by numbers and by source

In Zionist history, the different waves of *Aliyah*, beginning with the arrival of the *Bilum* from [Russia](#) in 1882, are categorized by date and the country of origin of the immigrants.

The first modern period of immigration to receive a number in common speech was the Third Aliya, which in the World War I period was referred to as the successor to the First and Second Aliyot from Babylonia in the Biblical period. Reference to earlier modern periods as the First and Second Aliyot appeared first in 1919 and took a while to catch on.^[16]

First Aliyah (1882–1903)

Main article: [First Aliyah](#)

Between 1882 and 1903, approximately 35,000 Jews immigrated to the southwestern area of Syria, then a province of the [Ottoman Empire](#). The majority, belonging to the [Hovevei Zion](#) and [Bilu](#) movements, came from the [Russian Empire](#) with a smaller number arriving from Yemen. Many established agricultural communities. Among the towns that these individuals established are [Petah Tikva](#) (already in 1878), [Rishon LeZion](#), [Rosh Pinna](#), and [Zikhron Ya'akov](#). In 1882 the [Yemenite Jews](#) settled in the Arab village of [Silwan](#) located south-east of the walls of the [Old City](#) of [Jerusalem](#) on the slopes of the [Mount of Olives](#).^[17]

Second Aliyah (1904–1914)

Main article: [Second Aliyah](#)

Between 1904 and 1914, 40,000 Jews emigrated mainly from [Russia](#) to southwestern Syria following [pogroms](#) and outbreaks of [anti-Semitism](#) in that country. This group, greatly influenced by [socialist](#) ideals, established the first [kibbutz](#), [Degania Alef](#), in 1909 and formed self-defense organizations, such as [Hashomer](#), to counter increasing [Arab](#) hostility and to help Jews to protect their communities from Arab marauders.^[18] Ahuzat Bayit, a new suburb of [Jaffa](#) established in 1906, eventually grew to become the city of [Tel Aviv](#). During this period, some of the underpinnings of an independent nation-state arose: [Hebrew](#), the ancient national language, was revived as a spoken language; newspapers and literature written in Hebrew were published; political parties and workers organizations were established. The [First World War](#) effectively ended the period of the Second Aliyah.

Third Aliyah (1919–1923)

Main article: [Third Aliyah](#)



[Abba Hushi](#) during his [Hachshara](#), circa 1920

Between 1919 and 1923, 40,000 Jews, mainly from [Eastern Europe](#) arrived in the wake of [World War I](#). Palestine and the establishment of the [British Mandate](#) created the conditions for the implementation of the promises contained in the [Balfour Declaration of 1917](#). Many of the Jewish immigrants were ideologically driven pioneers, known as *halutzim*, trained in agriculture and capable of establishing self-sustaining economies. In spite of immigration quotas established by the British administration, the Jewish population reached 90,000 by the end of this period. The [Jezreel Valley](#) and the Hefer Plain marshes were drained and converted to agricultural use. Additional national institutions arose such as the [Histadrut](#) (General Labor Federation); an elected assembly; national council; and the [Haganah](#), the forerunner of the [Israel Defense Forces](#).

Fourth Aliyah (1924–1929)

Main article: [Fourth Aliyah](#)

Between 1924 and 1929, 82,000 Jews arrived, many as a result of anti-Semitism in [Poland](#) and [Hungary](#). The [immigration quotas](#) of the United kept Jews out. This group contained many middle-class families that moved to the growing towns, establishing small businesses, and light industry. Of these approximately 23,000 left the country.^[19]

Fifth Aliyah (1929–1939)

Main article: [Fifth Aliyah](#)



A page from a passport issued by the [Polish Republic](#) in 1934 to a couple of Jews who decided to emigrate to [Mandatory](#).

Between 1929 and 1939, with the rise of [Nazism](#) in [Germany](#), a new wave of 250,000 immigrants arrived; the majority of these, 174,000, arrived between 1933 and 1936, after which increasing restrictions on immigration by the British made immigration clandestine and illegal, called *Aliyah Bet*. The Fifth Aliyah was again driven mostly from Eastern Europe but contained a large numbers of professionals, doctors, lawyers, and professors, from Germany. Refugee architects introduced the [Bauhaus](#) style (the [White City of Tel Aviv](#) has the highest concentration of [International Style](#) architecture in the world with a strong element of Bauhaus) and founded the Palestine Philharmonic Orchestra. With the completion of the port

at [Haifa](#) and its [oil refineries](#), significant industry was added to the predominantly agricultural economy. The Jewish population reached 450,000 by 1940.

At the same time, tensions between Arabs and Jews grew during this period, leading to a series of [Arab riots against the Jews in 1929](#) that left many dead and resulted in the depopulation of the Jewish community in [Hebron](#). This was followed by more violence during the "[Great Uprising](#)" of 1936–1939. In response to the ever-increasing tension between the Arabic and Jewish communities married with the various commitments the British faced at the dawn of World War II, the British issued the [White Paper of 1939](#), which severely restricted Jewish immigration to 75,000 people for five years. This served to create a *relatively* peaceful eight years in Palestine while the Holocaust unfolded in Europe.

Shortly after their rise to power, the Nazis negotiated the [Ha'avara or "Transfer" Agreement](#) with the Jewish Agency under which 50,000 German Jews and \$100 million worth of their assets would be moved to Palestine.^[20]

Aliyah from North America ah, so maybe saying “ North American” is appropriate

See also: [History of the Jews in the United States](#) and [History of the Jews in Canada](#)



[Nefesh B'Nefesh](#) group welcomes North American olim to Israel

More than 200,000 North American immigrants live in Israel. There has been a steady flow of olim from [North America](#) since Israel's inception in 1948.^{[65][66]}

Several thousand American Jews moved to Mandate Palestine before the State of Israel was established. From Israel's establishment in 1948 to the [Six-Day War](#) in 1967, Aliyah from the United States and Canada was minimal. In the 1950s, 6,000 North American Jews arrived in Israel, of whom all but 1,000 returned.

Record numbers arrived in the late 1960s after the Six-Day War, and in the 1970s. Between 1967 and 1973, 60,000 North American Jews immigrated to Israel. However, many of them later returned to their original countries.^{[67][68]}

Like Western European olim, North Americans tend to immigrate to Israel more for religious, ideological, and political purposes, and not financial or security ones.^[69] Many immigrants began arriving in Israel after the [First](#) and [Second Intifada](#), with a total of 3,052 arriving in 2005 — the highest number since 1983.^[70]

[Nefesh B'Nefesh](#) founded in 2002 by Rabbi Yehoshua Fass and Tony Gelbart, works to encourage Aliyah from North America and the UK by providing financial assistance, employment services and streamlined governmental procedures. Nefesh B'Nefesh works in cooperation with the [Jewish Agency](#) and the Israeli Government in increasing the numbers of North American and British olim.

