

Integrating Zionism: An Interdisciplinary Approach to Israel Narratives



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Table of Contents

Enduring Understandings and Goals.....3
 Rationale.....3
 Letter to the Teacher.....6
 Assessments and Rubrics.....8

UNIT 1: INTRODUCTION.....12
 1. Purpose of the Jewish State.....13
 2. Our Educational Task.....18



UNIT 2: POLITICAL ZIONISM: (*history*).....24
 1. Emancipation and Antisemitism.....26
 2. If You Will It: Life and Works of Theodore Herzl31
 3. It Is No Dream: A State Is Born.....38
 4. Political Zionism and the Arabs: Partition, Jabotinsky, and Buber46
 5. Did Political Zionism Win? Post-Zionism.....50
 6. Political Zionism in America.....57



UNIT 3: LABOR ZIONISM: (*physical education*).....62
 1. The New Jew and Muscular Judaism.....63
 2. *Memorable Moment*: A.D. Gordon and Nature.....70
 3. The Kibbutz Movement.....74
 4. American Ideals and Habonim.....79



UNIT 4: CULTURAL ZIONISM: (*music*).....83
 1. Ahad Ha'am's Vision.....84
 2. Modern Hebrew.....89
 3. Cultural Center for Israel: Jewishness of the Jewish State.....94
 4. Cultural Center for Diaspora.....102



UNIT 5: RELIGIOUS ZIONISM: (*religious literature*).....108
 1. Israel in the Bible.....109
 2. Rav Kook and Opponents.....113
 3. Varieties of Judaism in Israel.....118
 4. American Reform Zionism.....121



UNIT 6: MY ZIONISM: (*fine and performing arts*)129
 1. Review/Synthesis.....131
 2. Israeli Artists and their media.....133
 3. Creating Proposals.....138
 4. Critique with Experts.....138
 5-7. Work Days.....138
 8. *Memorable Moment*: Jewish State Museum.....138
 9. Final Reflections.....139

Annotated Bibliography.....141

Integrating Zionism: An Interdisciplinary Approach to Israel Narratives

Enduring Understandings

1. The four prominent Zionist ideologies (Political, Cultural, Labor, and Religious) provide competing yet overlapping rationales for the Jewish State.
2. Despite Political Zionism's dominance in Jewish collective memory, Israeli society embodies a multiplicity of Zionist visions including Cultural Zionism, Religious Zionism, and Labor Zionism

Educational Goals

- To provide multiple entry points for a personal connection to Israel
- To provide a textured, complex understanding of the Jewish state
- To encourage individual synthesis of multiple narratives
- To bridge the gap between religious school and students' lived experience

Rationale

CONTENT

Many teachers of Israel present a single, mythic Zionist narrative: strong farmers and soldiers work to build the State of Israel in pursuit of a common dream of a Jewish homeland. However, critical thinkers know that history is not monolithic, and any teaching of history is based on the reconstruction of a variety of narratives. Far from agreement, Zionist thinkers from the 19th century to today have had different visions for the Jewish state. This curriculum guide will focus on four core narratives of Zionism: Political, Labor, Cultural, and Religious, with a strand of American Zionism woven through each.

Each of these narratives provides a different rationale for the Jewish state: Israel is a safe haven, an ideal society, a cultural center, and a promised land. Despite the dominance of the Political narrative in Jewish collective memory, Israeli society today embodies each of these Zionisms in a variety of ways. Thus, through a critical analysis of multiple voices of Zionism, students may personally resonate with one or more and thereby sharpen their own understanding of and relationship with the Jewish state.

Barry Chazan writes that using narratives is critical for the teaching of Israel. One of the goals of a narrative-based approach to Israel education in his mind is “to give [our young] the tools to see alternative pictures and hear diverse narratives and, hopefully through their own pictures and stories, to understand a Jewish narrative that speaks to them.”¹ This guide addresses this goal, first by dividing these multiple Zionist narratives into four separate units for critical analysis, and second by asking students to synthesize the narratives that resonate with them through the creation of an original final art project.

METHOD

A particular challenge for Jewish education, and for Israel education specifically, is its relevance. Students may ask, “What does this have to do with me?” In order to address this question, this curriculum guide will use an approach of integration. Integration is a term often used in a day school context, which calls for bringing subjects within Judaic and general studies into relationship with one another.² The purpose of this is to provide a more holistic education for students, connecting their Jewish learning with their contemporary American reality. Despite congregational schools’ tendency to focus solely on Jewish learning, holistic education should be important in congregational schools as well. This curriculum brings integration into the congregational school setting in order to achieve that goal.

This curriculum will pair each vision of Zionism with an academic discipline that students are studying in their public or independent schools, using the discipline as a primary method for teaching the type of Zionism. Specifically, Political Zionism will stress the discipline of history; Labor Zionism will incorporate elements of physical education; Cultural Zionism will use music to highlight culture; and Religious Zionism will emphasize religious literature such as bible and liturgy. In a final project-based³ unit, students will use visual and performing arts to create their own Zionist narrative. Using methodology from their secular

¹ Chazan, Barry. (2011). Lenses & Narratives for Teaching Israel. In *The Aleph Bet of Israel Education*. Retrieved from <http://theicenter.org/lenses-narratives-teaching-israel>.

² Zeldin, Michael. (1998). Integration and Interaction in the Jewish Day School. In Robert Tornberg. (Ed), *The Jewish Educational Leader's Handbook* (579-590). Denver, CO: A.R.E.

³ Project-based learning is described in Berger, Ron. (2003). *An Ethic of Excellence*. Portsmouth, NH: Heinemann.

studies to learn Jewish content will allow students to synthesize ideas in Jewish history with their modern lives.

Chazan continues, “Judaism is a religion, culture, and civilization that has encompassed and encouraged diverse views on many matters. It is a culture that, on the whole, has encouraged critical thinking and discussion. Critical thinking is not a skill reserved for math, science, and general studies. Our ancestors were among the creators of critical thinking.” The integrated approach reinforces the idea of multiple narratives and encourages critical thinking.

SETTING

This guide is written for 11th graders in a religious school context.⁴ While integration may seem more applicable in a day school context, it may be even more effective in a religious school context, which has the potential to be even more disconnected from students’ secular reality given its limited time and priority in their lives.

Additionally, religious school students will often participate in a trip to Israel between 10th and 11th grades. This curriculum could serve as important intellectual follow-up to an emotional experience, or perhaps a preparation for a trip if the curriculum is taught to younger students.

11th graders have completed much of their high school coursework, and thus have developed critical skills in reading texts from different academic disciplines. In most cases, 11th graders are also enrolled in an American History course, which may provide important parallels to the study of Zionism. Their critical faculties may also allow them to appreciate the nuances between the varieties of Zionism in a way that younger students could not.

The title of this guide is “Integrating Zionism,” which has a triple meaning. It refers to 1) the integration of secular methodology into study of Zionism, 2) the synthesis of multiple Zionist narratives within both Israeli society and students’ minds, and 3) an attempt to integrate narratives of Israel into students’ Jewish identities.

⁴ Much of the curriculum in this guide may be easily adapted for use in a day school with an integrated curriculum as well. The Labor Zionist unit may be appropriate to adapt to camp.

Letter to the Teacher

Dear Teacher,

Thank you for picking up this guide, which represents the intersection of many of my educational interests and beliefs about the future of Israel education and Jewish education.

A brief personal note: If I were to construct my own Zionist vision, it would be Cultural Zionism with a splash of Religious and Labor for spiritual and physical connection to the land. I believe American Jews in general are moving away from political connections to Israel and toward more cultural and spiritual connections. I wonder if your students' projects will reflect this shift...

The following are a few notes that should help logistically in reading the guide or teaching the course. *B'hatzlacha!*

Sarah

- There are three major **assessments** embedded in this guide: an advanced organizer chart, an ongoing artifacts project, and a final individual art project. These are detailed on the following pages.
- The **class size** should be about 8-20, with an ideal number being 12 or 16, since the ongoing artifacts project includes small group work in at least four groups, one for each Zionist ideology. Fewer than 8 students would necessitate some students working individually on this project, which is possible but not ideal.
- Each lesson provides approximately **90 minutes** of class time. Those sessions that run shorter may allow time for a break or extra time to work on the various assessment pieces.
- Each unit's resources are listed in a **different color** for ease of reading and for distinguishing between educational and source material. If the Source Sheets are reproduced for student work, they are not meant to remain in these colors and can be photocopied in black and white.
- The final lesson of each unit is about **American expressions** of that Zionist ideology. These lessons are meant to increase relevance by highlighting historical and contemporary American Zionism, which could serve as important modeling for the students.
- Each objective throughout this guide indicates what level of **Bloom's Taxonomy** it embodies. However, the objectives are listed in the order that they occur in the lesson, not the order of ascending level on the taxonomy scale.
- Each unit offers a different "**disciplinary cue**" to aid with reinforcing the discipline highlighted in each unit: The Political Zionism unit, focusing on history, presents a timeline to be added to each time an event is noted. The Labor Zionism unit should take place all or mostly outdoors. The Cultural Zionism unit, focusing on music, should install speakers and a screen in a prominent place in the classroom. The Religious Zionism unit, focusing on religious literature, should take place in a "Beit Midrash" style configuration.

- The unit on Labor Zionism is **scripted** to provide more detail for the teacher. Statements or questions the teacher should pose are written in **green**, and potential answers from students are written in **orange**.
- **Artist Experts:** Artists from the community are asked to join the class during the final unit to act as mentors on students' final projects. These may include a photographer, filmmaker, actor/director, musician, and visual artist.
- **Memorable Moments:** Two memorable moments are built into this curriculum. The first, in Unit 3, is a service project that might take place at a local farm or community garden. The goal in organizing this project is that students should be working the land in some way through physical labor. The second is the final lesson of the course, which invites parents, clergy, artist experts, and other guests to view students' final projects in an art gallery exhibition format.
- Two texts of primary sources are excerpted widely throughout and are thus **recommended for purchase:** *The Zionist Idea* edited by Arthur Hertzberg and *The Jew in the Modern World* edited by Paul Mendes-Flohr and Jehuda Reinharz. I strongly recommend the teacher also read the three items listed under "Educational Rationale" in the bibliography.

Assessment: Assignments and Rubrics

1) Advanced Organizer

Each student should receive a blank copy of the chart below at the beginning of the course. At the conclusion of each unit, the class will fill out the “master” chart together for each of the five categories. Each student should take notes on his or her individual chart.

	Purpose of Jewish State/Society	Problem with Jewish Life in Diaspora	Method for Achieving Goals	Attitude toward Diaspora	Jewishness of the State
Political	State as Safe Haven	Antisemitism	Diplomacy	Unnecessary; Skeptical of its efficacy as a Jewish home	None
Cultural	Hebrew Society as Cultural Center	Assimilation; Spiritual decline	Education, Arts, Literature, Hebrew	Recipient of culture from state as cultural center	Very Important, manifests in secular culture
Labor	Utopian Socialist Agricultural Society	Jews are powerless, weak	Agriculture/ Working the land to settle it	Flawed; Not a place where Jews will reach full potential	Revised, secularized Judaism
Religious	State based on Religion in the Promised Land	Assimilation; Denial of religious aspect of nationalism	Prayer, Spiritual Yearning, Jewish text study, Tradition and ritual, as well as settling the holy land	Jewish spirituality is stronger in the land of Israel, but Jewish ritual anywhere is good	Very Important but religious, not cultural

2) Ongoing Authentic Assessment: State Artifacts

Four small groups⁵ (e.g. *Aleph, Bet, Gimmel, Dalet*) will work together at the end of each unit. **Each group's task is to create one of the four artifacts listed below that could serve as a window into a Jewish state based on that unit's featured Zionist ideology.** In each new unit, groups will be challenged to create a different artifact, eventually rotating through each of the four artifacts by the end of the curriculum. For example, Group *Aleph* would create a flag for the Political Zionism unit, but would create a map for the Cultural Zionism unit, and so on.

- 1) **A flag for the country**, which should include a well thought-out symbol for the country based on the ideology studied. Attention should be paid to color choice and design.
- 2) **A map of a proposed capital city**, including the most central and largest municipal buildings, and street names based on particular heroes to the ideology.
- 3) **A national anthem for the country**, whose melody and lyrics reflect the ideology.
- 4) **A bill or coin of currency**, including what it will be called, who will be on it, what they have accomplished, any quotable phrases, etc.

Artifact Rubric:

	Developing	Satisfactory	Outstanding
Alignment with the unit's ideology	Connection between the artifact and the ideology is weak or poorly articulated	Connection between the artifact and the ideology is present, though may need significant narrative explanation beyond a first glance look	Artifact represents elements of the unit's ideology extremely clearly on first glance, without need of narrative explanation
Use of class material	Artifact incorporates only one new concept or historical figure learned about in the unit	Artifact incorporates 2-3 new concepts or historical figures learned about in the unit	Artifact incorporates 4 or more new concepts and historical figures learned about in the unit
Aesthetics and Creativity	Artifact is dissonant or unpleasing to the eye/ear; does not appear thoughtfully planned out	Artifact is pleasing to the eye or ear and thoughtful design is evident	Artifact is striking to the eye/ear, well thought out, and/or uniquely creative

⁵ See note in Letter to the Teacher on ideal group size

3) Final Art Assignment: “My Zionism”

Reflecting on each of the four major Zionist ideologies, each student should decide which one(s) resonate most closely with their view of Zionism. **Through an artistic medium of their choosing, each student will create artifacts from an imagined Jewish state reflecting his or her personal Zionist ideology. This project should respond to the question: *What is the rationale for your Jewish state?***

Each student must submit a 1-2 page commentary along with the piece itself. The commentary should do two things: 1) detail the student’s Zionist vision and 2) explain why and how the chosen medium expresses that Zionist vision.

<p><u>Artifacts should include at least one of the following⁶</u></p> <ul style="list-style-type: none"> • Flag • Map of a proposed capital city • National anthem • Currency • Poster of the ideal “New Jew” • Pop culture elements such as songs, advertisements, movie trailers • Tourism page or Travel guide book • Biography of a national hero or government official 	<p><u>In addition to the core question, projects should respond to at least two of the following:</u></p> <ul style="list-style-type: none"> • The problem to which this ideology responds • The role of Diaspora in this ideology and American Zionist visions • The method for creating such a Jewish state • The Jewishness of the state, i.e. how Jewish tradition is incorporated into society 	<p><u>Students may choose from the following media:</u></p> <ul style="list-style-type: none"> • Photography • Film • Drama • Music • Cartooning • Poetry or Short Story • Poster Art (through painting, drawing, or collage).
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“My Zionism” Rubric:

	Developing	Satisfactory	Outstanding
Alignment between what is seen and what is described	Commentary seems to have little connection to the presented piece	Commentary describes the presented piece in general terms, but elements of the piece remain unexplained or unclear	Commentary clearly describes every aspect of the presented piece
Response to prompt “rationale for your Jewish state”	Commentary and/or piece do not address the reason for a Jewish state’s existence	Either the commentary or the piece addresses the reason for a Jewish state’s existence but not both; or rationale for the state exists	Commentary and piece clearly describe a reason for the Jewish state’s existence

⁶ Or another artifact (chosen in consultation with the teacher) that has potential for expressing a Zionist vision.

		but is unclear	
Response to two other questions (problem, Diaspora, method, Jewishness)	Only one of the four questions is answered; or responses to the questions are unclear or poorly articulated	Two of the questions are addressed by the piece and/or the commentary; responses to these questions may be unclear	Two or more of the questions are clearly articulated by both the piece and the commentary
Use of medium	Choice of medium seems arbitrary or disconnected from the message of the piece; medium was manipulated incorrectly or in a very basic manner	Choice of medium may not connect in a clear way to the message of the piece; medium was manipulated correctly but perhaps not creatively	Choice of medium clearly supports the message of the piece; medium was manipulated effectively and creatively
Aesthetics	Artifact is dissonant or unpleasing to the eye/ear; seems to have been thrown together at the last minute	Artifact is pleasing to the eye or ear and playful design is evident	Artifact is stunning to the eye/ear, well thought out, and/or uniquely creative

Unit 1: INTRODUCTION

Guide Enduring Understandings

1. The four prominent Zionist ideologies (Political, Cultural, Labor, and Religious) provide competing yet overlapping rationales for the Jewish State.
2. Despite Political Zionism's dominance in Jewish collective memory, Israeli society embodies a multiplicity of Zionist visions including Cultural Zionism, Religious Zionism, and Labor Zionism.

Unit Enduring Understanding

Zionists from the 18th century to today have posited different rationales for the Jewish State.

Unit Big Ideas

- Different Zionist ideologies are evident in artifacts from the Jewish State
- The study of Israel should be interdisciplinary

Objectives: At the end of this unit, students will be able to...

- Formulate their own reason for the purpose of the Jewish state (*synthesis*)
- Paraphrase the rationales each of the four major Zionists gave for the Jewish state (*comprehension*)
- Categorize phrases from the Scroll of Independence into purposes for the Jewish state (*analysis*)
- Summarize the project and method they will be working on throughout the year (*comprehension*)

Lesson Outline

1. Purpose of the Jewish State
2. Our Educational Task

Lesson One: Purpose of the Jewish State

Essential Question

- What is the purpose of the Jewish state?

Objectives: Students will be able to...

- Formulate their own reason for the purpose of the Jewish state (*synthesis*)
- Paraphrase the rationales each of the four major Zionists gave for the Jewish state (*comprehension*)
- Categorize phrases from the Scroll of Independence into purposes for the Jewish state (*analysis*)

Activities:

Text Message Conversation

A teacher or madrich will act as moderator, stationed at the back of the classroom with a computer hooked up to a projector at the front of the room. Students will text message this person's cell phone number with responses to the prompt: WHY DOES A JEWISH STATE EXIST? The moderator will type each of these text messages so that they appear on the screen anonymously. Once several responses are in, students can text in questions, responses, and reactions to one another's responses, all anonymously, as the texts appear on the projector.

Meeting Four Zionists

Four visiting faculty or clergy will enter the classroom dressed up as Theodore Herzl, Ahad Ha'Am, A.D. Gordon, and Rav Kook. Students will travel from one to another to hear a brief biography (Based on Source Sheet 1.1) and their rationale for a Jewish state, below:

- Herzl: Jewish state as safe haven from antisemitism
- Ahad Ha'Am: Hebrew society as cultural center for Judaism
- A.D. Gordon: Utopian socialist agricultural society
- Rav Kook: Jewish state based on Torah in the Promised Land

Scroll of Independence

Groups of 3-4 students will be given phrases and sentences from Israel's Declaration of Independence (Source Sheet 2.2) and be asked to identify the underlying purpose of the Jewish state for each one out of the following: safe haven, cultural center, ideal society, or biblical homeland. Once they have determined the purpose of each phrase, they will bring it to the corresponding costumed Zionist, who will tell them if they are correct. At the end of this activity, students should read the entire Declaration of Independence and discuss:

- Which of the four Zionist ideologies are the most prominent in this document? (*Political, Religious*)
- Are any missing? (*No, but Cultural and Labor are less emphasized*)
- Are the different ideologies in harmony with one another or in tension? (*attempt at harmony*)
- Which ideology do you think was the most influential in creating the Jewish state in 1948? (*Political*)

Source Sheet 1.1: Zionist Biographies⁷

Theodor Herzl (1860-1904) was the father of political Zionism and founder of the World Zionist Organization. While serving as the Paris correspondent for a Viennese newspaper from 1890 to 1895, Herzl—an assimilated Jew of minimal Jewish commitment- was aroused by the increase of anti-Semitism in liberal France. The Dreyfus Case—the trial and the public demand for “Death to the Jew”—prompted Herzl to draw the conclusion that the only feasible solution to the Jewish question was a mass exodus of Jews from the countries of their torment and resettlement in a land of their own.