Following the [Global Financial Crisis](#) in the late 2000s, American Jewish immigration to Israel rose. This wave of immigration was triggered by Israel's lower unemployment rate, combined with financial incentives offered to new Jewish immigrants. In 2009, Aliyah was at its highest in 36 years, with 3,324 North American Jews making Aliyah.^[71]

Resource 4.4: Family Feud Instructions

4/26/2015

Instructions for Playing Family Feud - Teaching Excellence - IUP

INSTRUCTIONS FOR PLAYING FAMILY FEUD

1. Divide the class into two teams.
2. One member of each team faces the other in a face-off as the teacher reads the question off the game board.
3. The team that buzzed in with the correct answer receives control of the board and has the option of playing or passing control to the other team.
4. The team that has the control tries to reveal all of the correct answers to the question before receiving three strikes. (If the answer is not on the board, click the **Try Again** button.)
5. If the team receives three strikes without clearing the board, control is passed to the other team.
6. The team that now has the control is able to give one answer in the hopes that it is found on the board.
 - If it is, points are added to the team's score.
 - If not, the other team gets the points.
7. Points are collected as each team finds its answers to the question on the board. (Click the **Score** button to add points to the appropriate team's score.)
8. Continue the game repeating steps two through seven.
9. Each team tries to collect the most points. The team with the most points wins the game! (Click on **Team 1** or **Team 2** on the **Score** slide to move to the **You've Won** slide.)

Modification Suggestions

Add/change sound effects. Bring a bell or something similar to make noise to decide who answered the question first.

[Instructions for copying Family Feud file](#)

[Family Feud \(PowerPoint\)](#)

Center for Teaching Excellence

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Resource 4.5: Reason's American Jews move to Israel

4/26/2015

Americans Moving to Israel and the Reasons behind the Relocation | Moving to Israel

Moving to Israel

Everything you need to know before moving to the Holy Land

[HOME](#)

[LIVING IN ISRAEL](#)

[JOBS IN ISRAEL](#)

[MOVING TO ISRAEL FROM THE US](#)

[Home](#) » [Moving to Israel](#) » Americans Moving to Israel and the Reasons behind the Relocation

Americans Moving to Israel and the Reasons behind the Relocation

A number of Americans moving to Israel can be witnessed each year. In fact, the number has been seeing a steady increase for decades. The stats show that almost 4,000 people from North America moved to Israel in 2009 alone. The reasons for such huge dislocation are many.

Love for Israel

Israel is the most revered country for all the Jews in the world, save some very ultra-modern ones. Jews from all over the world feel a special bond of love between them and Israel. The same is the case with Jews in America. Most Americans moving to Israel are, quite understandably, Jews. Most of them relocate to the new country after [making Aliyah](#) - the promised journey to the land of Israel. However, the stats show an even more interesting trend.

The number of Americans moving to Israel swelled after the Israel-Hezbollah war. When enquired from one of those relocating, we were told that he felt that the land of Israel is under threat and he needs to do maximum to protect it as he felt that the small number of Jews in that country need more of their community members to put up a robust defiance to the attackers.

Family Reunions

Family reunion is also one of the major reasons for Americans moving to Israel which compels them to undertake the journey. In fact, a large number of Jews in US and Canada have relatives in the Jewish heartland- those not having their direct relatives have the relatives of their spouses in this country. More notable is the fact that many of the Americans moving to Israel undertake this relocation because they want their child to be raised up in a Jewish atmosphere where he is taught his own religious values while being surrounded by people of his own religion.

Economy

Economic reasons, though to a lesser extent, but also play a part in the relocation of some Jews from US and Canada to this small country. Though, it can hardly be argued that the economy of Israel is as strong as that of North American countries, it shows bright prospects to the few lower class Jews there. Many Jews doing menial jobs in Canada or United States find much better pay and standard of living in Israel, especially after having made [Aliyah](#) as the salary of an Oleh/Olah is subsidized by the government. Hence, economic prosperity is also

[Moving to Israel](#)

[Aliyah to Israel](#)

[If you're not](#)

[Jewish](#)

[From America](#)

[From the UK](#)

[Moving to Tel Aviv](#)

[Moving to Rosh](#)

[Pina](#)

[Shipping cars to](#)

[Israel](#)

[Traveling in Israel](#)

[Find a job in Israel](#)

[Moving to Israel](#)

[with no money](#)

[Israeli law](#)

<https://movingtoisrael.org/americans-moving-israel-and-reasons-behind-relocation>

1/2

Unit 5: Meet Kamla Arab-Israeli

Goals:

- Personal narratives from Arab Israelis living in Israel expand our assumption of who is a part of *Medinat Yisrael*.
- The Arab Israeli narrative provides a lens into the struggle and wrestling that is current in Israeli society in *Medinat Yisrael*.
- As Arab Israelis are a minority, it also provides our American Jewish students with a comparable view of the difference of being in the majority and minority of *Medinat Yisrael*.

EQ's

- How do Arab Israelis identify themselves in *Medinat Yisrael*?
- How does their narrative impact my view of *Am Yisrael*?
- How is their narrative of being in the minority similar and/or different than my narrative of being an American Jew?

Building Block Assessment

- Flag Dir Al Asid An, when putting together an itinerary.

Lesson One: Who are Arab-Israeli's?

- Objectives:
 - Students will articulate their preconceived notions of what is an Arab-Israeli.
 - Students will begin to understand be able to list at least three different kinds of Arab-Israelis.

- Activity One: Who are Arab-Israelis?
 - Teacher will hold up one picture at a time. (Resource 5.1)
 - Students will be standing.
 - If they believe the picture is of an Arab-Israeli they go to the right in the room, if not they go to the left.
 - The teacher does this in quick fashion.
 - Answers:
 - Pharmacist: Arab
 - Girls drinking coffee: No
 - Woman voting: Yes
 - Bedouin: Yes
 - Man on Camel: Yes
 - Women at beach: yes
 - Two men talking: yes
 - children looking through binoculars: yes

- Activity Two: Who are Arab-Israelis, cont.
 - Students are broken into groups of three.
 - They are to come up with four words that describe to them Arab-Israeli.
 - Students share with the class. Teacher writes these on the board.

- Activity Three: Who are Arab-Israelis cont.
 - Class reads the excerpt from Jewish Virtual Library (Resource 5.2) about who are the Arab-Israelis.
 - Teacher asks students to now come up with words to describe them and writes them on the board while putting a line through their original thoughts that don't apply.

Lesson Two: Arab-Israeli Rights

Objectives

- Students will articulate at least 1 of the rights and responsibilities of each Arab-Israeli group.

Activity One

- Around the room will be the large post-it notes with pieces and parts of the Declaration of Independence of The State of Israel. (Reference 5.3)
 - ***Divide it up how you see fit.**
- Students will be given markers and instructed to read each large post-it note and circle or underline any verbiage that expresses equal rights of all citizens of The State of Israel.
 - Then, around the text, the students will write those words or phrases.
- Once finished, the teacher will write on the board: Evidence of Equal Rights.
 - The teacher will ask students to share the verbiage they found throughout the Declaration of Independence of the State of Israel and write those under the heading.
- Ask:
 - What does it mean that Israel is to be a state of development for the benefit of all its inhabitants?
 - Do the statements that surround this one matter in its understanding? Why or why not?
 - What does it mean to have a state created under the fundamentals of freedom, justice and peace?
 - How do you enact this?
 - “We...hereby declare the establishment of a Jewish state in Eretz-Yisrael, to be known as the State of Israel.”
 - What do they mean?
 - Jewish state
 - State of the Jews
 - Jew-state
 - Where do the non-Jews fit in?

Lesson Three: Kamla: Arab-Israeli

Objective:

- Students will understand Arab/Muslim/Israeli culture through Kamla's story.

Activity One:

- Act out the attached play, (resource 5.4) which is written from the interview of Kamla.

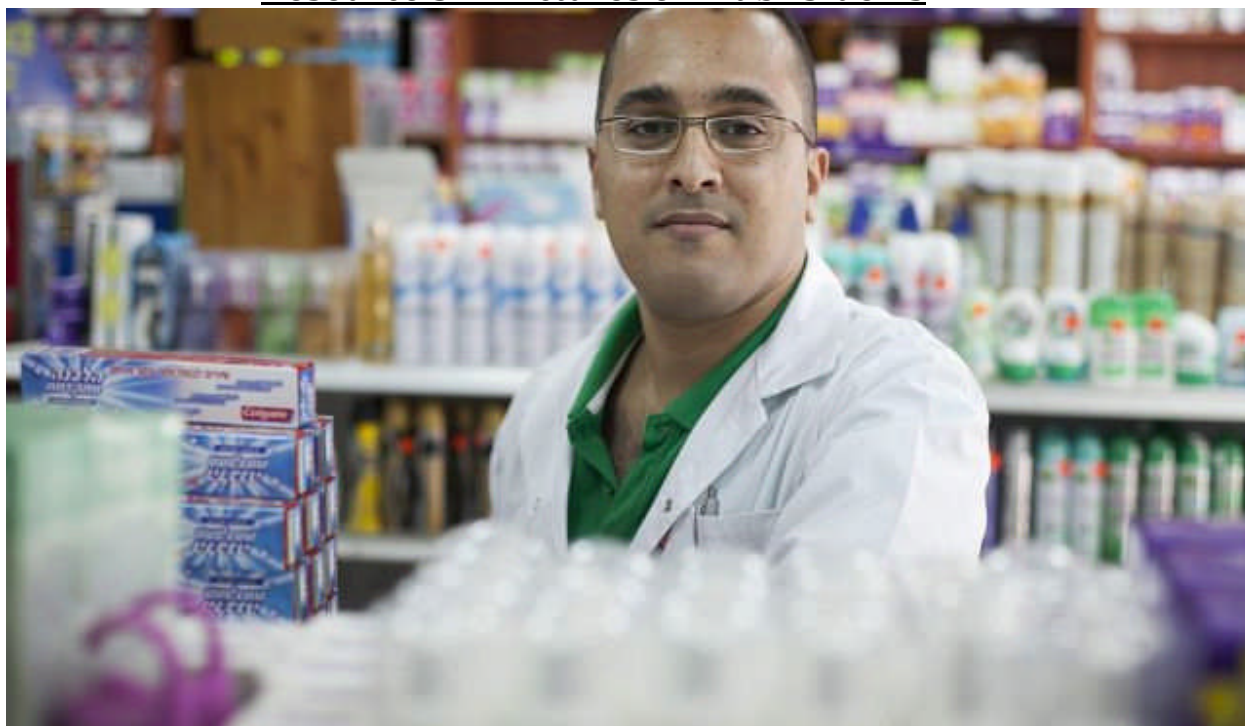
Activity Two: Divide the class into four groups.

- Two groups will write up the interview from the perspective of journalists for an American Jewish newspaper who just heard the interview.
- Two groups will write any follow-up questions they have based on the interview/play, which will be emailed to Kamla.
 - ***Questions will need to be translated into Hebrew with arrangements made to email Kamla through the writer of this curriculum. This will just be an introduction so Kamla will know where the questions are coming from.**

Lesson Four: Cooking Kamla style

- Teacher will remind students what they learned from Kamla, the need for all ingredients to be fresh. Usually they don't cook from a recipe, but we need too! Below is the recipe for the dish Maqlooba that is Kamla's favorite food. (Resource 5.5)

Resource 5.1: Pictures of Arab-Israeli's











Resource 5.2: Jewish Virtual Library



Israeli Arabs: History & Overview

Israeli Arabs: [Table of Contents](#) | [Population Statistics](#) | [Land Day](#)

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Israel is home to a highly diverse population from many different ethnic, religious, cultural and social backgrounds. Of its 6.3 million citizens, over one million, constituting nearly 20 percent of Israel's [population](#), are not Jewish. Almost all are Arab Israelis, mainly residents from before the [establishment of the State of Israel](#) or their descendants.

The Arab Israeli Sector

Although defined collectively as [Arab citizens of Israel](#), the Arab Israeli sector includes a number of different groups - primarily Arabic-speaking - each with its distinct identity.

[Muslim](#) Arabs, the largest group, constitute three-quarters of the Arab Israeli sector and most are Sunni Muslims. Nearly one-tenth of Israel's Muslim Arabs are [Bedouins](#), formerly nomadic shepherds. Christian Arabs form the second largest group in the Arab Israeli sector. Although many denominations are nominally represented, the majority of the Christian Arabs are affiliated with the Greek Catholic, Greek Orthodox and Roman Catholic churches. The [Druze](#), some 100,000 Arabic-speakers living in 22 villages in northern Israel, are a separate cultural, social and religious community. The Circassians, comprising some 3,000 people, are Sunni Muslims, although they share neither the Arab origin nor the cultural background of the larger Islamic community. While maintaining a distinct ethnic identity, they participate in Israel's economic and national affairs without assimilating either into Jewish society or into the general Muslim community.

Legal and Political Status

Arab Israelis are citizens of the Israel with equal rights. In 1948, Israel's [Declaration of Independence](#) called upon the Arab inhabitants of Israel to "participate in the upbuilding of the State on the basis of full and equal citizenship and due representation in all its provisional and permanent institutions".

The political involvement of the Arab sector is manifested through both national and municipal elections. Arab citizens run the political and administrative affairs of their own municipalities and advance Arab interests through their elected representatives in the [Knesset](#), Israel's parliament. Arab Israelis have also held various government positions, including that of deputy minister. At present a member of the Druze community is serving as a government minister.

The Declaration also promises that Israel will "ensure complete equality of social and political rights to all its inhabitants irrespective of religion, race or sex" and guarantees "freedom of religion, conscience, language, education and culture".

Israel has extensive anti-discrimination laws. Moreover, since the founding of the State, the status of Arab Israeli women has been significantly improved by legislation stipulating equal rights for women and prohibition of polygamy and child marriage. Israel remains one of the few countries in the Middle East where women enjoy equality in rights and personal freedoms, including the right to vote and be elected to local and national office.

The only legal distinction between Arab and Jewish citizens is not one of rights, but rather of civic duty. Since Israel's establishment, Arab citizens have been exempted from compulsory service in the [Israel Defense Forces \(IDF\)](#). This exemption was made out of consideration for their family, religious and cultural affiliations with the Palestinians and the rest of the Arab world, given the on-going conflict. Still, volunteer military service is encouraged and IDF service was made mandatory for Druze and Circassian men at the request of their community leaders.

Pluralism and Sectoral Identity

Israel is not a melting pot society, but rather more of a mosaic made up of different population groups coexisting in the framework of a single democratic state.

As a multi-ethnic, multi-cultural, multi-religious and multi-lingual society, Israel has a high level of informal segregation patterns. While groups are not separated by official policy, a number of different sectors within the society have chosen to lead a segregated life-style, maintaining their strong cultural, religious, ideological and/or ethnic identity.

The vast majority of Arab Israelis have chosen to maintain their distinct identity and not assimilate. The community's separate existence is facilitated through the use of Arabic, Israel's second official language; a separate Arab/Druze school system; Arabic literature, theater and mass media; and maintenance of

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independent Muslim, Druze and Christian denominational courts which adjudicate matters of personal status.

While the development of inter-group relations between Israel's Arabs and Jews has been hindered by deeply rooted differences in religion, values and political beliefs, the future of the Arab Israeli sector is closely tied to that of the State of Israel. Though they coexist as two self-segregated communities, over the years Jewish and Arab Israelis have come to accept each other, acknowledging the uniqueness and aspirations of each community and participating in a growing number of joint endeavors.