A.D. Gordon (1856-1992) was the Grandfather of Labor Zionism. At the mature age of forty-seven, he decided to leave Russia and come to Eretz Yisrael and begin a life of agricultural labor, first in Petach-Tikvah, later in Rishon Le-Zion, and finally made his home in Degania, the first of the *kvutzot* (proto-kibbutzim). It should be remembered that Gordon had been a white-collar worker his whole life and had no experience with agricultural labor. However, he believed that physical effort on the land would bring about not only his personal redemption but also that of the Jewish people. He attributed to pioneer work a semi-religious status, arguing that it created an organic inter-relationship between the person, the land, and the culture. Gordon became the inspiration for an entire generation and for Labor Zionists who saw in his example an avenue towards personal and national fulfillment. Gordon died in 1922 and was buried in Degania where he had lived during his final years.

Asher Ginzberg “Achad Ha’Am” (1856-1927) was the doyen of cultural Zionism. He saw the need for a Jewish cultural and spiritual revival. Achad Ha’Am’s concept of Zionism established him as a philosopher. It was founded upon an original explanation of reality and ideals. For many years he was opposed to political Zionism, advocating instead the establishment of a Jewish cultural center in Palestine. This, he hoped, would become a “center of emulation” for Jews dispersed all over the world, effectively raising their cultural standards and inspiring them to produce a genuine Jewish culture.

Rabbi Abraham Isaac Kook (1865-1935) was the spiritual figure-head of a religious national philosophy. Rabbi Kook was appointed the first Ashkenazi Chief rabbi of pre-state Israel. He tried to broaden the outlook of the yeshivot to cope with modern ideas and train spiritual leaders. His mystical leanings helped him embrace even the non-religious pioneers and earned him the respect of the entire Zionist world. Rabbi Kook believed that the “secularist” Zionists were performing a religious mission, even if they were unaware of it. He saw them as fueled by sincere, altruistic motives, and not as heretics. Rabbi Kook set up his own yeshiva, which later became known as Mercaz Harav. He wrote many books on philosophy and halachah (Jewish law)

⁷ Adapted from Book, Tuvia. (2010). *For the Sake of Zion*. Jerusalem: Jewish Agency for Israel.

Source Sheet 1.2: **Scroll of Independence**

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.

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 neighboring states and their peoples in an offer of peace and good neighborliness, 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

Daniel Auster

Mordekhai Bentov

Yitzchak Ben Zvi

Eliyahu Berligne

Fritz Bernstein

Rabbi Wolf Gold

Meir Grabovsky

Yitzchak Gruenbaum

Dr. Abraham Granovsky

Eliyahu Dobkin

Meir Wilner-Kovner

Zerach Wahrhaftig

Herzl Vardi

Rachel Cohen

Rabbi Kalman Kahana

Saadia Kobashi

Rabbi Yitzchak Meir Levin

Meir David Loewenstein

Zvi Luria

Golda Myerson

Nachum Nir

Zvi Segal

Rabbi Yehuda Leib Hacohen

Fishman

David Zvi Pinkas

Aharon Zisling

Moshe Kolodny

Eliezer Kaplan

Abraham Katznelson

Felix Rosenblueth

David Remez

Berl Repetur

Mordekhai Shattner

Ben Zion Sternberg

Bekhor Shitreet

Moshe Shapira

Moshe Shertok

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

Lesson Two: Our Educational Task

Core Question

- What will this year's course look like?

Objectives: Students will be able to...

- Summarize the project they will be working on throughout the year (*comprehension*)
- Match general concepts to academic disciplines (*analysis*)

Activities:

Introducing Our Project

Five learning centers will be placed around the classroom, each containing one Israel "artifact:" an Israeli flag (**Source Sheet 1.3**), a map of Jerusalem highlighting street names with Israeli heroes (**Source Sheet 1.4**), a recording of *Hatikvah* with lyrics in Hebrew and English (**Source Sheet 1.5**), and some samples of Israeli currency (**Source Sheet 1.6**). In addition to specific questions at each inquiry station, at each learning station, students should answer:

- What is this artifact?
- What major themes does it seem to portray?
- What do you think is the reason the Jewish state exists based on this artifact?
- Which Zionist ideology is it most in line with?

At the end of this activity, the teacher will explain that students will create their own version of each of these artifacts at the end of each unit, based on the ideology of the Zionism studied in that unit, and that the final project for the class will be a creation of your own version of some of these or other artifacts that are in line with your own Zionist ideology. They will thus be creating their own alternative Jewish state based on their own Zionism. They should share the assignments and rubrics (in "**Assessments**" Section) with the students, and reassure them that they will be practicing skills throughout the course in order to complete this project.

Introducing Integration

Each student will receive a card containing either an academic discipline or a "text" one might study within a particular academic discipline (not necessarily having to do with Zionism- **Source Sheet 1.7**). They must find their partner in the classroom, and then share with the class. The teacher will introduce the fact that each unit in the class will have a different disciplinary focus, based on the different Zionisms, and present what each will be.

Source Sheet 1.3:
Israeli flag

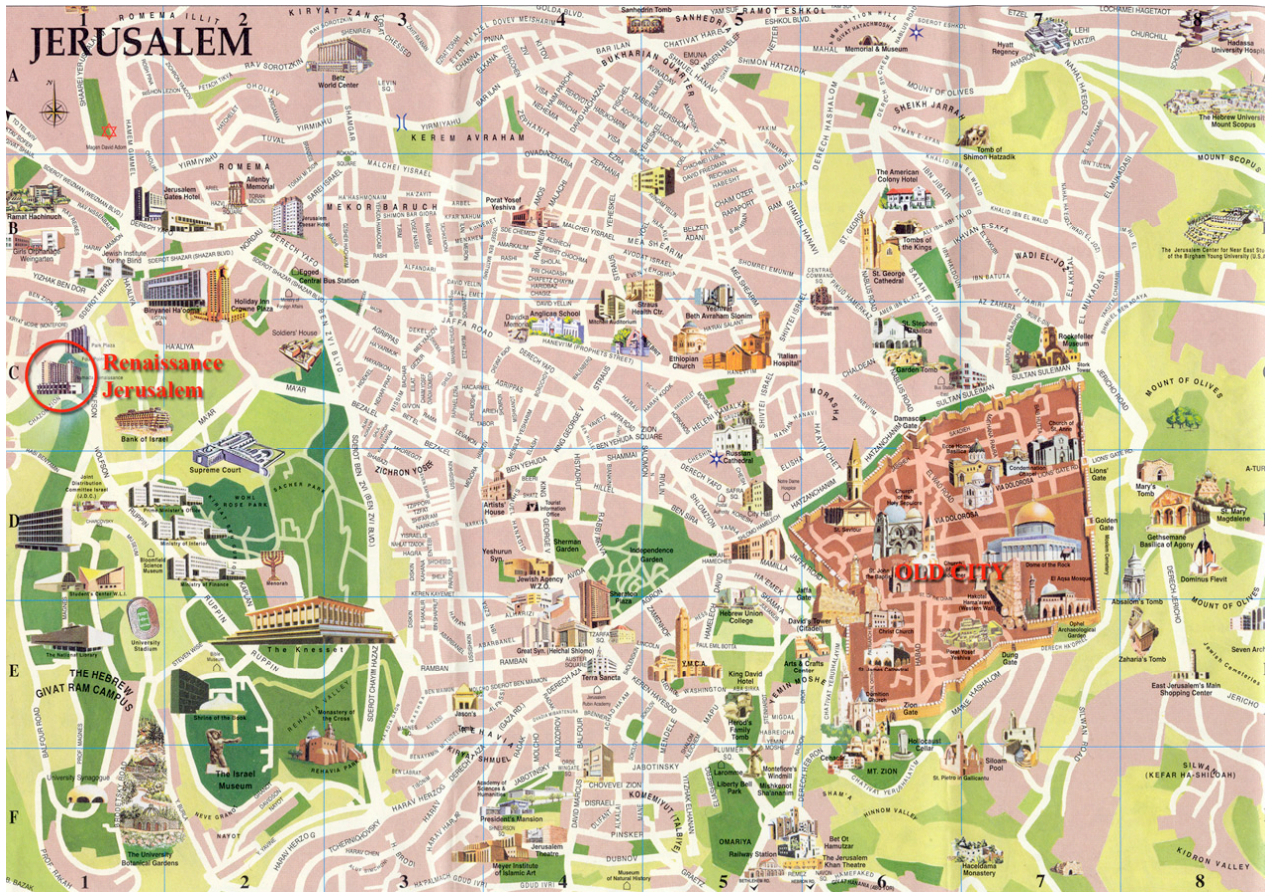


“At the behest of our leader Herzl, I came to Basle to make preparations for the Zionist Congress. Among many other problems that occupied me then was one which contained something of the essence of the Jewish problem. What flag would we hang in the Congress Hall? Then an idea struck me. We have a flag — and it is blue and white. The talith (prayer shawl) with which we wrap ourselves when we pray: that is our symbol. Let us take this Talith from its bag and unroll it before the eyes of Israel and the eyes of all nations. So I ordered a blue and white flag with the Shield of David painted upon it. That is how the national flag, that flew over Congress Hall, came into being.”

— David Wolffsohn⁸

⁸ Retrieved from <http://www.jewishvirtuallibrary.org/jsource/History/isflag.html>

Source Sheet 1.4:
Map of Jerusalem



Source Sheet 1.5:

Hatikvah

*Kol od balevav p'nimah,
Nefesh Yehudi homiyah
Ulfa'atey mizrach kadimah
Ayin l'tzion tzofiyah.*

כָּל עוֹד בְּלֵב בְּנִימָה
נֶפֶשׁ יְהוּדֵי הוֹמִיָּה
וּלְפָאֵתֵי מִזְרַח קְדִימָה
עֵין לְצִיּוֹן צוֹפִיָּה.

*Od lo avdah tikvatenu
Hatikvah bat shnot alpayim:
L'biyot am chofshi b'artzenu -
Eretz Tzion v'Yerushalayim.*

עוֹד לֹא אֲבָדָה תִּקְוַתֵּנוּ
הַתִּקְוָה שְׁנוֹת אֲלָפִים
לְהִיּוֹת עַם חֲפְשֵׁי בְּאֶרְצֵנוּ
בְּאֶרֶץ צִיּוֹן וִירוּשָׁלַיִם.

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

Source Sheet 1.6:
Israeli Currency



www.shutterstock.com - 4497940



www.shutterstock.com - 4497937

Source Sheet 1.7:
Discipline matching

Bill of Rights	American History
Map of World War I Battles	World History
<i>The Great Gatsby</i>	American Literature
Rules of Ultimate Frisbee	Physical Education
Beethoven's <i>Fifth Symphony</i>	Music
Van Gogh's <i>Starry Night</i>	Art
The Book of Genesis	Religious Literature
<i>A Midsummer Night's Dream</i>	Theatre
<i>Casablanca</i>	Film
Table of French Verbs	French



Unit 2: POLITICAL ZIONISM

Jewish State as Safe Haven

(History)

Guide Enduring Understandings

1. The four prominent Zionist ideologies (Political, Cultural, Labor, and Religious) provide competing yet overlapping rationales for the Jewish State.
2. Despite Political Zionism's dominance in Jewish collective memory, Israeli society embodies a multiplicity of Zionist visions including Cultural Zionism, Religious Zionism, and Labor Zionism.

Unit Enduring Understanding

- Political Zionism imagined the Jewish State as a safe haven for oppressed Jews

Unit Big Ideas

- Emancipation led to Antisemitism and Nationalism, which in turn led to Zionism
- Herzl's "dream" of a Jewish state was eventually realized
- The presence of an Arab population in Palestine led to political challenges and debates which continue today

Lesson Outline

1. Emancipation and Antisemitism
2. If You Will It: Life and Works of Theodore Herzl
3. It Is No Dream: A State Is Born
4. Political Zionism and the Arabs: Partition, Jabotinsky, and Buber
5. Did Political Zionism Win?
6. Political Zionism in America

Objectives: At the end of this unit, students will be able to...

- Explain how Emancipation led to Antisemitism and Zionism (*analysis*)
- Describe in their own words the events of the Dreyfus Affair (*comprehension*)
- Describe the key points of Herzl's writings in their own words (*comprehension*)
- Identify three major events in the creation of the State of Israel—the First Zionist Congress, Balfour Declaration, UN Vote, and Declaration of Independence (*comprehension*)
- Draw a map representing the three different state solutions of Jabotinsky, Buber, and the 1947 Partition Plan (*analysis*)
- Assess which of Herzl's goals were realized and which were not (*evaluation*)
- Describe the positions of two Americans and two American organizations about Political Zionism (*comprehension*)

Disciplinary Cue: TIMELINE

In order to stress the discipline of history in this unit, a clothesline should be stretched across the classroom for the duration of this unit. Each time students learn about a historical event it should be attached to the line with a clothespin. The following are key moments that may be highlighted:

1789- French Revolution
1791- All Jews in France gain emancipation
1806- Paris Sanhedrin
1894- Dreyfus Affair Begins
1896- Herzl Writes *The Jewish State*
1897- First Zionist Congress in Basel, Switzerland
1902- Herzl writes *Altenu Land*
1903- Uganda
1904- Herzl Dies
1917- Balfour Declaration
1920- Mandate
1947- UN Vote
1948- Declaration

Lesson One: Emancipation and Antisemitism

Core Question:

What was the atmosphere leading up to Political Zionism?

Objectives: Students will be able to...

- Define Emancipation, Antisemitism, and Nationalism (*comprehension*)
- Explain how Emancipation led to Antisemitism and Zionism (*analysis*)

Key Terms:

Emancipation= Jews were granted equal citizenship in France and other European countries. This put pressure on Jews to assimilate into the countries in which they lived and thus provided a new grounds for separation between religious and national identity

Nationalism= The belief that Jews are a nation, not a religion, and therefore deserve their own state like any other nation-state.

Antisemitism= Coined in 1879, modern antisemitism was hatred of Jews based on their race, not religion.

Timeline:

1789- French Revolution/Emancipation

1806- Paris Sanhedrin

1894- Dreyfus Affair Begins

Activities:

Mini-Lecture on Emancipation

Teacher should give a brief overview of the events surrounding the Jews emancipation (see **Source Sheet 2.1**). Alternatively, the teacher may invite a guest lecturer who is an expert on the time period to give this lecture. The focus should be on the key terms of emancipation, nationalism, and antisemitism.

Debate: "Nation within a Nation?"

- One of the questions asked by the Grand Sanhedrin of France was, "Do the Jews born in France, and treated by the law as French citizens, acknowledge France as their country? Are they bound to defend it? Are they bound to obey the laws and follow the directions of the civil code?"
- Students will divide into two groups and prepare arguments for the opposing positions: a) Yes, Jews accept France as their country and like any other Frenchman are bound to obey its laws and defend it or b) No, Jews should remain separate from the French nation with its own laws and practices.
- After the debate has concluded, the teacher should ask students to voice their own opinions as to whether Jews should accept the country they live in or remain separate. Then, the teacher should ask these transitional questions: How do you think that Emancipation could have led to modern Antisemitism? How did Emancipation lead to nationalism?

Anti Judaism vs. Antisemitism: Concept attainment

Students will be given two lists: one of aspects of pre-modern anti-Judaism and one of post-modern antisemitism. (**Source Sheet 2.2- headings should be removed**) They should work with a partner to discuss the differences between the columns and come up with a title for each. The teacher should explain that the left column is anti-Judaism, which was prevalent before modern times, and was religion-based; but that the right column is modern anti-Semitism, which is based on race.

Closure

Students should write for 5 minutes about how emancipation led to both antisemitism and Zionism.

Source Sheet 2.1: Emancipation and the Jews⁹

For centuries the Jews of Europe were forced to live separately from those in the dominant culture because Christians feared them and considered them to be non-European. Jews were often separated physically into walled ghettos. They were not allowed to own land or participate in most commercial enterprises. Travel restrictions kept Jews from moving freely between and within countries. Often, special taxes were imposed on Jewish individuals or communities by the reigning monarch or local government.

Jews were also considered to be a separate group or “corporation.” Within this system Jews, like other corporations, had the right to govern themselves. However, this right brought with it the responsibility of providing all social services such as education, health care, and sanitation...

Many Jews were satisfied to live separate lives from their Christian neighbors because it allowed them to keep and maintain their religion. Jewish laws concerning *kashrut* (dietary regulations), intermarriage, and Shabbat would have kept Jews separate from the larger community even if walls and secular laws had not...

The French Revolution and the Jews

In 1789, the French people overthrew the government and the monarchy and wrote the Declaration of the Rights of Man. Similar to the Declaration of Independence in America, the Declaration of the Rights of Man put forth the idea of equality and the right of all people to participate in government. Using this document as a starting point the French revised their government from a corporate system into a system of departments and districts in which each individual, rather than each group or corporation, had a direct relationship with the state.

With the Declaration of the Rights of Man, all groups including Jews lost their political autonomy but in theory gained greater rights.... As French citizens, Jews began to serve in the army and make financial contributions to support the military. They took roles in public office and began to send their children to public schools where they learned secular subjects and were exposed to Christianity in a systematic way. Even with the changes to their status as French citizens and their participation in French culture and society, most French Jews remained connected to Judaism.



The violence of the French Revolution grew as more and more people thought to be a danger to the new society were beheaded until there was a backlash to the Revolution itself. With this backlash also came renewed anti-Semitism. This response was most pronounced in Alsace, in the northeastern region of France, where Jews had continued to be money-lenders even as opportunities had opened in other businesses. Those opposed to the Revolution began to circulate stories about Jews and Protestants buying up holy places and desecrating them. They used this and other old arguments about Jews to try to have them disenfranchised.

While Napoleon Bonaparte, who came to power as emperor in 1799, was aware of the spread of antisemitism, he had found that gaining the favor of minority groups was a

⁹ From Berger, Julia Phillips and Gerson, Sue Parker. (2006). *Teaching Jewish History*. Springfield, New Jersey: Behrman House, Inc.

useful way to build a support base. He continued this practice with French Jewry. In 1806, in an attempt to gain Jewish loyalty to the state and to bring about change in the Jewish community, Napoleon called an Assembly of Jewish Notables. Composed of 112 Jewish businessmen, financiers, rabbis, and scholars handpicked by the French government, the assembly was meant to represent the Jews of France and help prove their worthiness as French citizens. The assembly was asked to reply to twelve questions that, if answered appropriately, would help ensure that the emperor would protect their rights.

Source Sheet 2.2:
Concept Attainment

<u>Anti-Judaism (Religion based)</u>	<u>Anti-Semitism (Race based)</u>
<p>Jews killed Christ</p> <p>Jews don't believe in the true faith, and are misguided, as shown by this sculpture of "Synagoga" who is blindfolded with a broken staff:</p>  <p>The opposite of "Jew" is "Christian" or "Muslim"</p> <p>Jews live in their own isolated communities because they have different customs</p>	<p>Jews have dark hair and big noses</p> <p>Jews are threatening to take over the world, as shown in this caricature:</p>  <p>The opposite of Jew is "German" or "French."</p> <p>It is impossible for Jews to be loyal to the nation they live in because they are different.</p>

Lesson Two: If You Will It: Life and Works of Theodore Herzl

Core Questions:

What influenced Herzl's work?

What did Herzl believe?

Objectives: students will be able to...