An excellent example of such a venture is the Citizen Accord Forum, established last year by the Deputy Foreign Minister, Rabbi [Michael Melchior](#) (then Minister of Israeli Society and the World Jewish Community). The goal of the Forum is to reduce the schism existing between Jews and Arabs in Israel and to develop the country's civil society. The Citizen Accord Forum, which has over 500 active volunteers, has encouraged coexistence between Jewish and Arab citizens and the development of a relationship based on values of respect and mutual understanding.

Development

In the years since the founding of the State of Israel, the Arab Israeli community sector has made great strides in almost every area of development. For example, the median years of schooling of Arab Israelis rose incredibly over a 35-year period (1961-1996) from 1.2 to 10.4 years. Infant death rates per thousand live births decreased significantly during that same 35-year period. In the Muslim population, the rate dropped from 46.4 per thousand births to 10.0; among Christians the decrease was from 42.1 to 6.7; among the Druze it dropped from 50.4 to 8.9 deaths.

These advances are particularly striking when comparing Arab citizens of Israel to their brethren living in neighboring countries. However, it is also clear that much work must be done to close the gap between Arab and Jewish Israelis.

Minority communities often face developmental challenges, especially when a language different from that spoken by the majority group is used at home and at school. There are several other factors that explain the reason why the gap between economic development in the Arab sector and that of the Jewish sector has yet to be closed, among them:

- The average family size in the Arab sector is far higher than that of Jewish families, greatly reducing the relative number of financial providers per dependent.
- Participation of women in the work force is still very low in the Arab sector, further reducing the average family income.
- Education levels in the Arab sector are relatively lower than those in the Jewish sector, often leading to lower incomes.
- The majority of Arab Israelis live in small communities with limited economic infrastructure. This plays a contributing factor in employment in unskilled or semiskilled fields, as well as the higher overall rates of unemployment.
- The lack of easy access to places of employment can also prevent employment commensurate with the skill or education level of the job seeker.
- Service in the Israeli Defense Forces gives veterans certain economic and other benefits. Although Arab Israeli youth who do not volunteer for army service gain a two-to-three year head start in their higher education or in joining the workforce, this does not always compensate for missing out on the benefits and training enjoyed by veterans.

Meeting the Challenge

One of the most prominent examples of governmental activity designed to meet the challenge of closing the gap between the Arab and Jewish sectors is the October 2000 decision of the Government of Israel to designate resources for all areas of socio-economic development in the Arab sector communities of Israel.

The decision states that the Government "regards itself as obligated to act to grant equal and fair conditions to Israeli Arabs in the socio-economic sphere, in particular in the areas of education, housing and employment" and "to reduce the gaps between the Arab and Jewish sectors". The total cost of the multi-year plan is NIS 4 billion (approximately 1 billion US dollars) during the years 2001-2004.

The plan is coordinated by an inter-ministerial team, headed by the Prime Minister's Office, and is based on working jointly with Arab Israeli authorities.

Highlights of the plan are:

- Education projects, including construction of classrooms in pre-compulsory kindergartens, elementary and high schools; pedagogical plans to advance the educational system in the Arab sector; the opening of new courses of study in technological fields; setting up engineering-technician and vocational training courses.
- Construction of family health and dental clinics.
- Funds for the restoration, establishment and development of religious institutions in Arab sector communities.
- Development of public institutions for cultural, social and sports activities. First priority has been given to community centers of various sizes and sports halls in large communities. Funds will also be allocated to assist cultural, artistic and sports activities.
- The advancement of master schemes, outlines and detailed plans in Arab sector communities. These planning tools are vital for without them the physical development of these communities cannot be implemented.
- Development of older neighborhoods, including new infrastructure and improvement of existing infrastructure. Special attention will be devoted to restoring dwellings owned by elderly persons living alone.
- Development of new neighborhoods using high-density public building, mainly on State lands, for a total of 5,000 dwelling units, as well as on private lands located within the bounds of Arab sector neighborhoods.

- Transport projects, including the development of a network of roads in the areas of Arab sector communities, internal road systems and safety projects.
- Six industrial zones in densely populated Arab areas, with the accompanying benefits to be granted to enterprises under the Encouragement of Capital Investments Law.
- Funding for various economic projects, such as development of trade and services areas, tourism infrastructure and holiday units.

Although implementation of the Government's multi-year plan has only just begun, the plan and its generous budget have the potential for greatly advancing development throughout the Arab sector of Israeli society.

Sources: [Israeli Foreign Ministry](#)



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Resource 5.3: Israel Declaration of Independence

4/28/2015

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Israel Ministry of Foreign Affairs

Declaration of Establishment of State of Israel

14 May 1948

THE DECLARATION OF THE ESTABLISHMENT OF THE STATE OF ISRAEL May 14, 1948

On May 14, 1948, on the day in which the British Mandate over a Palestine expired, the Jewish People's Council gathered at the Tel Aviv Museum, and approved the following proclamation, declaring the establishment of the State of Israel. The new state was recognized that night by the United States and three days later by the USSR.



Text:

ERETZ-ISRAEL [(Hebrew) - the Land of Israel, Palestine] was the birthplace of the Jewish people. Here their spiritual, religious and political identity was shaped. Here they first attained to statehood, created cultural values of national and universal significance and gave to the world the eternal Book of Books.

After being forcibly exiled from their land, the people kept faith with it throughout their Dispersion and never ceased to pray and hope for their return to it and for the restoration in it of their political freedom.

Impelled by this historic and traditional attachment, Jews strove in every successive generation to re-establish themselves in their ancient homeland. In recent decades they returned in their masses. Pioneers, *ma'pilim* [(Hebrew) - immigrants coming to Eretz-Israel in defiance of restrictive legislation] and defenders, they made deserts bloom, revived the Hebrew language, built villages and towns, and created a thriving community controlling its own economy and culture, loving peace but knowing how to defend itself, bringing the blessings of progress to all the country's inhabitants, and aspiring towards independent nationhood.

<http://www.mfa.gov.il/mfa/foreignpolicy/peace/guide/pages/declaration%20of%20establishment%20of%20state%20of%20israel.aspx>

1/3

In the year 5657 (1897), at the summons of the spiritual father of the Jewish State, Theodore Herzl, the First Zionist Congress convened and proclaimed the right of the Jewish people to national rebirth in its own country.

This right was recognized in the [Balfour Declaration](#) of the 2nd November, 1917, and re-affirmed in the [Mandate of the League of Nations](#) which, in particular, gave international sanction to the historic connection between the Jewish people and Eretz-Israel and to the right of the Jewish people to rebuild its National Home.

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

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

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

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

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

ACCORDINGLY WE, MEMBERS OF THE PEOPLE'S COUNCIL, REPRESENTATIVES OF THE JEWISH COMMUNITY OF ERETZ-ISRAEL AND OF THE ZIONIST MOVEMENT, ARE HERE ASSEMBLED ON THE DAY OF THE TERMINATION OF THE BRITISH MANDATE OVER ERETZ-ISRAEL AND, BY VIRTUE OF OUR NATURAL AND HISTORIC RIGHT AND ON THE STRENGTH OF THE RESOLUTION OF THE UNITED NATIONS GENERAL ASSEMBLY, HEREBY DECLARE THE ESTABLISHMENT OF A JEWISH STATE IN ERETZ-ISRAEL, TO BE KNOWN AS THE STATE OF ISRAEL.