- Describe in their own words the events of the Dreyfus Affair (*comprehension*)
- Describe the key points of Herzl's *The Jewish State* in their own words (*comprehension*)

Timeline:

1894- Dreyfus Affair Begins

1896- The Jewish State

1897- Basel

1902- Altenuland

Activities:

The Dreyfus Affair

- Theodore Herzl was a newspaper reporter for the Dreyfus Affair, which was a major catalyst for his ideas about a Jewish state. The teacher may choose to give a brief overview of the historical event before the next part of the activity. (**Source Sheet 2.3**)
- Students should stage the Theodore Herzl scene from the musical *The Role Model* (**Source Sheet 2.4**) by Cara Freedman. This may be as elaborate as the teacher chooses, with costumes and music and performed for an audience, or simply a staged reading in class.
- Finally, students should write a series of tweets as Theodore Herzl reporting on the Dreyfus Affair and asserting his belief in the need for a Jewish state.

The Jewish State

Working in chevruta, students should read the excerpts from Herzl's *The Jewish State* (**Source Sheet 2.5**) and fill out the Advanced Organizer for Political Zionism: explaining the purpose, problem, method for achieving goals, relationship with Diaspora, and Jewishness of the State, according to Herzl.

Source Sheet 2.3: The Dreyfus Affair

The Alfred Dreyfus Affair—The Backlash of Emancipation¹⁰

In 1894, suspicious papers were found in a wastepaper basket of a German attaché in France. These papers appeared to indicate that a French soldier was providing military secrets to the German army. Alfred Dreyfus, a French Jew from Alsace, immediately came under suspicion. Those investigating the case claimed that the handwriting on the papers resembled Dreyfus's handwriting, even though the two handwriting samples were not at all alike. Dreyfus's real crime was being the only Jewish officer working in the midst of the primarily Catholic military.

Dreyfus was tried in a secret military court where he was not given the opportunity to examine the evidence or to protest his innocence. Found guilty of treason, he was stripped of his military rank in a humiliating public ceremony and sent to spend the rest of his life at Devil's Island, a penal colony off the coast of French Guiana. In the media of the day, Dreyfus's case was connected to an "international Jewish conspiracy" as French antisemitism again came to the surface.

The Dreyfus Affair and Herzl¹¹

In 1894, Captain Alfred Dreyfus, a Jewish officer in the French army, was unjustly accused of treason, mainly because of the prevailing anti-Semitic atmosphere. Herzl witnessed mobs shouting "Death to the Jews" in France, the home of the French Revolution, and resolved that there was only one solution: the mass immigration of Jews to a land that they could call their own. Thus, the Dreyfus Case became one of the determinants in the genesis of Political Zionism.

Herzl concluded that anti-Semitism was a stable and immutable factor in human society, which assimilation did not solve. He mulled over the idea of Jewish sovereignty, and, despite ridicule from Jewish leaders, published *Der Judenstaat* (*The Jewish State*, 1896).

Herzl argued that the essence of the Jewish problem was not individual but national. He declared that the Jews could gain acceptance in the world only if they ceased being a national anomaly. The Jews are one people, he said, and their plight could be transformed into a positive force by the establishment of a Jewish state with the consent of the great powers. He saw the Jewish question as an international political question to be dealt with in the arena of international politics.

Herzl proposed a practical program for collecting funds from Jews around the world by a company to be owned by stockholders, which would work toward the practical realization of this goal. (This organization, when it was eventually formed, was called the Zionist Organization.) He saw the future state as a model social state, basing his ideas on the European model of the time, of a modern enlightened society. It would be neutral, peace-seeking, and of a secular nature.

¹⁰ From Berger, Julia Phillips and Gerson, Sue Parker. (2006). *Teaching Jewish History*. Springfield, New Jersey: Behrman House, Inc.

¹¹ Text from Schrag, Carl. (2009). *The Founding of the State of Israel*. Ramah Israel Leadership Initiative. Retrieved from http://campramah.org/content/staff/educational_resources/rili_programs.php

In his Zionist novel, *Altneuland* (*Old New Land*, 1902), Herzl pictured the future Jewish state as a socialist utopia. He envisioned a new society that was to rise in the Land of Israel on a cooperative basis utilizing science and technology in the development of the Land. He included detailed ideas about how he saw the future state's political structure, immigration, fundraising, diplomatic relations, social laws, and relations between religion and the state. In *Altneuland*, the Jewish state was foreseen as a pluralist, advanced society, a "light unto the nations." This book had a great impact on the Jews of the time and became a symbol of the Zionist vision in the Land of Israel.

Source Sheet 2.4:

Scene from *The Role Model* by Cara Freedman¹²

THEODORE HERZL SCENE: 1894
Champs de Mars, Paris

[On the stage is a roped off section for the press. There is a crowd of people facing the audience. Herzl enters with his pad of paper and pen, trying to push his way through. He makes it to the front row.]

Reporter #1: That's him! Here he comes!

Reporter #2: That traitor...

Reporter #3: That's the Jew who made money by selling French military secrets to the enemy—the Germans.

Reporter #4: I heard the man is innocent!

Leoni: Theodore Herzl! Good to see you. It's very cold here.

Herzl: It's bitter! How many people would you say are here? One thousand? Two?

Leoni: I'd say ten thousand. They stretch almost all the way back to the Tower Gardens. There's a lot of anti-Semitism here!

Herzl: I'm going to report five thousand at the Dreyfus trial. October 15, 1894.

Reporter #1: I hear you speak with an accent. Where are you from?

Herzl: I'm the Paris correspondent of the *Newe Freie Presse* of Vienna.

Reporter #1: Ah yes, Theodore Herzl. I've heard of you!

Reporter #2: Quiet! The General is about to read the Court Martial decree.

General: This man, Alfred Dreyfus is condemned to military degradation and to deportation to a fortress. Dreyfus, you are unworthy to wear the uniform. In the name of the French people, we deprive you of your rank.

Dreyfus: I am innocent. I swear that I am innocent. Vive la France!

[The crowd is very noisy while the General marches across the stage to stand in front of Dreyfus. He begins to rip buttons off of his tunic, starting from the top. He then rips off

¹² Freedman, Cara. (1990). *The Role Model*. San Diego: Cara Freedman Productions.

the insignia from Dreyfus' cap and unbuckles his sword. The drums beat louder. Everyone holds their breath as he slaps Dreyfus across the face. The drums stop and all is quiet. Some people in the crowd begin to laugh. The people begin to shout phrases such as "Traitor" and "Down with the Jews." It becomes a chant, everyone together: "Death to the Jews." Two corporals take Dreyfus by the arms and march him offstage. The people in the crowd begin to exit. Theodore and Leoni walk downstage together.]

[Music begins for DO YOU HEAR WHAT THEY'RE SAYING.]

DO YOU HEAR WHAT THEY'RE SAYING © September 25, 1990 by Cara Freedman

Herzl: Do you hear what they're saying
It's terrible news
The message they're conveying
Is "Death to the Jews"

Leoni: I myself would just ignore it
But I write the reviews

Both: The crowd is in an uproar
Yelling "Death to the Jews"

Leoni: Come and have a drink with me
You're every upset
This is how people get
It's a real strange attraction

Herzl: This is one scenario
I'll never forget
And it's not over yet
I am ready for action
How can such things happen
In a civilized place
They are peaceful then they snap and
They go blaming our race

It comes as a surprise
And it's a slap in the face
We'd better realize
This is a serious case

[The following is spoken over the music.]

Herzl: This is happening a century after the Declaration of Human Rights. The Jews as a whole had better look to themselves for salvation. We need our own land!

Leoni: Herzl, you're dreaming! Are you coming with me for that drink or not?

Herzl: Some other day we can drink. Today I have important work to do!

[Vocals begin again. Herzl sings to audience.]

Herzl: Do you hear what they're saying?

It's terrible news

Right here in modern France

They hurt whomever they choose

If you felt this same fire

If you were in my shoes

Would your efforts ever tire?

Would your efforts ever tire?

Would your efforts ever tire?

For the fate of the Jews?

Source Sheet 2.5:
The Jewish State

The idea I have developed in this pamphlet is an ancient one: It is the restoration of the Jewish State. . . The decisive factor is our propelling force. And what is that force? The plight of the Jews. . . I am profoundly convinced that I am right, though I doubt whether I shall live to see myself proved so. Those who today inaugurate this movement are unlikely to live to see its glorious culmination. But the very inauguration is enough to inspire in them a high pride and the joy of an inner liberation of their existence. . .

The plan would seem mad enough if a single individual were to undertake it; but if many Jews simultaneously agree on it, it is entirely reasonable, and its achievement presents no difficulties worth mentioning. The idea depends only on the number of its adherents. Perhaps our ambitious young men, to whom every road of advancement is now closed, and for whom the Jewish state throws open a bright prospect of freedom, happiness, and honor perhaps they will see to it that this idea is spread. . .

It depends on the Jews themselves whether this political document remains for the present a political romance. If this generation is too dull to understand it rightly, a future, finer, more advanced generation will arise to comprehend it. The Jews who will try it shall achieve their State; and they will deserve it. . .

I consider the Jewish question neither a social nor a religious one, even though it sometimes takes these and other forms. It is a national question, and to solve it we must first of all establish it as an international political problem to be discussed and settled by the civilized nations of the world in council.

We are a people — one people.

We have sincerely tried everywhere to merge with the national communities in which we live, seeking only to preserve the faith of our fathers. It is not permitted us. In vain are we loyal patriots, sometimes super loyal; in vain do we make the same sacrifices of life and property as our fellow citizens; in vain do we strive to enhance the fame of our native lands in the arts and sciences, or her wealth by trade and commerce. In our native lands where we have lived for centuries we are still decried as aliens, often by men whose ancestors had not yet come at a time when Jewish sighs had long been heard in the country. . .

Oppression and persecution cannot exterminate us. No nation on earth has endured such struggles and sufferings as we have. Jew-baiting has merely winnowed out our weaklings; the strong among us defiantly return to their own whenever persecution breaks out. . . Wherever we remain politically secure for any length of time, we assimilate. I think this is not praiseworthy. . .

Palestine is our unforgettable historic homeland. . . Let me repeat once more my opening words: The Jews who will it shall achieve their State. We shall live at last as free men on our own soil, and in our own homes peacefully die. The world will be liberated by our freedom, enriched by our wealth, magnified by our greatness.

And whatever we attempt there for our own benefit will redound mightily and beneficially to the good of all mankind.

Lesson Three: It Is No Dream: A State Is Born

Core Question:

How did Herzl's dream become reality?

Objectives: students will be able to...

- Identify three major events in the creation of the State of Israel—the First Zionist Congress, Balfour Declaration, UN Vote, and Declaration of Independence (*comprehension*)
- Explain how each of the above events contributed to the establishment of a Jewish state (*analysis*)

Timeline:

1896- *The Jewish State*

1897- Basel

1902- *Altenuland*

1903- Uganda

1904- Herzl Dies

1917- Balfour

1922- Mandate

1947- UN Vote

1948- Declaration

Toward the Birth of the Jewish State

Four different stations will be set up, labeled with their location and date. Students will travel along this timeline to study four different major documents that led to the creation of the State of Israel. At each stop, they should work with a partner to answer questions about each in the style of Document Based Questions (DBQ's). Before students disperse, the teacher may wish to give a brief overview of the governance of the land that is now Israel, explaining that the Ottoman Empire ruled it until the British Mandate after World War I.

1897: Basle Program (Basel, Switzerland)

1. What is the definition of Zionism according to the First Zionist Congress?
2. What method do the Zionists aim to use?
3. How is this a continuation of Herzl's ideas in *The Jewish State*?
4. Why do you think Herzl wrote in his diary that he founded the Jewish State at Basel?
In what ways do you think this document led to the creation of a Jewish state?

1903: Uganda Debate (Basel, Switzerland)

1. What new idea does Herzl propose in this document?
2. What reason(s) does Herzl give for considering this new idea?
3. To what extent did Herzl believe in this plan?
4. In what ways do you think this event led to the creation of a Jewish state?

1917: Balfour Draft Comparison (London, England)

1. What is the difference between "accepts" and "views with favor"? Why do you think that change was made?

2. What is the difference between “reconstituted” and “establishment”? Why do you think that change was made?
3. Why do you think there were so many drafts of this document? What do you think is the most important change in the drafts?
4. In what ways do you think this document led to the creation of a Jewish state?

1947-1948: UN Vote and Declaration (Independence Hall, Tel Aviv)

1. What event does this narrative describe? From whose perspective?
2. What is the tone of this account? What words or phrases give you clues?
3. Is this the tone you would have expected? Why or why not?
4. In what ways do you think this event led to the creation of a Jewish state?

Source Sheet 2.6:
The Basle Programme

The Basle Programme

Adopted by the First Zionist Congress, 1897

The aim of Zionism is to create for the Jewish people a home in Palestine secured by public law.

The Congress contemplates the following means to the attainment of this end:

1. The promotion, on suitable lines, of the colonisation of Palestine by Jewish agricultural and industrial workers.
2. The organisation and binding together of the whole Jewry by means of appropriate institutions, local and international in accordance with the laws of each country.
3. The strengthening and fostering of Jewish national sentiment and consciousness.
4. Preparatory steps toward obtaining government consent, where necessary, for the attainment of the aim of Zionism.

From Herzl's Diary Entry, 1897:

“At Basel I founded the Jewish State. If I said this out loud today I would be greeted by universal laughter. In five years perhaps, and certainly in fifty years, everyone will perceive it.”¹³

Questions:

1. What is the definition of Zionism according to the First Zionist Congress?
2. What method do the Zionists aim to use?
3. How is this a continuation of Herzl's ideas in *The Jewish State*?
4. Why do you think Herzl wrote in his diary that he founded the Jewish State at Basel? In what ways do you think this document led to the creation of a Jewish state?

¹³ Text from Bianco, David. (1998). *The History of Israel Student Pack*. Los Angeles: Torah Aura Productions

Source Sheet 2.7 The Uganda Plan (1903)¹⁴

The new territory does not have the historic, romantic, religious, and Zionist value which even the Sinai Peninsula would have had, but I do not doubt that the Congress, acting as a representative of the entire Jewish people, will receive the new offer with the warmest gratitude. The proposal involves an autonomous Jewish settlement in East Africa with a Jewish administration, Jewish local government headed by a Jewish senior official, and, of course, everything under the sovereign supervision of Great Britain. Considering the plight of Jewry and the immediate necessity of finding some way to ameliorate this plight as much as possible, I did not feel justified, when this proposition was made, in taking any steps other than obtaining permission to submit the proposal to the Congress...

I do not want to anticipate the views of the Congress on the policy which the Zionist movement wishes to pursue with respect to these propositions. But, though it is evident that the Jewish people can have no ultimate goal other than Palestine, and though our views on the land of our fathers are and must remain unchangeable whatever the fate of this proposal may be, the Congress will recognize the extraordinary progress that our movement has made through the negotiations with the British government. I can safely say that our views regarding Palestine have been presented with complete candor and in full detail to other members of the British Cabinet and to the high government officials who are competent in this matter. I believe that the Congress can find a way to make use of this offer. The way in which this offer was made to us is bound to help, improve, and alleviate the situation of the Jewish people without our abandoning any of the great principles on which our movement is founded...

To be sure, it is not and can never be Zion. It is merely an expedient for settlement purposes, but, be it well understood, on a national and political basis. On the strength of this arrangement we cannot and will not give our masses the signal to start marching. It is and must remain only an emergency measure designed to allay the present helplessness of all the philanthropic undertakings and to keep us from losing scattered fragments of our people.

Questions:

1. What new idea does Herzl propose in this document?
2. What reason(s) does Herzl give for considering this new idea?
3. To what extent did Herzl believe in this plan?
4. In what ways do you think this event led to the creation of a Jewish state?

¹⁴ Mendes-Flohr, Paul and Reinharz, Jehuda (Eds.). (2003). *The Jew in the Modern World: A Documentary History* (3rd ed.) New York: Oxford University Press. pp. 620-621

Source Sheet 2.8
Balfour Declaration Drafts¹⁵

<u>Zionist Draft</u> <u>July 1917</u>	<u>Balfour Draft</u> <u>August 1917</u>	<u>Milner Draft</u> <u>August 1917</u>	<u>Milner-Amry Draft</u> <u>4 October 1917</u>	<u>Final Text</u> <u>31 October 1917</u>
<p>1. His Majesty's Government accepts the principle that Palestine should be reconstituted as the national home of the Jewish people.</p> <p>2. His Majesty's Government will use its best endeavours to secure the achievement of this object and will discuss the necessary methods and means with the Zionist Organisation.</p>	<p>His Majesty's Government accept the principle that Palestine should be reconstituted as the national home of the Jewish people and will use their best endeavours to secure the achievement of this object and will be ready to consider any suggestions on the subject which the Zionist Organisation may desire to lay before them.</p>	<p>His Majesty's Government accepts the principle that every opportunity should be afforded for the establishment of a home for the Jewish people in Palestine and will use its best endeavours to facilitate the achievement of this object and will be ready to consider any suggestions on the subject which the Zionist organizations may desire to lay before them.</p>	<p>His Majesty's Government views with favour the establishment in Palestine of a national home for the Jewish race and will use its best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine or the rights and political status enjoyed in any other country by such Jews who are fully contented with their existing nationality (and citizenship).</p>	<p>His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and existing non-Jewish communities in Palestine or the rights and political status enjoyed by Jews in any other country.</p>

Questions:

1. What is the difference between “accepts” and “views with favor”? Why do you think that change was made?

¹⁵ Different texts from Leonard Stein. (1961). *The Balfour Declaration*. London: Vallentine Mitchell. Color coding is mine.

2. What is the difference between “reconstituted” and “establishment”? Why do you think that change was made?

3. Why do you think there were so many drafts of this document? What do you think is the most important change in the drafts?

4. In what ways do you think this document led to the creation of a Jewish state?

Source Sheet 2.9

The 1947 U.N. Vote

From Amos Oz, *A Tale of Love and Darkness*¹⁶

Father explained over supper one evening that at the General Assembly of the United Nations, which would meet on November 29, at Lake Success, near New York, a majority of at least two-thirds would be required if the UNSCOP report recommending the creation of two states on the territory of the British Mandate, one Jewish and one Arab, was to be adopted. The Muslim bloc, together with Britain, would do everything in their power to prevent such a majority. They wanted the whole territory to become an Arab state under British protection, just as some other Arab countries, including Egypt, Trans-Jordan, and Iraq, were de facto under British protection...

Right up to the moment of the actual vote it was hard to foresee the outcome. Pressures and temptations, threats and intrigues and even bribes managed to sway the crucial votes of three or four little republics and the Far East back and forth...

After midnight, toward the end of the vote, I woke up. My bed was underneath the window that looked out onto the street, so all I had to do was kneel and peer through the slats of the shutters. I shivered...

The whole crowd seemed to have been turned to stone in that frightening night silence, as if they were not real people but hundreds of dark silhouettes painted onto the canvas of the flickering darkness. As though they had died on their feet. Not a word was heard, not a cough or a footstep. No mosquito hummed. Only the deep, rough voice of the American presenter blaring from the radio, which was set at full volume and made the night air tremble, or it may have been the voice of the president of the Assembly, the Brazilian Oswaldo Aranha. One after another he read out the names of the last countries on the list, in English alphabetical order, followed immediately by the reply of their representative. United Kingdom: abstains. Union of Soviet Socialist Republics: yes. United States: yes. Uruguay: yes. Venezuela: yes. Yemen: no. Yugoslavia: abstains.

At that the voice suddenly stopped, and an otherworldly silence descended and froze the scene, a terrified, panic-stricken silence, a silence of hundreds of people holding their breath, such as I have never heard in my life either before or after that night.

Then the thick, slightly hoarse voice came back, shaking the air as it summed up with a rough dryness brimming with excitement: Thirty-three for. Thirteen against. Ten abstentions and one country absent from the vote. The resolution is approved.

His voice was swallowed up in a roar that burst from the radio, overflowing from the galleries in the hall at Lake Success, and after a couple more seconds of shock and disbelief, of lips parted as though in thirst and eyes wide open, our faraway street on the edge of Kerem Avraham in northern Jerusalem also roared all at once in a first terrifying shout that tore through the darkness and the buildings and trees, piercing itself, not a shout of joy, nothing like the shouts of spectators in sports grounds or exciting rioting crowds, perhaps more like a scream of horror and bewilderment, a cataclysmic shout, a shout that could shift rocks, that could freeze your blood, as though all the dead who had ever died here and all those still to die had received a brief window to shout, and the next moment the scream of horror was replaced by roars of joy and a medley of hoarse cries and "The Jewish People

¹⁶Oz, Amos. (2003). *A Tale of Love and Darkness*. (Nicholas de Lange, Trans.) Orlando: Harcourt, Inc. p.352-356

Lives” and somebody trying to sing Hatikvah and women shrieking and clapping and “Here in the Land Our Fathers Loved,” and the whole crowd started to revolve slowly around itself as though it were being stirred in a huge cement mixer, and there were no more restraints...

Questions:

1. What event does this narrative describe? From whose perspective?
2. What is the tone of this account? What words or phrases give you clues?
3. Is this the tone you would have expected? Why or why not?
4. In what ways do you think this event led to the creation of a Jewish state?

Lesson Four: Political Zionism and the Arabs

Essential Question:

How should Zionism deal with the Arab Question?

Objectives: Students will be able to...

- Draw a map representing the three different state solutions of Jabotinsky, Buber, and the 1947 Partition Plan (*analysis*)
- Defend one of the three solutions to the question of the Arabs (*evaluation*)

Jewish State, Two States, or Binationalism?

Students will divide into chevruta pairs. Working alone, each student will read the three texts of Partition, Jabotinsky, and Buber (**Source Sheets 2.10, 2.11, and 2.11**), and color in a blank map based on where each document thinks Arabs should live vs. Jews should live. They should then compare their answers with their partner, and come to a consensus as to which drawing most accurately describes the text. Finally, the teacher should debrief the activity, defining “A two state solution,” (showing the actual map from the UN Partition Plan) “Binationalism,” (perhaps with a discussion of Israeli Arabs) and “Revisionist Zionism” (Jabotinsky’s more militant version of Political Zionism).

Blogging our Beliefs

Each student should choose the solution that makes the most sense to them and write a persuasive letter trying to convince someone who believes in a different solution. Students should then trade (ideally with a student who actually believes in a different solution), and respond to each other’s letters. This can be done in the “old fashioned” way, or students can write their letters in the form of a blog post, and their peers can respond as comments. Students should be reminded that the question of the Arab population in Israel might be a question they should consider in their final projects.

Source Sheet 2.10
Excerpts from UN Resolution on Palestine
November 29, 1947¹⁷

The General Assembly... Considers that the present situation in Palestine is one which is likely to impair the general welfare and friendly relations among nations... Recommends to the United Kingdom, as the mandatory power for Palestine, and to all other Members of the United Nations the adoption and implementation, with regard to the future government of Palestine, of the Plan of Partition with Economic Union set out below...

Independent Arab and Jewish States and the Special International Regime for the City of Jerusalem, set forth in part III of this plan, shall come into existence in Palestine two months after the evacuation of the armed forces of mandatory power has been completed...

The City of Jerusalem shall be established as a *corpus separatum* under a special international regime and shall be designated to discharge the responsibilities of the Administering Authority on behalf of the United Nations.



¹⁷ Mendes-Flohr & Reinhartz, 2003, p.707

Source Sheet 2.11:

Ze'ev Jabotinsky

What the Zionist-Revisionists Want (1926)¹⁸

The first aim of Zionism is the creation of a Jewish majority on both sides of the Jordan River. This is not the ultimate goal of the Zionist movement, which aspires to more far-reaching ideals, such as the solution of the question of Jewish suffering [Judennotfrage] throughout the entire world and the creation of a new Jewish culture. The precondition for the attainment of these noble aims, however, is a country in which the Jews constitute a majority...

In order to create a solid Jewish majority within twenty-five years in western Palestine we need an average yearly immigration of 40,000 Jews. If we take the area east of the Jordan into consideration, then we will need from 50,000 to 60,000 Jewish immigrants annually...

This is the meaning of the term “political Zionism.” No one underestimates the significance of the practical work [being carried out] in Palestine or the importance of our national funds. Zionism is—and must be composed of—90 percent “economics” and only 10 percent “politics.” This 10 percent, however, is the precondition... of our success...

The opening up of the area east of the Jordan is the first and most important of the reforms [needed to ensure the absorption of mass Jewish immigration]. To be sure, Trans-Jordan is part of the territory of the mandate, but it was subsequently excluded from the Zionist realm of influence within the mandate. This is a practical and historical injustice. Historically, the area east of the Jordan was always considered to be an integral part of Jewish Palestine...



¹⁸ Mendes-Flohr and Reinhartz, 2003, p.707

Source Sheet 2.12:
Martin Buber

From “The National Home and National Policy in Palestine” (1929)¹⁹

We have not settled Palestine together with the Arabs but alongside them. Settlement “alongside,” when two nations inhabit the same country, which fails to become settlement “together with,” must necessarily become a state of “against,” and this is bound to happen here. There is no return to settlement “alongside.” But despite all the obstacles in our path, the way is still open for reaching settlement “together with.” And I do not know how much time is left to us. What I do know is that if we do not attain that, we will never reach our aim.

From An Open Letter to Mahatma Ghandi (1939)²⁰

I belong to a group of people who from the time Britain conquered Palestine have not ceased to strive for the concluding of a genuine peace between Jew and Arab.

By a genuine peace we inferred and still infer that both peoples together should develop the land without the one imposing its will on the other. In view of the international usages of our generation, this appeared to us to be very difficult but not impossible. We were and still are well aware that in this unusual—yes, unprecedented—case it is a question of seeking new ways of understanding and cordial agreement between the nations. Here again we stood and still stand under the sway of a commandment.



¹⁹ Mendes-Flohr, ed. (1983) *A Land of Two Peoples: Martin Buber on Jews and Arabs*. Chicago: Chicago University Press. p.91

²⁰ Text from Hertzberg, Arthur. (1997). *The Zionist Idea: A Historical Analysis and Reader*. Philadelphia: Jewish Publication Society. p. 463

Lesson Five: Did Political Zionism Win?

Essential Questions:

What is the meaning of Zionism now that the state has been founded?

Did Political Zionism “win”?

Was Herzl’s dream realized?

Objectives: students will be able to...

- Assess which of Herzl’s goals were realized and which were not (*evaluation*)
- Distinguish between radical post-Zionism and moderate post-Zionism (*analysis*)
- Formulate new goals for political Zionism in the next century (*synthesis*)

Activities:

Set Induction: Herzl Graffiti

The teacher should show the Herzl graffiti *Lo Rotzim Lo Tzarich* (**Source Sheet 2.13**), and explain that this means “Don’t want it; Don’t need it” in response to Herzl’s famous phrase “If you will it, it is no dream.” The teacher should ask for reactions to this image from the students.

Post-Zionism

- In groups of about 6, students should sit on the floor with the Post-Zionist documents (**Source Sheet 2.14**) in the center. Silently, they should read each of the documents and place them in a line on a spectrum from whether Political Zionist goals have been completely achieved at one end to not achieved at the other.
- Then, each small group should generate a list of *which* Political Zionist Goals have been achieved and which have not, recording their answers on a piece of paper:
 - Which goals have been achieved?
 - Demographics (Shweid)
 - Safety for Diaspora Judaism (Shweid)
 - Israel as safe haven for persecuted Jews (Breakstone)
 - Jews living in modern houses (Katz)
 - European-style city with multicultural citizens (Katz)
 - Many languages (Katz)
 - Strong, tan Jews (Katz)
 - Modern, professional army (Katz)
 - Which goals have not been achieved?
 - Creating an exemplary society (Breakstone)
 - Being a “state for all its citizens” (Mendelsson)
 - Presenting a nuanced view of Israel (Morris)
 - Land agreements with the Arabs (Tartakover, Dry Bones)
 - Peace (Mysh)
 - Bridging the gap between the religious and secular (Dosh)
- Finally, the groups should come together and discuss as a class what goals Political Zionism should have going forward. Students should be reminded that they might integrate their answers to this question into their final projects.

Closure

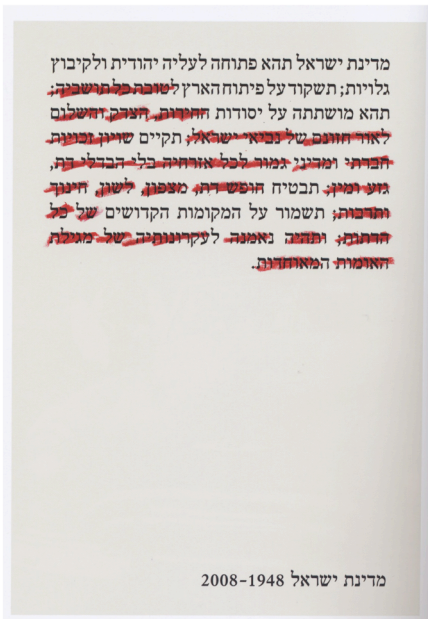
The teacher should show the Tartakover image of the paragraph of the Declaration of Independence with words blocked out as if they are censored (**Source Sheet 2.13**). Students will be given this same paragraph in English and asked to cross out the words or phrases they think have not been attained in Israel.

Note: Students should put their names on this assignment and hand it in to the teacher to be saved, as it will be revisited in the final lesson.

Source Sheet 2.13:
The Zionist Dream Subverted



David Tartakover²¹:



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.

²¹ Tartakover, David. (2011). *Tartakover*. Tel Aviv: Am Oved.

Source Sheet 2.14: Post-Zionism²²

Has the State of Israel Achieved Its Goals?

From "The Goals of Zionism Today" by Eliezer Schweid (1997)²³

It has been claimed that Zionism is close to achieving at least one of its critical goals, and in my opinion this claim is sufficiently proven. If we define Zionism as Herzl's political doctrine, the State of Israel did not achieve this goal at the time of its establishment, but it has achieved this goal, or is very close to achieving it, today.

Israel is already the largest Jewish center in the world, and within twenty years it will almost certainly be home to a majority of world Jewry. The following factors will bring this about: Israel will take in immigrants from the countries of the former Soviet Union, and it may absorb immigrants from other places where Jews still meet with hardship. Israel is demographically healthy. Although Jewish population growth is not keeping up with the Palestinian population growth, it nevertheless experiences natural increase, and the Israeli Jewish age pyramid is sound. It has a majority of young people and a minority of elderly people.

... Within twenty years, these trends of increasing Israeli Jewish population and dwindling diaspora Jewish population will make the State of Israel the largest, most consolidated, and most stable Jewish center in the world. This is an impressive achievement.

The peace process is leading to normal relations with the countries of the region. If the process is successful, the people who dwell in Zion will find themselves living in a sound political environment.

Because of these factors, among others, one may say that Herzl's political vision has been realized. Herzl's political vision for diaspora Jews has also been realized, for he believed that diaspora Jewry would, by virtue of the existence of a Jewish State, live under conditions of tolerance and safety similar to those prevailing in the diaspora today. Bear in mind that when the State of Israel was established, even American Jews were far from feeling secure and at home. Hence, from the political perspective, Zionism has met its goals.

"From Crisis Zionism to Positive Zionism"²⁴

David Breakstone

We have failed to present a Zionist challenge – a Zionist imperative – appropriate to an era of prosperity, tranquility, and peace. We all knew what Zionism was when it was about securing and then protecting a Jewish homeland. These basics having been accomplished, Zionism has, for many, become passé, and for some, literally a thing of the past...

But [this] post-Zionist position is fundamentally flawed. Its basic fallacy is its premise that the causal rationale of Zionism was the creation of a safe haven for persecuted Jews. While this concern has indeed always been fundamental to the movement, it has never been its sole purpose, nor the articulation of its loftiest aspirations. The post-Zionists view the emergence of Zionism against a background that is far too narrow, and altogether too negative: antisemitism, pogroms, and the disappointments of emancipation. They essentially overlook the affirmative dimension of Zionist thinking that has been so central to the movement since its inception – the passion for creating a *chevrat mofet*, an exemplary society. It is this worldview, what I would call *positive* Zionism as opposed

²² The teacher may wish to choose other excerpts from articles in Diament, Carol. (Ed.). (1998). *Zionism: the Sequel* New York: Hadassah, which provides a wide variety of responses to the success and legacy of Zionism

²³ Diament, 1998, p.332

²⁴ from Plen, Matt. (2004). *Herzl: Up Close and Personal, In Pursuit of the Zionist Vision*. Jerusalem: World Zionist Organization.

to *crisis* Zionism that... offers a *vision of Jewish life* and not only a *solution to the Jewish problem*. It is the joint responsibility of Jews everywhere, and the compelling mission that continues to make Zionism vital, contemporary and engaging.

The New Historiography: Israel Confronts Its Past

Benny Morris²⁵

...The old historians offered a simplistic and consciously pro-Israel interpretation of the past, and they deliberately avoided mentioning anything that would reflect badly on Israel. People argued that since the conflict with the Arabs was still raging, and since it was a political as well as a military struggle, it necessarily involved propaganda, the goodwill (or ill will) of governments in the West, and the hearts and minds of Christians and diaspora Jews. Blackening Israel's image, it was argued, would ultimately weaken Israel in its ongoing war for survival. In short, *raisons d'etat* often took precedence over telling the truth.

The past few years have witnessed the emergence of a new generation of Israeli scholars and a "new" history. These historians, some of them living abroad, have looked and are looking afresh at the Israeli historical experience, and their conclusions, by and large, are at odds with those of the old historians.

"Zionism and Post-Zionism: Radicals and Moderates"²⁶

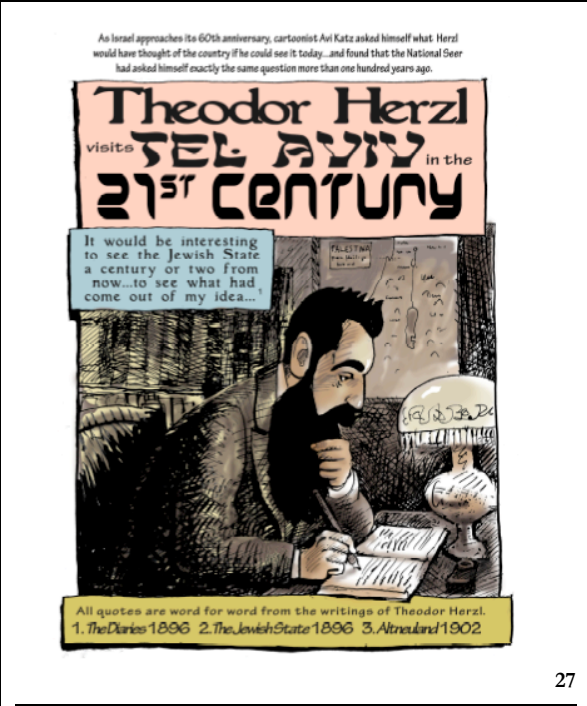
David Mendelsson

The radical post-Zionists take a highly critical view of Israel's past and view the creation of the State of Israel as a tragedy. This view has in many ways adopted the Palestinian narrative in its discussion of the history of the Arab-Israel conflict and would like Israel to abandon its distinctive Zionist character. The nullification of the Law of Return, a law that permits Jews to receive citizenship of the State of Israel automatically, is a central tenet of this view. Various symbols of the state would have to be sacrificed such as the national flag and emblem and there is little doubt that the *Hatiquah* would have to be replaced with a new national anthem. Such changes, along with other acts whose purpose would be to separate the religious and ethnic characteristics of the State would have the effect of creating a new state "for all its citizens."

... Moderate post-Zionists do not propose to dismantle the Zionist nature of the State of Israel. They do not suggest that the Law of Return should be scrapped from the statute books, even if some have called for its amendment. Israel, they claim has come of age. It has succeeded in realizing its goals most particularly following the Oslo accords, the undermining of the Arab boycott, the economic transformation of the country and the new demographic balance with the Diaspora. This new period is therefore post-Zionist because the process by which normalization was to be achieved is at its conclusion... At the same time they see in the new period reason to change Israel's policies towards its Arab minority. However, they are not suggesting, as do the radical post-Zionists that Israel should cease to be the State of the Jewish people.

²⁵ Diament, 1998, p. 308

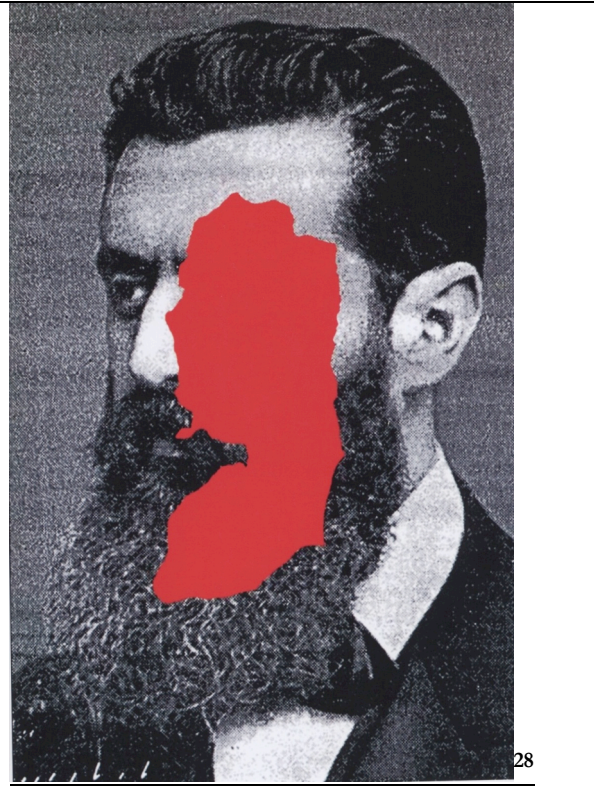
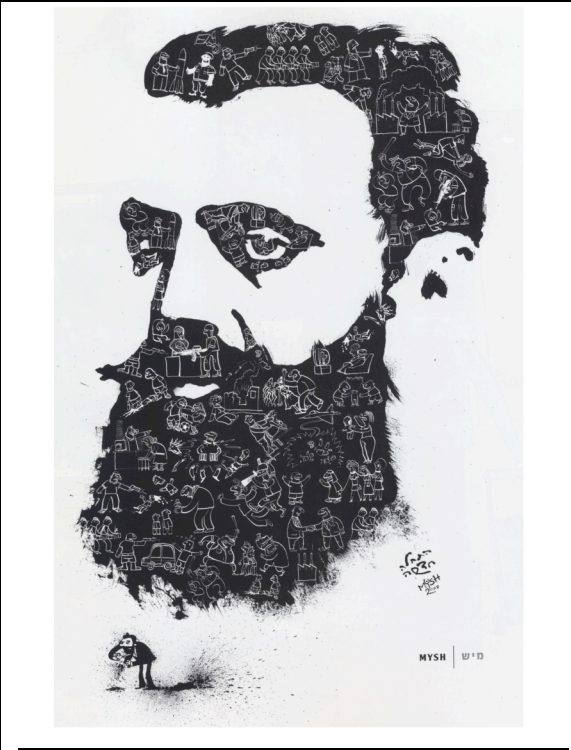
²⁶ Found in Coursepack for *A History of the Zionist Movement*, Dr. David Mendelsson, Hebrew Union College, Jerusalem, 2009



27



²⁷ All cartoons on this page and the next are from The Israeli Cartoon Museum. (2008). *Herzl Personal Vision*. Holon, Israel: The Israeli Cartoon Museum.