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

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



Nations.

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

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

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

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

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

PLACING OUR TRUST IN THE "ROCK OF ISRAEL", WE AFFIX OUR SIGNATURES TO THIS PROCLAMATION AT THIS SESSION OF THE PROVISIONAL COUNCIL OF STATE, ON THE SOIL OF THE HOMELAND, IN THE CITY OF TEL-AVIV, ON THIS SABBATH EVE, THE 5TH DAY OF IYAR, 5708 (14TH MAY, 1948).

David Ben-Gurion

<i>Daniel Auster</i>	<i>Rachel Cohen</i>	<i>David Zvi Pinkas</i>
<i>Mordekhai Bentov</i>	<i>Rabbi Kalman Kahana</i>	<i>Aharon Zisling</i>
<i>Yitzchak Ben Zvi</i>	<i>Saadia Kobashi</i>	<i>Moshe Kolodny</i>
<i>Eliyahu Berligne</i>	<i>Rabbi Yitzchak Meir</i>	<i>Eliezer Kaplan</i>
<i>Fritz Bernstein</i>	<i>Levin</i>	<i>Abraham Katznelson</i>
<i>Rabbi Wolf Gold</i>	<i>Meir David Loewenstein</i>	<i>Felix Rosenblueth</i>
<i>Meir Grabovsky</i>	<i>Zvi Luria</i>	<i>David Remez</i>
<i>Yitzchak Gruenbaum</i>	<i>Golda Myerson</i>	<i>Berl Repetur</i>
<i>Dr. Abraham Granovsky</i>	<i>Nachum Nir</i>	<i>Mordekhai Shattner</i>
<i>Eliyahu Dobkin</i>	<i>Zvi Segal</i>	<i>Ben Zion Sternberg</i>
<i>Meir Wilner-Kovner</i>	<i>Rabbi Yehuda Leib</i>	<i>Bekhor Shitreet</i>
<i>Zerach Wahrhaftig</i>	<i>Hacohen Fishman</i>	<i>Moshe Shapira</i>
<i>Herzl Vardi</i>		<i>Moshe Shertok</i>

* Published in the *Official Gazette*, No. 1 of the 5th, Iyar, 5708 (14th May, 1948).

Close

Resource 5.4: Kamla Interview

Moderator, interview, Kamla and Erim

Moderator: I would like to welcome all of you here today to the home of Kamla Musa. We are here today to talk with Kamla and her sister Erim about their story and life in Dir Al Asad. Kamla sent her son to help us find her home, as the village has no street names or numbers. This is because everyone knows everyone and there is no need for names and numbers.

Interviewer: Kamla where were you and your sister born?

Kamla: We were both born here in Dir Al Asad.

Interviewer: What was life like for you both growing up here in this village?

Kamla: Growing up here, girls were not to work outside the home. Our parents found us suitable spouses and we both were married on the same day.

Erim: We married brothers. We married them because our parents told us to. Back then one did not say no to your parents.

Kamla: our mother never went out of the house until she was married. The fact that we were allowed to go to school was a big deal back then.

Interviewer: what language is spoken at home?

Erim: Arabic

Interviewer: When and how did you learn Hebrew?

Kamla: We learned book Hebrew at school. I learned more Hebrew when I began to work at the nearby kibbutz. I was a housekeeper for the guesthouse in the kibbutz.

Interviewer: Was it unusual for women such as yourself work outside the home?

Kamla: Yes it was. It happened because early on in my marriage there was a fight about money in the village. My husband was in danger of being killed. We had to leave in the dead of night. My husband sent me to live with my parents with no money. It was then that I knew I needed to earn my own money.

Interviewer: How did you end up in the catering business?

Kamla: I started as a housekeeper at the Kibbutz. I watched the people in the kitchen. I noticed a lot of differences between the way Israeli Jew and Israeli Arabs eat and cook?

Interviewer: Can you tell us some of those differences?

Kamla: Yes. First of all we use much spicier spices. Second we serve everything family style. You eat off of the serving platters. The Israeli Jews each had their own plate of food.

Interviewer: How did you begin to cook?

Kamla: I made taboule once in the Kibbutz. Everyone liked it. From there I continued to cook and that is how my business began.

Erim: when we came back here, I joined Kamla in helping her cook. We have groups that come to visit us and hear our story and eat our food. We also cater events. Kamla has opened up another world to me and other women in our village. My children now know they can say no. My daughter is in Germany studying to be a doctor. Kamla taught us that we have choices.

Interviewer: I hear you have a kosher kitchen?

Kamla: Yes. It was very difficult to get the certificate from the Israeli rabbinate. I called upon my friends at the Kibbutz to help me. It took almost four years but I persevered.

Interviewer: Can we see the kitchen?

Kamla: It is locked. The Rabbi keeps the key. When I have a kosher catering job, I call him and he comes and unlocks the door and stays while I cook. He is pleasant.

Interviewer: How do you feel Israeli-Arabs are seen in the Israeli culture?

Kamla: I wish that everyone would treat everyone equally. We are all human beings. I don't want people to assume anything about me. I have gotten as far as I have because of the help of Israeli Jews. It hurts that in this culture we are not seen in a good light.

Interviewer: what lessons would you like everyone to learn from you?

Erim: I would like to say that we are where we are today because of Kamla. Her strength and courage have brought us to this point today.

Kamla: Life is no picnic. It is important to be open-minded to everyone and every situation. It is important to be strong. It is important to have close family.

Interviewer: Thank you so much Kamla and Erim for spending time with us today.

Resource 5.5: Cooking

MAINS

Vegetarian Maqluba (Rice Layered With Tomatoes, Eggplant, and Cauliflower)

[Lauren Rothman](#) Almost-Vegetarian, Blogger, Urban Gardener

[Photograph: Lauren Rothman]

This version of *maqluba* is a showstopper: a tall, golden savory cake filled to bursting with tender vegetables and crowned with yielding rounds of tomatoes.

Adapted from [Jerusalem](#), by Yotam Ottolenghi and Sami Tamimi



About This Recipe

YIELD: Serves 6 to 8

ACTIVE TIME: 30 minutes

TOTAL TIME: 1 hour 10 minutes

SPECIAL EQUIPMENT: Pastry brush

THIS RECIPE APPEARS IN: [Vegetarian: Maqluba \(Rice Layered With Tomatoes, Eggplant, and Cauliflower\)](#)



Ingredients

- 1 2/3 cups basmati rice, rinsed until water runs clear
- 1 teaspoon ground turmeric
- 1 teaspoon ground cinnamon
- 1 teaspoon ground allspice
- 1 teaspoon ground cumin
- 1 teaspoon ground coriander
- 1/2 teaspoon ground cloves
- 2 medium eggplants, cut into 1/4-inch-thick slices
- About 5 tablespoons extra-virgin olive oil
- Kosher salt and freshly ground black pepper
- 1 medium cauliflower, divided into medium florets
- 1 tablespoon butter, melted
- 3 medium ripe tomatoes, cut into 1/4-inch-thick slices
- 4 cups vegetable stock
- 2 medium cloves garlic, peeled and halved
- Plain yogurt, for serving (optional)
- Hot sauce such as sambal oelek, for serving (optional)
- Chopped fresh cilantro, for serving (optional)

Procedures

1. Adjust oven racks to middle positions and preheat oven to 400°F. Cover rice with water, stir in 1 teaspoon of salt, and let soak.
2. Stir together turmeric, cinnamon, cumin, coriander, and cloves in a small bowl. In a large bowl, toss eggplant slices with 3 tablespoons oil, 1/3 of the spice mixture, and salt and pepper to taste. Lay eggplant out on two rimmed baking sheets and roast, turning slices once, until eggplant is browned and tender, about 20 minutes.