²⁸ Tartakover, David. (2011). *Tartakover*. Tel Aviv: Am Oved.

Lesson Six: Political Zionism in America

Core Question:

What are the varieties of American Political Zionism?

Objectives: students will be able to...

- Define Biltmore Program (*knowledge*)
- Describe the positions of two Americans and two American organizations about Political Zionism (*comprehension*)
- Create a Wikipedia page for the author or organization with which they most agree (*synthesis*)

Activities:

Set Induction: Biltmore Program

The teacher (or a guest) will enter the room dressed as David Ben-Gurion and address the students as American Zionists at the Biltmore Hotel in New York City in 1942. Ben Gurion will say, “Thank you for attending this extraordinary conference here at the Biltmore Hotel in New York City. Because of wartime, we cannot convene a regular session of the Zionist Congress, but we can no longer depend on Great Britain to advance our cause of a Jewish State in Palestine, and we thus put forth this document.” The teacher may then choose to read only the first paragraph of the Biltmore Program, or the entire document: (**Source Sheet 2.15**)

Americans and Zionism

The class will read through various positions on American Zionism (**Source Sheet 2.16**) together, one at a time. The teacher should give a short explanation on where the source is coming from (i.e. who was Louis Brandeis, what is AIPAC, etc.). After reading each paragraph, students should answer individually: *What is the main idea of this paragraph? And To what extent do you agree with it on a scale from 1-5, 1 being strongly disagree and 5 being strongly agree?* Students should be reminded that these positions might help inform their own Zionist visions for the final project.

Wiki-Zionists

Each student should choose the paragraph with which they most agreed and do further research on it. For AIPAC and JStreet, students should peruse the websites to find out more about the organization. For Brandeis and Neusner, they should learn a little more about the authors and read the full article from which these paragraphs were taken. Each student or pair should create a Wikipedia page describing the article or organization they have chosen.

Source Sheet 2.15
The Biltmore Program (1942)²⁹

1. American Zionists assembled in this Extraordinary Conference reaffirm their unequivocal devotion to the cause of democratic freedom and international justice to which the people of the United States, allied with the other United Nations, have dedicated themselves, and give expression to their faith in the ultimate victory of humanity and justice over lawlessness and brute force.
2. This Conference offers a message of hope and encouragement to their fellow Jews in the Ghettos and concentration camps of Hitler-dominated Europe and prays that their hour of liberation may not be far distant.
3. The Conference sends its warmest greetings to the Jewish Agency Executive in Jerusalem, to the Va`ad Leumi, and to the whole Yishuv in Palestine, and expresses its profound admiration for their steadfastness and achievements in the face of peril and great difficulties. The Jewish men of field and factory, and the thousands of Jewish soldiers of Palestine in the Near East who have acquitted themselves with honor and distinction in Greece, Ethiopia, Syria, Libya, and on other battlefields, have shown themselves worthy of their people and ready to assume the rights and responsibilities of nationhood.
4. In our generation, and in particular in the course of the past twenty years, the Jewish people have awakened and transformed their ancient homeland; from 50,000 at the end of the last war their numbers have increased to more than 500,000. They have made the waste places to bear fruit and the desert to blossom. Their pioneering achievements in agriculture and in industry, embodying new patterns of cooperative endeavor, have written a notable page in the history of colonization.
5. In the new values thus created, their Arab neighbors in Palestine have shared. The Jewish people in its own work of national redemption welcomes the economic, agricultural and national development of the Arab peoples and states. The Conference reaffirms the stand previously adopted at Congresses of the World Zionist Organization, expressing the readiness and the desire of the Jewish people for full cooperation with their Arab neighbors.
6. The Conference calls for the fulfillment of the original purpose of the Balfour Declaration and the Mandate which recognizing the historical connection of the Jewish people with Palestine' was to afford them the opportunity, as stated by President Wilson, to found there a Jewish Commonwealth. The Conference affirms its unalterable rejection of the White Paper of May 1939 and denies its moral or legal validity. The White Paper seeks to limit, and in fact to nullify Jewish rights to immigration and settlement in Palestine, and, as stated by Mr. Winston Churchill in the House of Commons in May 1939, constitutes 'a breach and repudiation of the Balfour Declaration'. The policy of the White Paper is cruel and indefensible in its denial of sanctuary to Jews fleeing from Nazi persecution; and at a time when Palestine has become a focal point in the war front of the United Nations, and

²⁹ Mendes-Flohr and Reinharz, 2003, p. 698

Palestine Jewry must provide all available manpower for farm and factory and camp, it is in direct conflict with the interests of the allied war effort.

7. In the struggle against the forces of aggression and tyranny, of which Jews were the earliest victims, and which now menace the Jewish National Home, recognition must be given to the right of the Jews of Palestine to play their full part in the war effort and in the defense of their country, through a Jewish military force fighting under its own flag and under the high command of the United Nations.

8. The Conference declares that the new world order that will follow victory cannot be established on foundations of peace, justice and equality, unless the problem of Jewish homelessness is finally solved.

The Conference urges that the gates of Palestine be opened; that the Jewish Agency be vested with control of immigration into Palestine and with the necessary authority for upbuilding the country, including the development of its unoccupied and uncultivated lands; and that Palestine be established as a Jewish Commonwealth integrated in the structure of the new democratic world.

Then and only then will the age old wrong to the Jewish people be righted.

Source Sheet 2.16:
American Political Zionism

Louis Brandeis

*The Jewish Problem and How to Solve It (1915)*³⁰

Let no American imagine that Zionism is inconsistent with Patriotism. Multiple loyalties are objectionable only if they are inconsistent. A man is a better citizen of the United States for being also a loyal citizen of his state, and of his city; for being loyal to his family, and to his profession or trade... Every American Jew who aids in advancing the Jewish settlement in Palestine, though he feels that neither he nor his descendants will ever live there, will likewise be a better man and a better American for doing so...

There is no inconsistency between loyalty to America and loyalty to Jewry. The Jewish spirit, the product of our religion and experiences, is essentially modern and essentially American. Not since the destruction of the Temple have the Jews in spirit and in ideals been so fully in harmony with the noblest aspirations of the country in which they lived.

What is the main idea of this paragraph?

To what extent do you agree with it on a scale from 1-5, 1 being strongly disagree and 5 being strongly agree?

Jacob Neusner

*Is America the Promised Land for Jews? (1987)*³¹

It's time to say that America is a better place to be a Jew than Jerusalem. If ever there was a Promised Land, we Jewish Americans are living in it. Here Jews have flourished, not alone in politics and the economy, but in matters of art, culture, and learning. Jews feel safe and secure here in ways that they do not and cannot in the State of Israel. And they have found an authentically Jewish voice—their own voice—for their vision of themselves.

That is not to say the long centuries of wandering have ended. God alone knows the future. But for here, now and for whatever future anyone can foresee, America has turned out to be our Promised Land.

What is the main idea of this paragraph?

To what extent do you agree with it on a scale from 1-5, 1 being strongly disagree and 5 being strongly agree?

³⁰ Hertzberg, 1997, p.519

³¹ Diament, 1998, p.121

American Israel Public Affairs Committee (AIPAC)'s Mission

*From their website (2012)*³²

AIPAC's mission is to strengthen the ties between the United States and its ally Israel. As America's leading pro-Israel lobby, AIPAC works with Democrats, Republicans and Independents to enact public policy that enhances the U.S.-Israel relationship. AIPAC's staff and citizen activists educate decision makers about the bonds that unite the United States and Israel and how it is in America's best interest to help ensure that the Jewish state is safe, strong and secure.

Cooperation between the two countries is advantageous for both nations. AIPAC urges all members of Congress to support Israel through foreign aid, government partnerships, joint anti-terrorism efforts and the promotion of a negotiated two-state solution—a Jewish state of Israel and a demilitarized Palestinian state.

What is the main idea of this paragraph?

To what extent do you agree with it on a scale from 1-5, 1 being strongly disagree and 5 being strongly agree?

J Street's Mission

*From their website, 2012*³³

J Street is the political home for pro-Israel, pro-peace Americans.

The organization gives political voice to mainstream American Jews and other supporters of Israel who, informed by their Jewish values, believe that a two-state solution to the Israeli-Palestinian conflict is essential to Israel's survival as the national home of the Jewish people and as a vibrant democracy. J Street's mission is two-fold: first, to advocate for urgent American diplomatic leadership to achieve a two-state solution and a broader regional, comprehensive peace and, second, to ensure a broad debate on Israel and the Middle East in national politics and the American Jewish community.

What is the main idea of this paragraph?

To what extent do you agree with it on a scale from 1-5, 1 being strongly disagree and 5 being strongly agree?

³² Retrieved from <http://www.aipac.org/about-aipac/our-mission>

³³ Retrieved from <http://jstreet.org/about>



Unit 3: LABOR ZIONISM

Jewish State as Ideal Society

(Physical Education)

Guide Enduring Understandings

1. The four prominent Zionist ideologies (Political, Cultural, Labor, and Religious) provide competing yet overlapping rationales for the Jewish State.
2. Despite Political Zionism's dominance in Jewish collective memory, Israeli society embodies a multiplicity of Zionist visions including Cultural Zionism, Religious Zionism, and Labor Zionism.

Unit Enduring Understanding

- Labor Zionism imagined the Jewish State as an Ideal Agricultural Society

Unit Big Ideas

- Labor Zionists envisioned an inspiring new self-image for Judaism—the “New Jew”
- Work and Nature connected Labor Zionists to *Eretz Yisrael*, the land of Israel
- Labor Zionist ideals shape aspects of Israeli culture today such as Maccabiah, Tzofim, and the IDF
- Physicality was central to the Labor Zionist vision

Objectives: At the end of this unit, students will be able to...

- Define the “New Jew” in its Zionist context (*comprehension*)
- Describe in their own words where Labor Zionism has shaped modern Israeli society, and where the Labor Zionist vision has failed (*analysis*)
- Describe the role of nature and land in Labor Zionism (*analysis*)
- Create their own vision of the “New Jew” for today’s society (*synthesis*)

Lesson Outline:

1. The “New Jew” and Muscular Judaism
2. **Memorable Moment:** A.D. Gordon and Nature
3. The Kibbutz Movement
4. American Ideals and Habonim

Disciplinary Cue: THE OUTDOORS

Most, if not all, of this unit can be held outdoors in order to reinforce the discipline of physical education.

Key to Scripting:

What the teacher says will be written in green.

- Desired responses will be written in orange.

Lesson One: The “New Jew” and Nordeau’s “muscular Judaism”

Essential Question

- Who is the “New Jew,” for Labor Zionists and for us today?

Objectives: Students will be able to...

- Define “muscular Judaism” (*comprehension*)
- Describe characteristics of the “New Jew” (*comprehension*)
- Design a concept of what today’s “New Jew” might look like (*application/synthesis*)

Timeline:

00:00-00:01 Set Induction

00:01-00:06 Post-It’s

00:06-00:15 Poster Museum

00:15-00:20 Poses and Post-It’s

00:20-00:25 Inductive Reasoning

00:25-00:30 Discussion

00:30-00:40 “Muscular Judaism”

00:40-01:29 Adi Nes and New Jew Posters

01:29-01:30 Closure

Materials:

- Post-It’s
- Pens
- Zionist poster images, printed large (created from [Source Sheet 4.1](#))
- Muscular Judaism texts ([Source Sheet 4.2](#))
- Adi Nes photograph, printed large or projected onto a screen ([Source Sheet 4.3](#))
- Posterboard
- Colored pencils, markers, or pastels

Activities:

Set Induction

The teacher will ask: **What is the first word that comes to mind when you hear the word “Jew”?** **Everyone shout out your word on the count of three. One, two, three!**

- **Summer camp, Torah, money, kippah, Hebrew school, bagel, Chanukah...**

Images of the New Jew

- The teacher will pass out 6 Post-It’s to each student (ideally 3 in one color and 3 in another color) and say: **On each of three of your Post-It’s, please write one adjective that you think of when you think of Jews. It is okay to oversimplify for this exercise and use stereotypes if you choose. When you are finished, post your adjectives in the front of the room, wherever you want on the wall.**
 - **Educated, religious, traditional, bagel-loving, funny...**
- Zionist poster images [[Source Sheet 4.1](#)] will be posted around the room. Teacher will say: **You will notice Zionist poster images posted around the room.**

Please take 5-10 minutes to walk around and look at them. Choose one that you like and stand near it.

- Once students have chosen their favorite posters, teacher will say: **Please move your body so that you are standing in the pose that the central figure is in.** The teacher should pause while students get into their poses; then say: **Then please write an adjective on each of your remaining Post-It's that describes how they feel in that pose. When you are finished, please post these Post-It's on the back wall.**
 - Desired responses: **Strong, powerful, triumphant, fierce, proud, persevering, attractive, athletic** (other answers: **tired, naked, revealed, vulnerable**)
- Teacher will divide the students into two groups and assign one to each wall with the different sets of adjectives; then say: **Working together silently, please group the Post-It's on your wall, putting similar adjectives next to each other so that you end up with only a few clusters of adjectives. Then label each cluster with an over-arching adjective.**
- After the students have completed this inductive reasoning, the teacher should say: **Now, switch places so you can see what adjectives the other group came up with.**
- The teacher should ask the following questions:
 - **Do the adjectives describing Jews match the adjectives describing these posters?**
 - Desired answer: **No, they are very different**
 - Other answer: **A few of the adjectives overlap**
 - **What kind of Jew are the posters trying to portray?**
 - **Strong, athletic, proud, sexy, hardworking...**
 - **Why do you think they would do that?**
 - **To advertise the Jewish people or Jewish state. To make people notice the Jewish people. To counteract negative stereotypes of Jews. To re-brand Jews. To encourage people to move to Palestine and work the land.**
- The teacher will conclude by saying: **These images depict the "New Jew."³⁴ Labor Zionists re-imagined the Jewish people as a strong and powerful group who would work the land of Israel and counteract negative stereotypes of Jews' weakness.**

Muscle Judaism

- **The teacher should say: At the 1989 Zionist Congress, Max Nordau, a Zionist physician introduced the new concept of *muskel-Judentum*, "Jewry of muscles." Let's read together what he said about this concept. The teacher should ask a student to read aloud "Jewry of muscle." (Source Sheet 4.2) Nordau**

³⁴ For background information on the "New Jew" see Shapira, Anita. (1996). "The Fashioning of the "New Jew" in the Yishuv Society." Major Changes Within the Jewish People in the Wake of the Holocaust. Jerusalem: Yad Vashem. 427-33.

thought that gymnastics was the key to improving Jews' self-image and self-confidence.

- Teacher will continue: **Ze'ev Jabotinsky, whom we met in Political Zionism, also contributed to "muscular Judaism" by founding a militant youth league whose heroes were Yosef Trumpeldor, Bar Kokhba, and the Maccabees, all of whom embody military might over spiritual power.** If the teacher chooses, another student can read aloud "Zionist Culture" (**Source Sheet 4.2**).
- The teacher will continue, pointing out different aspects of the posters: **Notice that muscles are prominent in all of the Zionist posters we looked at. Notice the Maccabee standing behind one of the figures on one of the posters. In addition to glorifying agricultural work, these posters also glorify athleticism and military power.**
- Teacher will ask: **Can you think of some ways "muscular Judaism" might still be alive in Israeli society today?**
 - **Maccabiah games, Israeli army...**

A New "New Jew"?

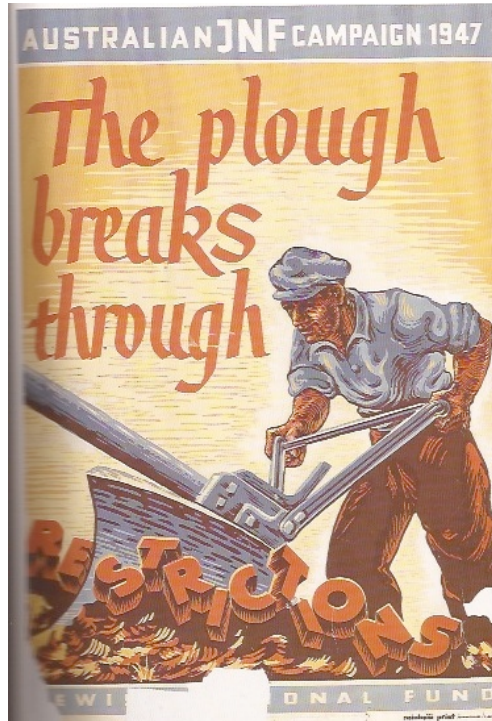
- The teacher will display the Adi Nes portrait of the IDF soldier. (**Source Sheet 4.3**), and ask the following questions:
 - **What does this image portray?**
 - **An Israeli soldier. Muscles. Sex. Power. A Jewish man.**
 - **What is "Jewish" about this image?**
 - **He is wearing a kippah. He is in the Jewish army. He is projecting Jewish power and strength.**
- The teacher will divide the students into small groups of 3 or 4 provide each group with two pieces of posterboard and markers or pastels; then instruct: **In your groups, you will design and draw two Zionist posters: one for a newspaper in the 1930's and one for an Israel tourism brochure today. They should depict the concept of the New Jew in each of these time periods. Have fun!**
- Students should be reminded that their vision for the "New Jew" today might help craft their personal Zionist visions for the final project.

Closure

The teacher will ask: **What is the first word that comes to mind when you hear the word "New Jew"? Everyone shout out your word on the count of three. One, two, three!**

- **Strength, muscles, athleticism, Zionism, power...**

Source Sheet 4.1:
 Images of the “New Jew”³⁵



³⁵ from Arbel, Rachel. (1997). *Blue and White in Color, Visual images of Zionism 1897-1947*. Tel Aviv: Beth Hatefutsoth, The Nahum Goldmann Museum of the Jewish Diaspora.



Source Sheet 4.2: Muscular Judaism

Jewry of Muscle

Max Nordeau³⁶

Two years ago, during a committee meeting at the Congress in Basle, I said: “We must think of creating once again a Jewry of muscles.”

...For no other purpose will gymnastics fulfill a more educational purpose than for us Jews. It shall straighten us in body and in character. It shall give us self-confidence as it is. But who knows better than we do that their imputations are wrong? We completely lack a sober confidence in our physical prowess.

...May the Jewish gymnastic club flourish and thrive and become an example to be imitated in all the centers of Jewish life!

Zionist Culture³⁷

In 1923, Ze'ev Jabotinsky formed a militant youth league, Betar, an acronym for “Brit [Covenant of] Yosef Trumpeldor” (“League of Yosef Trumpeldor”), his goal being to imbue Jewish youth with the same martial values and spirit that typified the fallen hero of Tel Hai. Betar was also the place where the ancient warrior, Bar Kochba, fought his last stand against the Romans. This linkage of ancient and modern symbols of Jewish militancy became central to Zionist culture. It is for that reason that the festival of Hannukah was magnified in importance by the Zionists and transformed from a minor religious holiday recognizing the eight-day divine miracle of the oil into a national holiday celebrating Jewish resistance to oppression. Masada, too, became an important symbol in the Zionist pantheon of sacred places. The ancient hilltop fortress where Jews were believed to have committed suicide rather than fall into Roman hands was venerated as an example of Jewish heroism. Today, in a solemn ceremony held atop Masada, modern Israeli soldiers swear an oath to defend their country.

³⁶ Excerpted from *Mendes-Flohr & Reinartz, 2011, p. 616*

³⁷ Taken from Efron, John, Weitzman, Steven, Lehmann, Matthias, & Holo, Joshua. (2009). *The Jews: A History*. Upper Saddle River, NJ: Prentice Hall p.362

Source Sheet 4.3:
Adi Nes



Lesson Two: A.D. Gordon and Nature

Essential Question

- What is the relationship between Labor Zionists and the land?

Objectives: Students will be able to...

- Summarize the writings of A.D. Gordon and his themes of nature and work (*comprehension*)
- Compare A.D. Gordon's ideas to an experience of working the land (*analysis*)

Timeline:

00:00-00:10 Set Induction/Introduction

00:10-00:20 Learn "Shirat Ha'Noar"

00:20-01:25 Project (This could be extended or shortened based on time constraints)

01:25-1:45 Text Study

1:45-2:00 Advanced Organizers

Materials:

- Transportation and tools needed for the specific service project chosen
- A.D. Gordon texts- **Source Sheet 4.4**
- Students' Advanced Organizers
- Pens or pencils

Activities:

*****Memorable Moment: Farm Field Trip***

The teacher should organize a service project for this session. The project could take place at local farm or community garden, and would ideally involve working the land through real physical labor. The timeline for the session allows for an hour and fifteen minutes of project time, meaning two hours of program time but this could be extended to a full day including a meal, or shortened to 30 minutes onsite depending on the teacher and institution's needs.

Set Induction/Introduction

The teacher will lead the students in stretches meant to get them aware of their bodies and their surroundings. Then the teacher will say: **Today we are going to work the land, just like the Labor Zionists. As you work, pay attention to how your body feels and think about why the Labor Zionists thought nature and work might be so important.**

"Shirat HaNoar"

- The teacher will say: **We have a rich tradition of Labor Zionist songs passed down to us. These songs were important to Labor Zionists' relationship to the land. They sang them while working, to remind themselves how important the work was that they were doing. This morning, we are going to learn one of them, and we will sing it as we work.**

- Teacher should teach the lyrics [on **Source Sheet 4.4**] and melody of this song, Shirat Ha'Noar (with help from a songleader or musically inclined student, if desired):
 - <http://www.youtube.com/watch?v=PuGlltheIdQ&feature=related>
 - Danny Maseng's "Shibolet Medeley" on his album "Just Like Home" includes this song, and may be a more contemporary, accessible version of these Pioneer songs.

Project

Students will work on the service project (described above in "Memorable Moment"), while singing "Shirat Ha'Noar." Teacher should remind the students periodically to check in with how their bodies feel and how they feel toward the land, and ensure that they continue singing!

A.D. Gordon Texts

Sitting together outside, students will read the texts [**Source Sheet 4.4**] out loud and relate them to their experience doing the project with the following teacher-led group discussion:

"People and Labor"

- **What is A.D. Gordon arguing for in this passage?**
 - **Labor, working with our hands, getting dirty, doing our own work**
- **What does he believe we will gain from this?**
 - **Nationhood, culture, connection to Nature**
- **Why do you think this is so important to Gordon?**
 - **A physical connection to *Eretz Yisrael* can help build emotional connection.** [If students do not come to this one on their own, the teacher might suggest it as a possible answer]
 - **Working our own land can give us the confidence we need to be a better, stronger people.**
- **How did it feel to work the land today? Do you think it achieved Gordon's goals?**
 - **It felt great! I really felt like I was connecting to nature**
 - **It felt terrible. I'm tired and exhausted and think he was being too idealistic**
 - **It was fun but I don't think I feel closer to this land**
- **Do you think Jews and/or Israelis still hold to the value of labor?** [Again, the teacher may need to help answer this]
 - **Yes, I know kibbutzim still exist in Israel**
 - **I don't think so with agriculture, but with high tech companies and new inventions they are still working hard for a national ideal**

"Logic for the Future"

- **Why does Gordon (or his translator) capitalize "Nature" in this passage?**
 - **To personify it, to make it seem important, to make it a real entity we can connect to**

- What is he saying about nature?
 - You can see your true self in nature. It can transform you.
- Israeli youth participate in many hikes and activities in nature through the Israeli scouts. What do you think is the goal of this?
 - Like the Labor Zionists, to help youth connect to the land and breed loyalty to Israel. To encourage environmentalism and conservation
- Can you think of any parallels of the Israeli scouts in American society?
 - Boy scouts and girl scouts, but they are less outdoorsy. Sierra Club. Jewish summer camp.
- Have you ever had an experience like what he is describing in nature?
 - One time at summer camp we did a solo hike and I really got a chance to reflect on myself and my life
 - The first time I went camping I felt like I had really overcome something
 - No, that sounds really extreme and I hate nature
- Did being out in nature today help you look at yourself differently?
 - Yes, I realized I don't normally do this kind of physical labor and I think I am inside too much
 - Yes, I remembered how important it is to help other people and care for the environment
 - No, it was fun but didn't change my life

Closure/Assessment

At the end of the discussion, the teacher should pass out students' advanced organizers and say: **Based on last session's study of the New Jew and today's study of A.D. Gordon, please get into pairs and work together to fill out your charts for the Labor Zionism category. If you need help, please ask.**

Purpose of the Jewish State	Problem with Jewish Life in Diaspora	Method for Achieving Goals	Attitude Toward Diaspora	Jewishness of the State
<ul style="list-style-type: none"> ➤ Utopian Agricultural Society ➤ Revise Jews' self-image 	<ul style="list-style-type: none"> ➤ Jews are powerless, weak 	<ul style="list-style-type: none"> ➤ Agriculture ➤ Labor ➤ Working the land ➤ Settling the land 	<ul style="list-style-type: none"> ➤ Jews there are weak ➤ Not as good as Palestine ➤ Unclear 	<ul style="list-style-type: none"> ➤ None ➤ Secularized Judaism ➤ Judaism as a nation not a religion

At the end of this activity, the teacher should ask: **Would one pair like to share their answers?** The teacher can provide clarification on the pair who shares or offer further possible answers to help the entire group. As closure, the teacher should say: **The question of relationship to the physical land of Israel is a theme you might pick up for your personal Zionist visions, and integrate your answer to it in the final project.**

Source Sheet 4.4:
Labor Zionism and the Land

Shirat HaNoar³⁸ (“Song of the Youth”)
 By Shmuel Bass; Translated by Tova Sacher

<p>Song of the Youth, song of our future Song of renewal, rebuilding, and <i>aliyah</i> From the exile our brothers will flow Our homeland rises to life</p>	<p>Shirat hano’ar shir atideinu Shir hit’chd’shut binyan va’aliyah Min hagolah yinharu acheinu Eretz moledet shava lit’chayah</p>
<p>Who worked this miracle—our homeland? Who established all this—our homeland?</p>	<p>Mi zeh cholel hapeleh – eretz moledet Mi zeh hekim kol eleh eretz tif’eret</p>
<p>It is your hands, the hands that sow It is your hands, the hands that plant As long as we have the youth in the homeland The dream of Israel will surely come true</p>	<p>Zo yad’cha, yad’cha hi hanota’at Zo yad’cha, yad’cha hi hazora’at Kol od hano’ar lanu bamoledet Shuv yashuv chazon am Yisrael</p>

A.D. Gordon³⁹

PEOPLE AND LABOR (1911)

In Palestine we must do with our own hands all the things that make up the sum total of life. We must ourselves do all the work, from the least strenuous, cleanest, and most sophisticated, to the dirtiest and most difficult. In our own way, we must feel what a worker feels and think what a worker thinks—then, and only then, shall we have a culture of our own, for then we shall have a life of our own.

It all seems very clear: From now on our principal ideal must be Labor. Through no fault of our own we have been deprived of this element and we must seek a remedy. Labor is our cure. The ideal of Labor must become the pivot of all our aspirations. It is the foundation about which our national structure is to be erected. Only by making Labor, for its own sake, our national ideal shall we be able to cure ourselves of the plague that has affected us for many generations and mend the rent between ourselves and Nature.

LOGIC FOR THE FUTURE (1910)

And when, O Man, you will return to Nature -- on that day your eyes will open, you will gaze straight into the eyes of Nature, and in its mirror you will see your own image. You will know that you have returned to yourself, that when you hid from Nature, you hid from yourself. When you return you will see that from you, from your hands and from your feet, from your body and from your soul, heavy, hard, oppressive fragments will fall and you will begin to stand erect. You will understand that these were fragments of the shell into which you had shrunk in the bewilderment of your heart and out of which you had finally emerged. On that day you will know that your former life did not befit you, that you must renew all things: your food and your drink, your dress and your home, your manner of work and your mode of study -- everything!

³⁸ Rosenstein, Marc. (2008). *Chai Israel Strand*. (Level 6). New York: URJ Press p.25

³⁹ Hertzberg, 1998, p.371-2

Lesson Three: The Kibbutz Movement

Essential Question

- What are the benefits and drawbacks to a socialist agricultural system?

Objectives: Students will be able to...

- Define the concept of *Kumzitz* in their own words (*comprehension*)
- Debate reasons for continued socialist structures vs. more individual structures on a kibbutz (*analysis*)

Timeline: (The teacher may choose to extend this session to allow for more campfire songs and Israeli dance)

00:00-00:15 Set Induction: Kibbutz Obstacle Course

00:15-00:20 Kibbutz Intro

00:20-00:30 Debate Prep

00:30-00:50 Debate

00:50-01:20 Rikud Am

01:20-01:29 Kumzitz

01:29-01:30 Closure

Materials:

- Bandanas
- Oranges
- Spoons
- 2 pool noodles
- Squeeze bottles full of water
- Buckets
- Debate prep sheets- [Source Sheet 4.5](#)
- Zionist song sheets- [Source Sheet 4.6](#)
- Audio player and speakers
- Optional: Songleader
- Encouraged: Israeli dance instructor

Activities:

Set Induction: Kibbutz Obstacle Course

Two sets of an obstacle course will be set up outside, each obstacle relating to life on a kibbutz. The teacher should divide the students into two teams, and then explain: **Within your teams, please partner up and tie one of each of your legs together with bandanas for a two-legged race. Kibbutzim were communal societies, so your task is to work together, to travel through this kibbutz obstacle course and complete each task!**

- First, players will “pick an orange,” by pulling it from a top shelf or hanging basket.
- They should then put it on spoon, and carry it to the “barn” without letting it drop.
- At the “barn,” they will need to jump over a “fence” made of a pool noodle.

- Then they will “milk a cow” by squeezing large squeeze bottles into a bucket. They must carry the bucket to the “kitchen.”
- Once all players from the team have reached the “kitchen,” They may remove the bandanas binding their legs together and create a human pyramid with all the players. The first team to create their pyramid wins!

*The Collective Debate*⁴⁰

- The teacher will give a brief introduction to kibbutzim: **Kibbutzim were agricultural collective communities that sprung up all over Israel starting in 1910. These socialist communities embodied Marx’s slogan “each according to their need. Each according to their ability.” Life on the kibbutzim were collective in every sense—property was shared, work was shared, and decision-making was shared.**
- **Today we are going to experience this kind of kibbutz-style consensus decision-making, by debating the issue of whether children should continue to live in a children’s house or move to live with their families. This has been a real issue in Israel, as kibbutzim choose to be more and more capitalist and individualist rather than remaining with their collective roots.**
- The teacher should gather the students so that they are sitting in a circle, and assign every other student to argue for the “against” argument or the “in favor” argument. The teacher will then call the meeting to order with the following statement: **The question on the table today at our *Assefat Ha’Haverim* (Meeting of Kibbutz Members) is: Should our Kibbutz close our children’s house at night and therefore allow our children to sleep at home with their parents? You will have five minutes to prepare your arguments based on the texts you are given, perhaps consulting with others who will argue the same point as you. Then we will debate.**
- Students will be given time to read the “pro” and “con” statements [**Source Sheet 4.5**] and prepare arguments. Then the teacher should open the floor to debate. A little bit of chaos is expected and preferred to taking turns or raising hands.
- At the end of the debate, the teacher should ask students to vote: **Our debate has come to an end, and it is time to vote. I’d like you to now step out of character and vote as yourself. Think what you would do if you were a member of the kibbutz. All in favor of closing the children’s house? All against closing it? Thank you for your participation. We can now dance in celebration of this communal process!**

Rikud Am

Teacher will say: **Another central part of kibbutz life that has legacy in Israeli and Jewish culture is *Rikud Am*- Israeli folk dance. We are going to learn how to dance the very first Israeli folk dance ever created, and then dance some of the more familiar dances still danced today.** The teacher may choose to introduce an Israeli dance

⁴⁰ Much of the material for this activity, including the text of the question and “pro” and “con” arguments come from “The Kibbutz” in Bianco, David. (1998). *The History of Israel Student Pack*. Los Angeles: Torah Aura Productions.

instructor for this purpose. A database of Israeli dances can be found here:
<http://www.bekalut.com/ifdvideos.html> Suggested dances for this activity:

- First Israeli folk dance: *Hora Aggadati*
<http://www.youtube.com/watch?v=YZaxKRrXYQ8>
- *Mayim*
- *Nigun Atik* (Camel Dance)
- *Od Lo Abanti Dai*
Turkish Kiss
- *Zodiac (Eish Bashamayim)*
- *Tayish*
- *Yoya ani shoeil*

*Kumzitz*⁴¹

The teacher will ask students to come outside and sit in a circle on the ground. If the synagogue has a fire pit or gaga pit, this location would be ideal. If the teacher prefers, this activity might be enhanced by taking place at night at an actual campfire, and/or by students learning to create their own fire. Teacher will say: **Welcome to tonight's kumzitz. The word "Kumzitz" comes from the Yiddish "come" and "sit," and is, simply put, a campfire hang out. It was an important part of communal kibbutz society and occurs elsewhere in Israeli society as well. First, we will reprise our favorite, "Shirat Ha'Noar," that we sang in the field during the last session, and learn a couple of traditional Zionist songs.** Teacher will introduce a songleader, or play the audio of a couple of the songs [The lyrics of 2 of them are listed on **Source Sheet 4.6**, and listed here are some videos the teacher may choose to show or play for the audio.] After the students have listened to or learned a couple of these traditional songs, the teacher may choose to allow students to play their own favorite campfire songs (perhaps from NFTY):

- **"Shirat Ha'Noar":**
 - <http://www.youtube.com/watch?v=PuGJjtheIdQ&feature=related>
 - Danny Maseng's "Shibolet Medeley" on his album "Just Like Home" includes this song, and may be a more contemporary, accessible version of these Pioneer songs.
- **"Mi Yivneh Bayit"**
 - <http://www.youtube.com/watch?v=IJ4gdt2Tk9w>
 - <http://www.youtube.com/watch?v=91Do-V47GAU>
- "Shir Ha'emek"
 - <http://www.youtube.com/watch?v=16IXslxSGhw>
- "Shuru Habitu U'ru"
 - <http://www.youtube.com/watch?v=hDDZoi8Dv5g>

Closure

Teacher will ask: **Based on today's lesson, would you want to live on a kibbutz? Please demonstrate your answer to this question with a "thumbs up," "thumbs down," or "thumbs sideways."**

⁴¹ For more information about Kibbutz culture of song, dance, and kumzitz, see Almog, Oz. (2000). *The Sabra: The Creation of the New Jew*. (Haim Watzman, Trans.). Berkeley and Los Angeles: University of California Press. p.233-244

Source Sheet 4.5:
A Kibbutz Debate

Should our Kibbutz close our children's house at night and therefore allow our children to sleep at home with their parents?

AGAINST: Kibbutzim were set up to free women from being trapped up in domestic roles as mothers and wives. Meals were made and served communally so that everyone could work equally. Children were cared for in the children's house so that mothers (and fathers) could work at any job (day or night) and so that the job of the child rearing can be shared by many members of the kibbutz. Parents still get to spend quality time with their children, but are not trapped at home. If we do this, the communal structure of the kibbutz will break down as families become more central.

IN FAVOR: It is time to change the way we live. Children will still spend from early morning until late afternoon in the children's house, being raised by kibbutz members and sharing their lives with other kibbutz children. But, now both parents and children will indeed have a much stronger sense of family. This should cut down on the kibbutz divorce rate that is high, and give children a much more secure place in the world. It is the best of both worlds, both the kibbutz sense of community and the family that has worked for thousands of years.

Source Sheet 4.6:
Zionist Songs

Shirat HaNoar ⁴² (“Song of the Youth”)
By Shmuel Bass; Translated by Tova Sacher

Song of the Youth, song of our future Song of renewal, rebuilding, and <i>aliyah</i> From the exile our brothers will flow Our homeland rises to life	Shirat hano'ar shir atideinu Shir hit'chd'shut binyan va'alayah Min hagolah yinharu acheinu Eretz moledet shava lit'chayah
Who worked this miracle—our homeland? Who established all this—our homeland?	Mi zeh cholel hapeleh – eretz moledet Mi zeh hekim kol eleh eretz tif'eret
It is your hands, the hands that sow It is your hands, the hands that plant As long as we have the youth in the homeland The dream of Israel will surely come true	Zo yad'cha, yad'cha hi hanota'at Zo yad'cha, yad'cha hi hazora'at Kol od hano'ar lanu bamoledet Shuv yashuv chazon am Yisrael

Mi Yivneh Bayit? ⁴³ (“Who Will Build a House?”)
By Levin Kipnis; Translated by Tova Sacher

Who will build a house in Tel Aviv? Who will build a house in Tel Aviv? We the Pioneers. We'll build Tel Aviv Bring bricks and mortar, And we'll build Tel Aviv.	Mi yivneh yivneh bayit beTel Aviv? Mi yivneh yivneh bayit beTel Aviv? Anachnu hachalutzim nivneh et Tel Aviv havu lanu/chomer ul'venim uv'neh et Tel Aviv
Who will sow a field in Tel Chai? Who will sow a field in Tel Chai? We the pioneers. We'll sow Tel Chai Bring us seeds, And we'll sow Tel Chai.	Mi yiz'ra yiz'ra sadeh beTel Chay? Mi yiz'ra yiz'ra sadeh beTel Chay? Anachnu hachalutzim niz'ra et Tel Chay havu lanu zer'onim veniz'ra et Tel Chay.
Who will plant an orchard in Rechovot? Who will plant an orchard in Rechovot? We the pioneers. We'll plant in Rechovot. Bring us saplings, And we'll plant Rechovot.	Mi yish'tol yish'tol pardes biRechovot? Mi yish'tol yish'tol pardes biRechovot? Anachnu hachalutzim nish'tol biRechovot havu lanu shetilim venish'tol et/biR'chovot.

⁴² Rosenstein, Marc. (2008). *Chai Israel Strand*. (Level 6). New York: URJ Press p.25

⁴³ Rosenstein, Marc. (2008). *Chai Israel Strand*. (Level 6). New York: URJ Press p.24

Lesson Four: American Ideals

Essential Question

- Are American and Labor Zionist values the same or in tension?

Objectives: Students will be able to...