3. In a large bowl, toss cauliflower with 2 tablespoons oil, 1/3 of the spice mixture, and salt and pepper to taste. Lay cauliflower out on a rimmed baking sheet and roast, stirring once, until cauliflower is browned and tender, about 20 minutes.
4. **Assemble the maqluba:** line the bottom of a Dutch oven with a circle of parchment paper, then brush paper and sides of pot with melted butter. Assemble tomato slices in a circle, covering bottom of pot and overlapping the slices as you go. Follow with the eggplant. Arrange cauliflower over eggplant. Drain rice thoroughly, then spread over cauliflower. Stir remaining spice mixture and 1 teaspoon salt into vegetable stock, and pour over rice. Scatter garlic pieces over top.
5. Place pot over high heat and bring stock to a boil, then reduce heat to low. Cover pot with a tight-fitting lid and simmer for 30 minutes. After 30 minutes, remove pot from heat, remove lid, drape a clean tea towel over top of pot, and quickly replace lid, letting dish set for 10 minutes. Quickly invert rice dish onto a large round platter; do not remove pot for 2-3 minutes. Remove pot and circle of parchment and serve maqluba with plain yogurt, hot sauce and chopped fresh cilantro, if desired.

Unit 6: Am Yisrael-Creating a Modern Itinerary for a Modern Israel

Unit Goals

- To teach Students about the importance of visiting certain places and people who are connected to Am Yisrael: the people of Israel through the development of Israel travel itineraries.
- To teach about different cultures that makes up Am Yisrael.

Unit EQ's

- How might visiting a designated place further one's understanding and connection to Am Yisrael?
- What is the goal for visiting these various places?
- What will the visitor gain from hearing the stories of the various cultures experienced while in Israel?

Authentic Assessment

- Students will create a 10-day Israel itinerary for a trip that grapples with creating a modern definition of Am Yisrael

Lesson 1: Who is Am Yisrael?

- Objectives:
 - Students will be able to articulate a modern definition of Am Yisrael that will ground their itinerary.
 - Students will be able to create goals for their itinerary.

- Activity Redefining Am Yisrael:
 - Students will have an opportunity to study the text in chevrotah and explore its definition of Am Yisrael. (Resource 6.1)
 - A. Prayer for the State of Israel
 - Ask
 - If the literal translation of Am Yisrael is “the people of Israel,” does this definition encompass the people of Israel today? How so/not so?
 - Can non-Jews be a part of Am Yisrael? Why or why not?
 - B. Herzl
 - Ask
 - If the literal translation of Am Yisrael is “the people of Israel,” does this definition encompass the people of Israel today? Why or why not?
 - Can non-Jews be a part of Am Yisrael? Why or why not?
 - C. CCAR
 - Ask
 - If the literal translation of Am Yisrael is “the people of Israel,” does this definition encompass the people of Israel today? Why or why not?
 - Can non-Jews be a part of Am Yisrael? Why or why not?
 - D. National Anthem
 - Ask
 - If the literal translation of Am Yisrael is “the people of Israel,” does this definition encompass the people of Israel today? Why or why not?
 - Can non-Jews be a part of Am Yisrael? Why or why not?

- Activity: Goals
 - Students will have an opportunity to articulate the main goals of their trip to Israel.
 - Using the idea of Am Yisrael to ground them, the students must come up with 2-3 goals for their trip they would like to accomplish.

Lesson 2: Israel Itineraries: Am Yisrael?

- Objectives:
 - Students will be able to analyze itineraries to Israel and choose places and people to visit that enhance their definition of Am Yisrael.

- Activity:
 - Using the three itineraries provided, student will analyze the aspects of a 10-day trip to Israel. (Resources 6.2-6.4)
 - Where are the main locations?
 - What is the purpose?
 - What are the must see points of interest?
 - This will allow students to begin to focus on where they want their trip participants to travel.

Lesson 3 and 4: Israel Itineraries: Adding the New Am Yisrael

- Objective:
 - Students will be able to use the knowledge learned throughout the course to create an itinerary that encompasses all of Am Yisrael.
- Activity: Creation of the Itinerary
 - Using the knowledge and information gained throughout this experience, students will create a 10-day trip to Israel that adheres to the goals they created and is grounded in the notion of showing participants a modern version of Am Yisrael.
 - Students will peer review each other's itinerary prior to the presentations.
- Activity: Presentation
 - Once the itineraries are complete, students will have an opportunity to present them to the Rabbi with the hope that they will be used in the next trip to Israel.
 - The senior staff member will take the time to give the students feedback.
 - What works well?
 - What could be a challenge?
 - The flow of the experience.
 - Etc.

Resource 6.1:Text Studies

“O heavenly One, Protector and Redeemer of Israel, bless the State of Israel which marks the dawning of hope for all who seek peace. Shield it beneath the wings of Your love; spread over it the canopy of Your peace, send Your light and truth to all who lead an advice, guiding them with Your good counsel. Establish peace in the land and fullness of joy for all who dwell there. “-Mishkan Tfillah

| “ If you will it, it is no dream.” Theodore Herzl

“We are committed to a vision of the State of Israel that promotes full civil, human and religious rights for all its inhabitants and that strives for a lasting peace between Israel and its neighbors. In all these ways and more, Israel gives meaning and purpose to our lives.”-A Statement of Principles for Reform Judaism

A vision of the State of Israel. Our commitment to the State also implies a commitment to helping it realize values which we as liberal Jews hold dear—peace with her neighbors and full civil, human and religious rights for all citizens, Jews, Muslims, Christians and others. Whether or not we or those dear to us are living there, our "commitment" to the State should impel us to work with those in and outside the Land to achieve the vision of a society in which Reform Jewish values and practices can help create a better life for all. Peace, of course, does not merely mean the signing of peace treaties, as much as we have longed for that, but for the establishment of political, economic and cultural relations with Israel’s neighbors which can create a peace which will enhance the lives of all the citizens of the region. - **Adopted at the 1999 Pittsburgh Convention Central Conference of American Rabbis May 1999 - Sivan 5759**

As long as the Jewish spirit is yearning deep in the heart,
With eyes turned toward the East, looking toward Zion,
Then our hope-the two-thousand-year-old hope- will not be lost:
To be a free people in our land,
The land of Zion and Jerusalem.

| - National Anthem of Israel: Hatikvah

Resource 6.2: Sample Itinerary

- Sample Itinerary 1

- Day 1



- After landing at Ben Gurion airport, we will go to the remains of the Roman aqueduct in the city of Caesarea, where we will have an introductory discussion and will stay overnight at the Spa Kinneret Hotel.
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- Day 2



- We start our day by traveling to the city of Tzfat (Safed), the birthplace of Kabbalah. We will explore the old city streets and various synagogues and go on an activity in the Ascent Center. We'll continue onto a hiking tour in Nahal Amud where we'll travel between the stream and the garden remains in the site. We'll spend the night at the Spa Kinneret Hotel.
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- Day 3



- We'll begin our day with a challenging trek in the Arbel Cliff with an overview of the Kinneret and the Galilee. From there we'll drive to Kibbutz Marom Golan, located in an inactive volcano, and we'll visit the workshop of artist Yup De Yung. From there we'll go up to Mount Bental for an overview of the Golan Heights and Syria and hear stories about the Six-Day and Yom Kippur Wars. We'll end our day with kayaking in the Jordan River and go to the Spa Kinneret hotel for the night.