- Compare and contrast early American farmers and kibbutzniks (*analysis*)
- Compare and contrast American values and Labor Zionist values (*analysis*)

Timeline:

00:00-00:20 Authentic Assessment
00:20-00:30 American Farming and Kibbutzim
00:30-00:40 American vs. Zionist Values
00:40-00:45 Habonim Mission
00:45-01:05 Design Habonim Camp Activity
01:05-01:28 Simulate Habonim Camp Activity
01:28-01:30 Closure

Materials:

- Pens, pencils, art supplies for artifacts
- Large outdoor space to write on with chalk (or whiteboard)
- At least 2 different colors of chalk (or whiteboard markers)
- Mission Statement of Habonim ([Source Sheet 4.7](#))
- Highlighters

Activities:

*Authentic Assessment on Labor Zionism***

(see “Assessment” section for full description) Teacher will say: **In order to review the past three lessons, you will work in your small groups to create your artifact for a Jewish state based on Labor Zionism, just as we did for Political Zionism in the last unit.**

Teacher will divide students into the same groups as before, and assign each group a different artifact:

- Flag
 - Symbols may include wheat sheaf, muscular figure, agricultural tools
 - Colors may be green, brown
- Map of a capital city
 - Perhaps the city is actually a kibbutz
 - Street names might be named after Gordon, Nordeau, or military heroes such as Maccabees, Bar Kokhba, Trumpeldor, Masada
 - Perhaps the location of the city is in the north where there is more greenery
- National anthem
 - Perhaps this could be to the tune of an old Zionist song
 - Might include lyrics about work, muscles, socialism, equality
- Bill or coin of currency

- Might depict A.D. Gordon, or different kinds of agricultural tools or products
- Might include the phrases “Each according to his need” or “we have built the land”

American Farming and Israeli Kibbutzim

- Note: This activity and the next are designed to take place outside, writing with chalk on a blacktop, but could be adapted to the indoors with a whiteboard and markers.
- Teacher should write the following quote on the ground with chalk: *“Cultivators of the earth are the most valuable citizens. They are the most vigorous, the most independent, the most virtuous, and they are tied to their country and wedded to its liberty and interests by the most lasting bonds. –Thomas Jefferson”*⁴⁴ Teacher will say: **Long before Labor Zionism, Thomas Jefferson glorified farmers. He argued that farmers demonstrated important national ideals such as “honor, manliness, courage, morality, and hospitality.” In what ways are the “New Jew” images similar and different from Jefferson’s vision of the American farmer?**
- Teacher will draw a Venn Diagram on the ground so that students can compare and contrast early American farming with the *chalutzim*.
 - **SIMILAR: Express national values, value working the land, pioneering untouched wilderness**
 - **CHALUTZIM ONLY: Reinventing Judaism, military heroes as well, communal living**
 - **AMERICAN FARMERS ONLY: individualism**

American Values, Zionist Values

- Teacher should write the following on the ground with chalk: *“The Israel of American Jews was for centuries a mythical Zion, a Zion that reveals more about American Jewish ideals than about the realities of Eretz Israel. – Jonathan Sarna”*⁴⁵ and say: **Scholars such as Jonathan Sarna have argued that American Zionism saw Israel, particularly during the area of the *chalutzim*, as reflecting American values and ideals. What do you think might have been some American ideals during this time (around 1900-1950)?** Students should generate a list of such American values, which the teacher will record on the ground.
 - **Democracy, social justice, freedom, liberty, equality, human rights, productivity, courage**
- Then the teacher will ask: **Which of these values would you say are also Labor Zionist values?** The teacher will check off in a different color each of the values students think are also Labor Zionist values.
 - **Social justice, equality, human rights, productivity, courage**

⁴⁴ Timothy Kelsey. (1994). The Agrarian Myth and Policy Responses to Farm Safety. *American Journal of Public Health*, Vol. 84(7) (1172).

⁴⁵ Sarna, Jonathan. “A Projection of America as it ought to be: Zion in the mind’s eye of American Jews.” In Allon Gal, ed. *Envisioning Israel: The Changing Ideals and Images of North American Jews*. Detroit: Wayne State University Press. 1996: 41-69.

- The teacher will ask: **Do you agree with Sarna’s statement about American Jews reflecting their own values in Zionism?**
 - **Yes, the kibbutzim were an expression of socialist values American Jews couldn’t achieve in capitalist America**
 - **Yes, many of the ideals of Americans overlap with ideals of Zionists**
 - **No, especially today Israel expresses many values that are in conflict with American Jewish values**
 - **No, American Jews should try to realize their values in America, not in Israel**
- The teacher should remind students that the tension or harmony between American and Zionist values is an important question to consider for their own Zionist visions.

Habonim: The Labor Zionist Youth Movement

- Teacher will say: **There is at least one organization that tries to meld Labor Zionist and American Jewish values: Habonim Dror, the American Labor Zionist Youth Movement. I’m going to hand out a copy of their mission statement. Please turn to a partner and read it together, highlighting Labor Zionist values as you go along.** Teacher should hand out Habonim’s mission statement (**Source Sheet 4.7**) and highlighters.
 - **Peace, *aliyah*, self-determination, individual freedom, political democracy, cooperative economics, equality of human value, cultural Judaism, social justice, socialism**
- Teacher will say: **Habonim has a series of seven summer camps that are based on these Labor Zionist values. Your task right now is to get into groups and create a 20-minute activity that might actually occur at one of these camps that reflects the values you just highlighted in the mission statement. After you design the activity, another group will be simulating it, so you may use any resources or space available here, but make sure it is realistic for our setting!** The teacher should divide the class into groups of 6-8 students to create these activities. If there are students with programming experience from camp or NFTY, they should be dispersed evenly among the groups. If students need inspiration, the teacher can direct them to the camp websites, each of which list sample days: <https://www.habonimdror.org/chaverim/machanot>
 - **The “crossing the river” activity that requires campers to work together**
 - **A “cabin kuppah” that would require campers to share clothing**
 - **A modified game of Capture the Flag where campers try to free prisoners of war**
 - **A “moving to Israel” relay race**
 - **A simulation of peace talks in Israel**
- Each group will give their camp activity to another group to simulate.

Source Sheet 4.7: Habonim Dror Mission and Aims⁴⁶

Today, HDNA is an autonomous Progressive Labor Zionist youth movement whose members strive for the concrete expression of its ideals in their own lives and in society. Habonim Dror has the following aims:

- To up-build the State of Israel as a progressive, egalitarian, cooperative society, at peace with its neighbors; actively involved in a Peace Process with the Palestinian people with the common goal of a just and lasting peace; and as the physical and spiritual center of the Jewish people. To this end, Habonim Dror calls first and foremost for Aliya to communal and collective frameworks that actively work to achieve the aforementioned goal. In addition, Habonim Dror also calls for active involvement in progressive Zionist and Jewish issues in Diaspora communities.
- To strengthen the relationship between North American Jewish youth and Judaism through their involvement in progressive Jewish communities with the purposes of enlisting their participation in the up-building of a renewed Jewish culture. This will be accomplished by the development of individual Jewish identities by means of promoting the exploration of Jewish spirituality, the full expression of the Hebrew language, an understanding of Jewish history and a personal relationship with Israel.
- To participate in the creation of a new social order throughout the world, based on the principles of self-determination, individual freedom, political democracy, and cooperative economics, the equality of all people and the equality of human value (shivyon d'erech h'adam).
- To participate in constructive activities in the North American Jewish community while advocating change where necessary to foster Jewish continuity and creativity and the democratization of the community.
- To develop within its members the will to realize their own capabilities and to develop a collectivist attitude to actualize the movement's goals through cooperative frameworks (kvutzah).

The pillars, the educational concepts that guide us, of Habonim Dror North America are:

- Cultural Judaism
- Progressive Labor Zionism
- Hagshama (Actualization of Movement Values)
- Social Justice
- Socialism

⁴⁶Retrieved from <https://www.habonimdror.org/about-us/aims>

CULTURAL ZIONISM

Jewish State as Cultural Center

(Music)



Guide Enduring Understandings

1. The four prominent Zionist ideologies (Political, Cultural, Labor, and Religious) provide competing yet overlapping rationales for the Jewish State.
2. Despite Political Zionism's dominance in Jewish collective memory, Israeli society embodies a multiplicity of Zionist visions including Cultural Zionism, Religious Zionism, and Labor Zionism.

Unit Enduring Understanding

- Cultural Zionism imagined the Jewish State as a cultural center for the Jewish people

Unit Big Ideas

- Ahad Ha'am thought the Jews' problem was spiritual decline, not antisemitism
- The revival of Modern Hebrew was central to the Cultural Zionists' vision
- Jewish culture is an integral element of Israeli society today

Objectives: At the end of this unit, students will be able to...

- Describe Ahad Ha'am's vision of Cultural Zionism in their own words
(comprehension)
- Explain the importance of Modern Hebrew to the Cultural Zionist vision
(comprehension/analysis)
- Determine to what extent Ahad Ha'am's vision has succeeded or failed in Israel today
(analysis)
- Write their own poem incorporating elements of Jewish cultural and spiritual tradition
(synthesis)

Lesson Outline

1. Ahad Ha'am's Vision
2. Modern Hebrew
3. Cultural Center for Israel: Jewishness of the Jewish State
4. Cultural Center for Diaspora: Kaplan and others

Disciplinary Cue: SPEAKERS & SCREEN

In order to emphasize the discipline of music (and to facilitate listening and watching of musical media), large speakers and a screen should be installed in the classroom for the duration of this unit. Alternatively, this unit could take place in a music room, performance space, or studio.

Lesson One: Ahad Ha'Am's Vision

Core Question

How did Ahad Ha'Am imagine a different Jewish State than that of Herzl?

Objectives: Students will be able to...

- Describe Ahad Ha'Am's vision for cultural Zionism in their own words (*comprehension*)
- Compare and contrast Ahad Ha'Am's vision (including methodology and problem with Judaism) with that of Herzl (*analysis*)

Activities:

The Ahad Ha'Am Rap

This song: http://www.youtube.com/watch?v=KakyC6N_d2g / <http://hebrewsongs.com/?songID=3810> describes Herzl's life. Students will be given a written biography of Ahad Ha'Am [**Source Sheet 3.1** or another of the teacher's choosing] and write a rap (in rhyme, of course) about Ahad Ha'Am's life.

Ahad Ha'Am's Writings

Students should read the three texts by Ahad HaAm [**Source Sheet 3.2**] and fill out the first three columns of their advanced organizer charts:

- 1) What is the purpose of the Jewish state according to Ahad Ha'Am? [*to be a cultural center of Judaism*]
- 2) What is the problem with Judaism according to Ahad Ha'Am? [*Jewish spiritual decline*]
- 3) What is the method for achieving this vision? [*education*]

Together, the class should debrief and discuss how each of these answers is different for Ahad Ha'Am than for Herzl.

Ahad Ha'Am/Herzl Role Play

In pairs, students will stand up in front of the class and take on the characters of Ahad Ha'Am and Herzl, answering the following questions:

In what language should the operas and plays be performed?

Herzl: German, like current Western culture

Ahad Ha'Am: Hebrew, to emphasize our unique culture

How many Jews can we expect to move to Palestine?

Herzl: All Jews in the world

Ahad Ha'Am: A small committed group

What should we create in *Eretz Yisrael*?

Herzl: A political state

Ahad Ha'Am: A Hebrew-speaking society

Source Sheet 3.1: Biography of Ahad Ha'Am⁴⁷

Ahad Ha'Am was born as Asher Zvi Ginsberg in Skvira, in the Russian Ukraine on August 18, 1856. His family belonged to the very highest aristocracy of the Jewish ghetto, being particularly close to the Hasidic rebbe of Sadagura. His formal education was so strictly pious that his teacher was forbidden to instruct him even in the letters of the Russian alphabet, lest this might lead to heresy (He nonetheless taught himself to read Russian at the age of eight from the signs on the store fronts of his town). By the middle of his adolescence Asher Ginsberg was already a considerable and even somewhat celebrated scholar of the Talmud and its literature, as well as of the devotional literature of the Hasidic movement.

In 1868 his family moved to an estate which his wealthy father had leased. There, locked in his room (then and later he had no interest in nature) he began on the road toward "enlightenment" by studying the works of the great medieval Jewish philosophers, especially of Maimonides. By stages he went on to the "forbidden books" of the modern Hebrew "enlightenment," and eventually, at the age of twenty, to the wider horizons of literature and philosophy in Russian and German. Soon, like his contemporary, Lilienblum, Ahad Ha-Am discovered the works of D. I. Pisarev, one of the founders of Russian positivism, and definitely lost his religious faith.

The years between 1879 and 1886 were the most painful period of his life, marked by abortive attempts to go to Vienna, Berlin, Breslau, and Leipzig to study. Personal troubles, the severe illness of his wife (as was the custom of his class, a marriage had been arranged for him at the age of twenty), and his own self-doubts and lack of resolution kept forcing him to return home after a few weeks with, as he put it, "a pained heart." The family finally moved to Odessa in 1886, not by choice but under the constrained of a new tsarist ukase forbidding Jews to lease land. Though this was a grave economic blow, Ahad Ha-Am was nonetheless relieved to be gone from a place which was associated in his memory with inner torment.

His first article, "This Is Not the Way," was published in 1889 when he was thirty-three. Not regarding himself as a writer, he signed it as Ahad Ha-Am, i.e., "one of the people," the pen name by which he was to be known henceforth. He always refused to consider himself as a man of letters, even when increasing poverty of his family forced him to take a job in 1896 as the editor of a Hebrew monthly, *Ha-Shiloah*, in order to support his wife and, by then, three children. After six years of editing this literary journal, which he intended as a platform for the discussion of the contemporary problems of Judaism, he resigned his post, feeling bitter and depressed but relieved to be free of the hateful burdens of being a public servant. He became an official of a tea concern and traveled widely on its behalf throughout Russia for four years. He moved to London in 1907, when his firm opened a branch there, and remained there for fourteen years, until 1921, when he settled in Palestine.

Ahad Ha-Am's debut in Hebrew literature occurred in the era which followed after the pogroms of 1881, in the day of the Hibbat Zion movement. In his first essay and, within several years, in long pieces of analytical reportage that he wrote from the recently founded few colonies in Palestine, he appeared as a disturber of the peace. Comparing the high-

⁴⁷ Hertzberg, 1997, p. 249-251

flown verbiage of this early Zionism with its paltry and often ill-conceived practical achievements, Ahad Ha-Am was uncompromising in his insistence that work in Palestine needed to be done slowly and with great care. Above all, he suggested that the true meaning of Hibbat Zion was not to be found, as leaders like Lilienblum thought, in mass action but in the cultural revival and modernization of the Jewish people through the agency of a carefully chosen few. From the very beginning these views aroused a storm and his continued reiteration of them after the appearance of Herzl simply continued the controversy. The agnostic definitions that he was proposing for a new Jewish spiritual culture involved him in another continuing argument, a debate with the orthodox. On the other hand the conservatism of his thought, in practical application, made him the target of many of the younger and more rebellious voices in modern Hebrew literature, who found him too traditionalist in temper, a hard taskmaster as an editor, and lacking in interest in art and belles-lettres for their own sake.

With considerable self-knowledge of his lack of capacity for leadership in practical affairs, Ahad Ha-Am consistently avoided any kind of office within Zionism. However, his first essay inspired a number of men to organize B'nai Moshe, a semi-secret elite order the purpose of which was to raise the moral and cultural tone of the Jewish national revival. Ahad Ha-Am became its reluctant leader; he failed in this task because his idealism, the deep pessimism of his nature, and his revulsion as a moralist from imposing his will on others made it inconceivable that he should succeed. Indeed, a lifetime of bad health and, especially as he grew over, frequent spells of melancholy limited his literary production to the essays that have been collected in four volumes and the six volumes of his letters, which he helped edit toward the end of his life.

Though Ahad Ha-Am's views were rejected by the bulk of the Zionist movement, and he himself never attended a Zionist Congress after the very first, many of the younger east European leaders of the movement, like Chaim Weizmann, owed much to his influence. In 1917, when Weizmann was negotiating with the British Cabinet for the issuance of the Balfour Declaration, Ahad Ha-Am was among his most intimate advisers. Ahad Ha-Am's influence on modern Hebrew writing was notable not only in the realm of ideas but also for the creation of a spare, unadorned, "western," style.

When Ahad Ha-Am settled in Tel Aviv, the street on which he lived was named after him and even closed off from all traffic during his afternoon rest hours. In his sunset years this agnostic reached his apotheosis as the secular rabbi—indeed, almost the secular Hasidic rebbe—of a wide circle within the growing Jewish settlement in Palestine.

He died in the early hours of January 2, 1927, and all Tel Aviv attended his funeral.

Source Sheet 3.2: The Writings of Ahad Ha'Am

Ahad Ha'Am:

THE JEWISH STATE AND THE JEWISH PROBLEM (1897)⁴⁸

“[Judaism] does not need an independent State, but only the creation in its native land of conditions favorable to its development: a good-sized settlement of Jews working without hindrance in every branch of civilization, from agriculture and handicrafts to science and literature. This Jewish settlement, which will be a gradual growth, will become in course of time the center of the nation, wherein its spirit will find pure expression and develop in all its aspects to the highest degree of perfection of which it is capable. Then, from this center, the spirit of Judaism will radiate to the great circumference, to all the communities of the Diaspora, to inspire them with new life and to preserve the over-all unity of our people. When our national culture in Palestine has attained that level, we may be confident that it will produce men in the land of Israel itself who will be able, at a favorable moment, to establish a State there—one which will be not merely a State of Jews but really a Jewish State.”

Ahad Ha'am

"The Spiritual Revival" (1902)⁴⁹

And now a new Zionism has arisen, and has adopted the term "political" as its descriptive epithet. What, we may inquire, is the precise point of this epithet? ... It was taken by the political Zionists to mean something like this: The earlier Zionists included in Zionism everything germane to the development of the Hebrew national individuality; whereas for us it only has a political aim. Zionism for us means simply the foundation in Palestine, by means of diplomatic negotiations with Turkey and other powers, of a "safe refuge" for all oppressed and persecuted Jews, who cannot live under tolerable conditions in their native countries, and seek a means of escape from poverty and hunger. Even the Basle programme helped to fix this idea in people's minds, because in its first paragraph it defined the aim of Zionism thus: "To found in Palestine a safe refuge for the Jewish people," and made no mention of the Jewish nationality... [T]he Zionist concept became narrowed down, and lost half its meaning...

Every true lover of Zionism must realize the danger which it incurs through the diffusion of the idea that it has no concern with anything except diplomacy and financial transactions, and that all internal national work is a thing apart, which has no lot or portion in Zionism itself. If this idea gains general acceptance, it will end by bringing Zionism very low indeed. It will make Zionism an empty, meaningless phrase, a mere romance of diplomatic embassies, interviews with high personages, promises, *et hoc genus omne*. Such a romance appeals to the imagination; but it leaves no room for creative work, which alone can slake the thirst for activity.

When, therefore, we demand a clear and explicit statement that work for the revival of

⁴⁸ Hertzberg, 1997, 267

⁴⁹ Simon, Leon (Ed.) (1962). Selected Essays of Ahad Ha-'am. Philadelphia: Jewish Publication Society.

the national spirit and the development of its products is of the very essence of Zionism, and that Zionism is inconceivable without such work, we are not giving utterance to a mere empty formula, or fighting for a name. We are endeavoring to save the honor of Zionism, and to preserve it from that narrowness and decay which will be the inevitable, though undesired, result of the action of those leaders and champions of the movement who wish to confine it to the political aspect....