- Day 4



- First thing in the morning we'll drive to Tel Aviv and begin our day at Rabin Square, where former Prime Minister Yitzhak Rabin was assassinated in 1995. There we'll learn about his story and how his assassination changed the nation. We'll have some free time in the Nahalat Binyamin Market and continue on to visit Independence Hall where we'll hear of the establishment of the State of Israel. We'll then drive to the Israeli capital city of Jerusalem. We'll welcome the Shabbat and have a Kabbalat Shabbat at the Western Wall (the Kotel). We'll spend the night in the Caesar Hotel in Jerusalem.

- Day 5



- We begin our day by visiting the Rose Garden and several of Israel's government buildings. From there we'll continue on a tour in the old city neighborhoods and hear stories about the different communities, which had been settled in Jerusalem many years ago. Lastly, we will have free time for family visits. We will go out for a free night on Ben Yehuda St. and spend the night in the Caesar Hotel.

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- Day 6



- The day starts in the hotel with a lecture on society and politics in Israel and we'll meet the soldiers who will join us for the rest of the trip. We'll continue onto Latrun - in the Armored Corps Museum where we'll visit the British fortress and walk amongst I.D.F tanks and vehicles. Afterwards we'll travel to the remains of tunnels that hid elements of the Bar Kokhba Revolt and hear its story. We'll stay for the night in Kibbutz Gevulot.

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- Day 7



- We will begin our day with an agriculture activity and hear about agriculture in Israel and the various and unique patents that had been developed here. From there we'll go on to visit the grave of David Ben-Gurion, where we'll learn about his life and vision of the Negev and continue to a hiking track in Ein Ovdad. We'll continue with an ecological activity in Shvil Hasalat and end our day at Kefar HaNokdim, where we'll attend a traditional Bedouin hospitality, with a camel ride in the Yehuda Desert.

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- Day 8



- We begin the day by traveling to the summit of Masada to hear the story of the great revolt against the Romans, the revolt that has become a symbol of resilience for the Jewish people. We will continue to the Dead Sea to bathe in its water. From there we'll go to the Mega Event in Raanana and back to Jerusalem to spend the night in the Caesar Hotel.

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- Day 9



- We'll begin our day with an overview of the Old City, and continue to Mount Herzl where we'll visit the grave of King David. Afterwards we will continue to the main Jewish sites in the Old City. We will visit the "Cardo," in the old Jewish Quarter and of course the Western Wall (the Kotel). We'll stay for the night in Caesar Hotel.

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- Day 10



- The day starts with a visit to Yad Vashem - the museum of the Holocaust. We will walk up to Herzl's grave and the cemetery in which the nation's leaders are buried. We'll conclude the trip with a closing session, saying goodbye to the soldiers who joined us and learn how to come back to Israel again by referring your friends.

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Resource 6.3: Sample Itinerary 2

Day 1

Arrival at **Ben Gurion International Airport** where you will be met and assisted through customs by **Israel Experts** staff and your Israeli tour guide.

Brief orientation seminar to welcome you to Israel and the program.

Drive up the Mediterranean coast to take in the view of **Haifa** Bay from the top of the beautiful gardens of the **Baha'i Temple** in **Haifa**, the city of co-existence.

Check-in and dinner at the kibbutz hotel in scenic northern Israel. Spend the evening relaxing and getting to know the other people on your trip.

Accommodations - Kibbutz Hotel in the north.

Day 2

Enjoy a nature hike through water in one of Israel's beautiful national parks.

Tour the **Golan Heights**, a majestic plateau overlooking Israel's northern Galilee region and the site of important battles between armored units during the 1967 Six Day War and 1973 Yom Kippur War, for a better understanding of its strategic significance to Israel.

Travel to the former military outpost at Mount Bental and take in a stunning 360-degree view of Israel, Syria and Lebanon.

Tzfat - the ancient and modern home of Kabbalah (Jewish mysticism). Tour beautiful ancient synagogues and visit the artists' quarter. Enjoy free time for exploring and a bit of shopping.

Accommodations - Kibbutz Hotel in the north

Day 3

Engage in a co-existence seminar where you will be able to learn about the challenges that Israeli Jews and Arabs face in the complex yet vibrant Israeli democracy.

Drive south and arrive in Israel's metropolis of [Tel Aviv](#).

Visit [Rabin Square](#), the site of the 1995 assassination of then Prime Minister Yitzhak Rabin.

Have some fun in the sun on [Tel Aviv](#)'s beachfront, which made the list of Best Beach Cities in the World (The Huffington Post, 2012).

Enjoy a fun night out in [Tel Aviv](#) and experience the world-renowned Israeli nightlife

Accommodations – [Tel Aviv](#)

Day 4

Meet the group of Israelis who will be joining you on your journey for the next 5 days as part of the Mifgash ("encounter") program.

Visit Independence Hall where David Ben-Gurion proclaimed Israel's independence in 1948.

Experience the bohemian atmosphere of picturesque Nachalat Binyamin street.

Visit the ancient port city of [Jaffa](#) with its quaint artists' colony and beautiful harbor adjacent to the modern and vibrant city of [Tel Aviv](#).

Drive south to the kibbutz hotel in the Negev in time to prepare for Kabbalat Shabbat.

Enjoy a traditional Shabbat dinner at the kibbutz, as well as special evening programs that will allow you and your fellow participants to unwind and experience Shabbat together.

Accommodations – Kibbutz in the Negev

Day 5

Engage in the "Changing Map of the Middle East" activity, which focuses on the political and historical background that led to the establishment of the State of Israel in 1948, and the current situation in Israel and the Middle East.

Shabbat lunch at the hotel.

Free time to relax.

Enjoy a program prepared by the Israelis on the trip to help you better understand what life is like in Israel.

Havdallah - A brief ceremony marking the end of Shabbat and welcoming the new week.
Accommodations – Kibbutz in the Negev

Day 6

Visit Shvil HaSalat (the Salad Trail) to learn about how Israel made the desert bloom, followed by a hands-on culinary experience.

Travel to Kibbutz [Sde Boker](#), to learn about Israel's first Prime Minister and kibbutz member, David Ben Gurion, while visiting his gravesite overlooking the biblical Wilderness of Zin.

Late afternoon drive to Kfar Hanokdim, a desert experience where you will go for a camel ride as the sunsets.

Enjoy a traditional Bedouin welcome ceremony, coffee and tea, followed by a lavish Hafla dinner.

Israeli songs (guitar in hand) and Turkish coffee late into the night around a campfire in the middle of the desert.

Accommodations – Bedouin style tent or under the stars - the choice is yours

Day 7

Depart for nearby [Masada](#), the last stronghold of the Jewish Zealots against the Romans 2000 years ago and walk up the Roman Ramp built to storm the desert fortress.

Visit [Masada](#)'s remarkable excavations including Herod's Palace and stables, the ancient synagogue and water system, and hear about the defenders' anguished choice between slavery and death. Descend via the winding Snake Path.

Hike through Nahal David canyon, observe desert wildlife and flora and cool off under a natural waterfall.

Travel to the [Dead Sea](#), the lowest point on Earth and enjoy plenty of time to float in the extremely salty waters and to experience the therapeutic benefits of [Dead Sea](#) mud!

Accommodations – [Jerusalem](#)

Day 8

Visit Yad Vashem, Israel's national memorial to the Holocaust, including the Children's Memorial and the Valley of the Lost Communities.

Tour Mount Herzl, named after the founder of Zionism and the burial ground for Israel's past leaders and fallen defenders, including the grave of Yitzhak Rabin, the assassinated Prime Minister of Israel.

Say "I'hitraot" (see you soon) to the Israelis with a wrap-up session.

Spend the night out on [Jerusalem](#)'s vibrant pedestrian mall, Ben Yehuda Street, filled with pubs, shops and restaurants.

Accommodations – [Jerusalem](#)

Day 9

Visit the Haas Promenade to take in a beautiful panoramic view of Jerusalem.

Morning walking tour of the Old City of [Jerusalem](#).

Explore the rebuilt Jewish Quarter and the Cardo for some shopping.

Visit the Kotel (Western Wall), Judaism's holiest site.

Experience the vibrant and exciting Mahane Yehuda – [Jerusalem](#)'s largest outdoor market.

Take a walking tour through the beautiful Rose Garden in [Jerusalem](#) where you can see Israel's parliament building known as the "Knesset."

Accommodations – [Jerusalem](#)

Day 10

Wrap-up session

Travel to [Ben Gurion International Airport](#) Shalom U'lehitra'ot! Good-bye and see you again soon

Resource 6.4: Sample Itinerary 3

This itinerary allows time to enjoy the beauty and variety of Israel's landscapes. You'll swim in four seas and have a solid block of time in which to explore Jerusalem, the jewel in the crown

Day 1: Tel Aviv & Jaffa

Head from Ben-Gurion Airport to a hotel close to the sea. Lots of sunlight will help get you into the rhythm of Israeli time. In the cool of the evening, explore the **Old City of Jaffa** with its medieval streets, galleries, and eateries overlooking the sea.

Day 2: Tel Aviv

Spend at least a few hours at Tel Aviv's unique **Diaspora Museum**. Swim as the sun plummets into the Mediterranean and then head to the Tel Aviv Port, recently recycled into a stylish seaside boardwalk, for an evening of people-watching, dining, shopping, dancing, and drinking.

Day 3: Haifa

Head to Haifa next, but use it as a base for excursions. Consider spending the day touring the countryside, including the walled Arabic port city of **Akko**, famous for ancient bazaars and mosques. Near Akko, **Kibbutz Lohammei HaGetaot**, founded by survivors of the Holocaust, combines past tragedy with hope for the future: It contains an important **Holocaust Museum**, set amid the orchards and fields where the descendants of those few who survived have made their lives.

Day 4: Freewheeling Through the Galilee

Move inland across the northern Galilee. Base yourself in the mystic, mountaintop city of **Safed** or at a kibbutz guesthouse. Visit the ancient ruined synagogue at **Bar'am** (the best preserved in Israel). Dine at a rustic spot, such as **Dag Al HaDan**, a trout-farm restaurant set amid streams, where the fish on your plate was alive and swimming while you were parking your car.

Day 5: The Sea of Galilee

Circle the shoreline of this mysterious and lovely lake with its New Testament sites at Tabgha, Capernaum, Kursi, and the Mount of Beatitudes, where the Sermon on the Mount was given. The eastern shore south of Ein Gev has quiet, eucalyptus-shaded beaches.

Day 6: More Galilee

While you're based at the Sea of Galilee, make your way south to Nazareth, famous for

the **Church of the Annunciation** and **Nazareth Biblical Village**, with its replicas of buildings from the time of Jesus. Next day, check out the ruins of Zippori, a Hellenistic-era metropolis close to the then-tiny Nazareth of Jesus's childhood.

Day 7: Galilee to the Dead Sea

Travel south through the Jordan Valley to visit the vast archaeological park of Roman-era **Bet She'an** or the Crusader castle ruins at **Belvoir**. Or make a short stop at the famous zodiac mosaic floor of the 5th-century **Bet Alpha Synagogue at Kibbutz Heftziba**.

Day 8: The Dead Sea, Masada & Ein Gedi

Explore the legendary Herodian fortress of **Masada**, where the last Jewish resisters against Rome chose suicide over surrender; try to sink in the amazing Dead Sea. Indulge in the famous therapeutic mud, mineral, and massage treatments at one of the many Dead Sea spa/hotels or at the Kibbutz Ein Gedi Spa. Or hike the Ein Gedi Reserve, a canyon oasis where David hid from King Saul.

Day 9: Eilat

Snorkel Eilat's coral reef with its exotic Indian Ocean fish or view the fish at the aquarium or from a glass-bottom boat. Enjoy Eilat's busy restaurant scene and nightlife. For kids, there are camel rides and the **Dolphin Reef**, where you can watch wild dolphins leap in the distance.

Day 10: Drive to Jerusalem

En route to Jerusalem (4 hr.), stop at **Timna Park's** desert landscapes or look around **Kibbutz Lotan's** inventive desert buildings and organic farm—you may want to overnight here to get the feel of a genuine, creative kibbutz. In Jerusalem, drop bags at your hotel, return the rental car, and take an evening walk to the **Jewish Quarter** of the Old City and the **Western Wall**.

Jerusalem Sightseeing

Tailor the Jerusalem suggestions in this tour to the days when sites are open. The Temple Mount is closed to visitors Friday and Saturday; much of West Jerusalem shuts for Shabbat. There are wonderful concerts, performances, and lectures (many in English); check the Friday editions of "The Jerusalem Post" or "Haaretz" for listings.

Day 11: The Old City

Get up early and go into the **Old City** to see the **Temple Mount**. The Temple Mount, with the magnificent **Dome of the Rock** and **Al Aqsa Mosque**, is open Sunday to Thursday 9 to

11am and sometimes in the early afternoon (hours vary; it may be open at 8am). It's a highlight of any journey to Jerusalem and should not be missed. Exit the Old City via the Damascus Gate and take a round-trip taxi to the **Mount of Olives**, which is best visited in the morning, when the sun will be behind you as you look (and photograph) west to the panorama of the Old and New cities. Afterward, explore the Old City bazaars; the **Crusader Church of St. Anne**, with its exquisite acoustics; and the **Holy Sepulcher Church**.

Day 12: The New City

Go on **Egged Bus no. 99's** Jerusalem Highlights tour, which takes you all over the city. Visit the Israel Museum or **Yad Vashem Holocaust Memorial & Museum** (or both).

Day 13: More of New Jerusalem

Choose from the **Knesset**, with its Chagall panels; **Hadassah Hospital Ein Kerem**, with its world-famous Chagall stained-glass windows; and a host of small museum gems. Take an excursion to bucolic **Ein Kerem**, village of John the Baptist, or to Mini Israel, 45 minutes from Jerusalem, where you can see miniatures of almost every place you've visited (at twilight, the buildings' interior lights go on). Other choices for the late afternoon are a visit to West Jerusalem's **Machane Yehuda** produce market—colorful and filled with great places for falafel, mixed grill, hummus, and other treats. Walk over to **Mea Shearim** via Ethiopia Street and explore this 19th-century world of East European Jewry.

Day 14: Your Favorites in Jerusalem

Browse the Old City—it's endlessly fascinating—or if you haven't done so, visit (or revisit) Yad Vashem or the Israel Museum. Choose a place with a view or special menu for your farewell dinner, and then finish your shopping before heading off to the airport.

Read more: <http://www.frommers.com/destinations/israel/253132#ixzz3YdGH0GzC>

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