And so the foundation of a single great school of learning or art in Palestine, the establishment of a single university for the study of language and literature, would be, to my mind, a national work of the highest importance, and would do more to bring us near to our goal than a hundred agricultural colonies. For such colonies are, as I have said, nothing more than bricks for the building of the future: in themselves they cannot yet be regarded as a central force capable of moulding anew the life of the whole people. But a great educational institution in Palestine, which should attract Jews of learning and ability in large numbers to carrying on their work on Jewish national lines in a true Jewish spirit, without constraint or undue influence from without, might even now rejuvenate the whole people and breathe new life into Judaism and Jewish literature.

Ahad Ha'Am

"Summa Summarum"⁵⁰

"What has already been accomplished in Palestine [as of 1912] entitles one to say with confidence that that country will be 'a national spiritual center of Judaism,' to which all Jews will turn with affection, and which will bind all Jews together; a center of study and learning, of language and literature, of bodily work and spiritual purification; a true miniature of the people of Israel as it ought to be... so that every Hebrew in the Diaspora will think it a privilege to behold just once 'the center of Judaism' and when he returns home will say to his friends: If you wish to see the genuine type of Jew, whether it be a Rabbi or a scholar or a writer, a farmer or an artist or a businessman – then go to Palestine and you will see it."

⁵⁰ Kohn, Hans. (1962). *Nationalism and the Jewish Ethic: Basic Writings of Ahad Ha'Am*. New York: Schocken.

Lesson Two: Modern Hebrew

Essential Questions

- Why was Hebrew chosen as the national language of the Jewish State?
- Why is Modern Hebrew so integral to Israeli Society?

Objectives: Students will be able to...

- Summarize the story of Eliezer Ben Yehuda and the revival of modern Hebrew (*comprehension*)
- Justify the reason for Hebrew's revival (*evaluation*)
- Connect the concept of Modern Hebrew to Ahad Ha'Am's vision (*analysis*)

Activities:

Why Hebrew?

Students will watch the video of this song, "Hebrewman" by Ehud Banai, about the Hebrew language (with a Reggae twist!): <http://www.youtube.com/watch?v=naHbB15Eav8> As they watch, they should jot down reasons the songwriter gives that Hebrew is important.

Teacher should pass out lyric sheets [**Source Sheet 3.4**] to review the words, and ask for reasons Banai cites about the importance of Hebrew.

Eliezer Ben Yehuda, Creator of Modern Hebrew

- Students will watch this video about Eliezer Ben Yehuda's life: http://www.shalomsesame.org/videos/ben_yehuda.html. The teacher should explain that the video is designed for younger children, but still gives a good brief overview of the life and importance of Eliezer Ben Yehuda.
- Then, students should listen to this song about Eliezer Ben Yehuda and the Hebrew language <http://www.youtube.com/watch?v=2X-n7iO9I0g&feature=related> [**Source Sheet 3.5**]
- Finally, students will read the excerpt from Ben Yehuda's writings [**Source Sheet 3.6**] and add to their list of reasons for Modern Hebrew. They should answer together as a class:
 - What reasons does Ben Yehuda give for the usage of the Hebrew language?
 - How are these connected to Ahad Ha'Am's vision? Where do Ben Yehuda and Ahad Ha'Am differ?
 - What are the implications of his writings for our own study of Hebrew in Diaspora?
 - What reasons are there to study Hebrew in Diaspora?
- The teacher should ask students to reflect for a moment on the role of Hebrew in their own Jewish or Zionist identities. The answer to this question may help inform their final project on their personal Zionist vision.

Modern Hebrew Literature

Using the quotes (**Source Sheet 3.6**) as an inspiration, students should write an Amazon shopping page describing a piece of Hebrew literature. This should include the book cover, price, "About the Author," and most importantly, reviews and customer comments.

Source Sheet 3.3:

Hebrewman

Ehud Banai

Speak up, the language of the Hebrewman
Loud and clear! The language of the Hebrewman

It is the language of the Prophets,
Of the sign up on the wall
It is old, and sacred,
It will open up your soul

Speak up, the language of the Hebrewman
Loud and clear! The language of the Hebrewman

From the deepest mess of downtown Babylon
It will take you to the next train to Mount Zion
It will get you up, It will make you fly,
The language of the Hebrewman will take you high

You know Abraham spoke the language of the Hebrewman
And also Jesus from Nazareth and Mariah Magdalane
Einstein, Jeremiah, the Dylan and the Cohen
They know something about the language of the Hebrewman...

And when the Lord said: "Let there be light!"
It was in the language of the Hebrewman
And when Moses said: "Let my people go!"
It was in the language of the Hebrewman
Speak the language of the Hebrewman
Speak the language of the Hebrewman

Vehaya bayom hahu, or chadash gadol ya`ir
Le`at niftach hasedek le`at nofel hakir
Uch`shetagia ha`sha`ah yavo echad b`shem echad
Yakiru v`yedu kol ha`olam safu achat
Speak the language of the Hebrew Man

Vehaya bayom hahu, yavo echad b`shem echad
Yakiru v`yedu kol haolam safu achat
Le`at nivna habayit kav l`kav v`ot l`ot
Al na tomar li bye bye, emor rak l`hitraot.
Speak the language of the Hebrew Man.

And let us all say: "Haleluja!"
Let us all say: "Aymen!"
A day will come, and everybody
Will speak the language of the Hebrewman!

Source Sheet 3.4:
Eliezer Ben Yehuda

Eliezer Ben Yehuda

Lyrics: Yaron London

Music: Matti Caspi

Like the prophets, zealous about Hashem
He was zealous about the verb, the adjective, and the noun.
And at midnight, oil-lamp in his window,
He would write in his dictionary stacks
and stacks of pretty words, words
which fly, which roll from the tongue.

Eliezer, when will you lie down to sleep
You're practically bent over.
And Hebrew, which has waited 2,000 years
Will still be waiting for you at dawn.

Eliezer Ben Yehuda,
An amusing Jew.
Words, words, words
He invented with his feverish brain.

If Hebrew has slept for 2,000 years, nu, so what?
Come, let's wake it up, and invent "initiative" (*yozma*), clothes-iron (*mag-betz*), bomb (*p'tzatzta*),
furniture (*ribut*).
With feather tip, in fluid writing,
He wrote k'ruvit (*cauliflower*), he wrote g'lida (*ice cream*);
he wrote all of the Ben Yehuda Dictionary.
And he went on creating words,
And his fast quill didn't rest,
And the language grew
And didn't recognize itself in the morning.

Eliezer Ben Yehuda ...

And when a son was born to him, he said:
This firstborn I will call Ben Yehuda, Itamar*
Who from infancy to withering
From the day of his entering the covenant (*brit-milah*) until his death
Will have a covenant (*brit*), with Hebrew
And will fight to wipe out foreign language.
Itamar - truly became a man,
Tall, handsome and well-spoken,
And the language he spoke was Hebrew.
Itamar Ben-Avi
Whose father was a prophet,
A man after my own heart.

*Itamar was Ben Yehuda's son who was raised entirely in Hebrew

Source Sheet 3.5

Eliezer Ben Yehuda

The Revival of Hebrew (1880)⁵¹

The days when we Jews could choose which path to take—those happy days have gone... Since the day we began to pull down the wall dividing us from our Christian brothers we have ceased to walk along a separate path. Whether we like it or not, we follow the ways of the peoples among whom we are scattered, and are powerless to deviate from them. We are enlightened, whether we like it or not, because the nations among whom we dwell are enlightened... We will speak their language, like it or not... It is a law of nature, for they are the many and we are the few; they are the ocean and we are but a drop... Our national-minded authors cry “Teach your children Hebrew”: excellent advice, but we are powerless to follow it, because children do not do everything that their parents want them to. The young will not obey our command to learn Hebrew, just as we disobeyed our parents’ instructions not to follow the prophets of the Haskalah [Enlightenment mandated through Hebrew]. Time and place influence a man strongly and determine his direction in life. In our days, and in the lands where we dwell, no amount of effort to teach our children Hebrew will succeed. It’s a dead language for the new generation, no better than Greek or Latin, and just as pupils abandon these languages when they leave school, so Jewish children will abandon Hebrew...

Let those who have tried to teach their children Hebrew stand up and say whether I’m not right! Which of our Maskilim and learned men have children who know Hebrew and care about it! Let the learned S. S. testify whether he did not labor in vain to teach his two sons our language and to plant the love of our nation in their hearts! ... Our language and all our heritage are alien to them. Yet who loves his people, and its wisdom, as much as Mr. S. Let Professor Joseph Halévy testify whether the pupils of the Ecole Orientale in Paris didn’t tell him that they had no need of the Hebrew language, “for a man can be Israelite without it.” Yet... the Director [of the Ecole Orientale] reminds his pupils every day that they are Jews, that they have a duty to love their people, to love our language and our learning, that is the only reason for the Alliance’s benevolence toward them—and what is the result? ... Will our language and our literature last much longer if we don’t put it into the mouths of descendants, if we don’t make it a *spoken* language? And how can we succeed in making it a spoken language other than making it the language of instruction in the schools? Not in Europe, nor in any of the lands of our exile! In all these lands we are an insignificant minority, and no amount of effort to teach our language to our children is going to succeed. But in our land, the Land of Israel, in the schools that we shall found there, we must make it the language of instruction and study.

⁵¹ Mendes-Flohr and Reinhartz, 2003, p.597

Source Sheet 3.6

Modern Hebrew Literature Quotes

The entire complex was called “Hebrew literature” and was published in the same periodicals, but it actually included also journalism, news, essays, criticism, philosophy, popular science, and translations. Someone who wanted to express himself in Hebrew in writing—in poetry or prose, in fiction or memoirs—had the ground prepared for him. Toward the end of the nineteenth century, Hebrew newspapers emerged and in them the relations between literature and politics was inverted and literature became embedded in the general journalism. The great expansion of original imaginative literature in Hebrew—the so-called “Renaissance Period” of Hebrew literature (1882-1914)—occurred in Russia when the *Haskalah* [Jewish enlightenment] broke down, *after* Ben-Yehuda had gone off to the remote Ottoman province of Palestine...⁵²

A truly living language is produced by life and life’s literature. It does not detain its offspring in the womb, rather is fruitful and multiplies constantly and of itself, releasing its creative power in its due season... A truly dead language has nothing but the writing on the tombstones, work done by the stonecutter at a time of dire need. Not so our language, a “pseudo-living” language, that gives birth to very little and leaves much tucked in her womb; and it is our role to induce the birth⁵³

Mendele is the first national artist of Hebrew literature... He is almost the first in modern Hebrew literature who ceased mimicking books and began mimicking nature and life. He doesn’t imitate the Bible or the Mishnah or the Midrash, rather [he] creates in the image and the likeness, according to the internal nature and the intrinsic spirit of Hebrew.⁵⁴

[Ahad Ha’am] raised the prestige of literature in the eyes of the writer himself. He made us feel honored to be Hebrew authors and to do literary work. We had come to such a pass that even we who had been reared on Hebrew literature no longer respected it. Ahad Ha’am put a backbone in our backs. He came to us at the age of thirty-three, highly cultured, a member of a rich family (also no small matter), but our real respect for him developed after we had been privileged to work with him and to grasp his attitude of the sacredness of literature. He would labor religiously over a passage to extract its quintessence. As was his way, he chose the shortest and most direct mode of expression. According to him, every expression has one pure form, and it is the duty of the writer to find it. He always had a strict attitude toward his ideas: in conveying them to others he neither added to, nor subtracted from, them. When we saw his uncompromising attitude toward literature, our self-respect increased because we began to have more respect for literature. This man with his clarity of mind taught us not to pour out our feelings as one pours out dirty water.⁵⁵

⁵² Harshav Benjamin. (1993). *Language in the Time of Revolution*. Berkeley and Los Angeles: University of California Press. P. 122

⁵³ Haim Bialik, in Biale, David, ed. (2002). *Cultures of the Jews, Vol 3*. New York: Schocken Books. p.304

⁵⁴ Haim Bialik on Mendele Mokher Sforim in Biale, 2002, p. 304

⁵⁵ Haim Bialik on Ahad HaAm in Dawidowicz, Lucy. *The Golden Tradition: Jewish Life and Thought in Eastern Europe*. Syracuse: Syracuse University Press. P. 372

Lesson Three: The Jewishness of the Jewish State

Essential Question

- To what extent is Israel a Jewish cultural center?

Objectives: Students will be able to...

- Extract traditional Jewish texts from Israeli poetry, songs, and short stories (*analysis*)
- Write their own poem incorporating Jewish text (*synthesis*)
- Assess to what extent they think Israel is a center for Jewish culture (*evaluation*)

Activities:

Set Induction: Jewish Majority Culture

As students enter the room, photographs with short descriptions (**Source Sheet 3.7**) will be placed around the room of daily pieces of Israeli life that reflect traditional Judaism. After examining these artifacts, students should whip around the room saying one word that they think these artifacts represent.

Judaism in Israeli Poetry and Music

Students will be given highlighters and handouts of Israeli poems and songs [**Source Sheet 3.8**]. They will listen to each song and hear each poem read out loud. While they listen, they should highlight any words or phrases that sound like traditional Jewish elements (prayer, Torah story, ritual, etc.).

Next, the class should focus individually on each text. The teacher should ask students what they highlighted, and point out elements they may not have noticed. Then, the class should discuss for each text:

- What is the poem/song primarily about?
- Why do you think the poet/musician chose to use elements of Jewish text/tradition in their writing?
- What does the artist's attitude toward these Jewish elements seem to be?

Our Own Jewish Poetry

Each student should write his or her own poem incorporating elements of a favorite Torah story or prayer. They should use the text as a starting off point, but write the poem about something very different than the text. Students should be encouraged to share their work with the class. The teacher should also remind the students that this personal cultural connection might help inform their personal Zionist visions for the final project.

Israel: Ahad Ha'Amian or Not?

Together as a class, students should read two texts [**Source Sheet 3.9**] about the legacy of Ahad Ha'Am. Given the cultural texts they have read throughout this lesson as well as these two more sociological frames, to what extent do students think Israeli society reflects Jewish culture?

Source Sheet 3.7:
Jewish Expressions in Israeli Culture



This sticker, found in a public bus, reads, “And you shall love your bus driver as yourself,” which is a play on “You shall love your neighbor as yourself” (Lev 19:18)



This sign in public buses reads “stand up before your elders,” which is actually a quote from Leviticus (19:32) about respecting the elderly, but in this context asks riders to allow elderly to sit in the seats on the bus.



“The people of Israel live” graffiti is so prevalent in Israel that many have taken to modifying it to phrases like “The people of Israel live... in film” or “The people of Israel are soldiers”



Jewish holidays are part of daily life in Israel, as demonstrated by this sukkah stationed outside a public bakery so Jews can fulfill the mitzvah of eating in the sukkah during Sukkot.

יום ראשון - Yom Rishon

Sunday

יום שני - Yom Sheni

Monday

יום שלישי - Yom Shlishi

Tuesday

יום רביעי - Yom Revi'I

Wednesday

יום חמישי - Yom Chamishi

Thursday

יום ששי - Yom Shishi

Friday

שבת - Yom Shabbat

Saturday (Sabbath)

There is no word for “Saturday” in Hebrew—instead the entire country calls it “The Sabbath Day”

אין משיחין בשעת הסעודה

♦ אין משיחין בשעת הסעודה, שמא יקדים קנה לושט. קיימת סכנה שאם האדם ידבר בשעה שהוא אוכל, שהמאכלים יכנסו לקנה הנשימה והוא עלול יהיה לההנק חזי כתוצאה מכך.
♦ בין מנה למנה, כאשר האדם אינו אוכל, מצוה לעסוק בדברי תורה (שרע אורח חיים סי' ק"ע סעיף א' ובמשניב שם).



Israeli children are taught “do not speak during the meal,” which is actually a quote from the *Shulchan Aruch*, a book of Jewish law.

Source Sheet 3.8

Israeli Poetry and Music

Avraham Shlonsky

Amal (Toil)

translation by Leah Goldberg

Dress me, good mother, in a splendid coat of many colors. And with dawn lead me to toil.

My land wraps in light like a prayer shawl,

Houses stand like phylacteries, And like bands of phylacteries glide hand-laid asphalt roads.

Thus a beautiful city offers her morning prayer to her creator.

And among the creators, your son Abraham,

Poet-roadbuilder in Israel.

And toward evening, at dusk, father returns from his labors

And like prayer whispers with pleasure: A dear son of mine is Abraham: Skin, sinew, and bones.

Hallelujah! Dress me, good mother, in a splendid coat of many colors And at dawn lead me to toil.

Yehuda Amichai

from “Open Closed Open”

In Jerusalem, everything is a symbol. Even two lovers there

Become a symbol like the lion, the golden dome, the gates of the city.

Sometimes they make love on too soft a symbolism

And sometimes the symbols are hard as a rock, sharp as nails.

That's why they make love on a mattress of six hundred thirteen springs,

Like the number of precepts, the commandments of Shalt and Shalt Not,

Oh yes, do that, darling, no, not that—all for love

And its pleasures. They speak with bells in their voices

And with the wailing call of the muezzin, and at their bedside, empty shoes as at the entrance of a mosque. And on the doorpost of their house it says, “Ye shall love each other with all your hearts and with all your souls.”

Why Jerusalem? Why not the sublime San Francisco?

After all, she already bears the name of that bird-loving saint, and she has a golden gate, ascents and descents and ascents,

And a rumbling in the depths always ready to burst forth in fire

And pillars of smoke, as when God gave the Torah on Mount Sinai,

And an earth that opens its mouth wide, as in the Bible.

Kobi Oz

“Prayer of the Secular”⁵⁶

Father, oh merciful Father
Be to me a trusted soul-mate
Cushion my heart in your faith
Lend to me awe at the sound of your name
I never found myself a teacher and my laws are improvised
When I am in distress I take a pill
I made great progress (descendant of monkeys)
And for all my weaknesses my parents are to blame
And there's no well-ploughed furrow,
it's a multi-lane highway
That leads to the general mall
And if a miracle happens it's really no big deal
Doesn't happen because of me
Father, oh merciful Father
Be to me a trusted soul-mate
Cushion my heart in your faith
Lend to me awe at the sound of your name
That's how I prayed at a Jewish minyan
Next to me a Haredi trembled a volcano of fears(1)
For the sake of G-d he is a systematic robot
Hugely sweaty, blessed with (many) children(2)
Next to us a National Orthodox who worships dust(3)
And for all his invasion of the past
He praises battle-dress as if the battle's won
And we all live by his sword
An immigrant and caretaker decorated in a hunched back A reform Jew with a brand new
cover, or a different book.(4) A traditional and his lad Bar Mitzvah boy
Kuzaris without candies(5)
And from behind there is a wild rustling and whispering Headscarves and wigs and hair-do's
For on the other side of the divide lifts the sensuous sound The feminine voice
Of the non-counted(6)
Rabbi Yochanan ben Zakkai (7) wept from on high out of sadness, or maybe happiness
And the rain fell or he shed a tear
A sigh escaped my heart
All are thy students,
Powerful Hammer, Candle of Israel, Right-hand Pillar.(8)
Bless thy children of all kinds,
both religious and also secular
Father, oh merciful Father
Be to me a trusted soul-mate
Cushion my heart in your faith Lend to me awe at the sound of your name

⁵⁶ Retrieved from <http://makomisrael.org/blog/album/mizmorei-nevuchim-psalms-for-the-perplexed/>

“Modeh Ani”⁵⁷

Lyrics and words by Meir Ariel

I am thankful,
Before you and to you,
For of the grace and the truth,
for the good and the bad and the good,
That you have done for me,
My family,
My close ones, my friends and my people,
My land, all of the world and for mankind,
who you created.

Slowly, quietly,
Slowly slowly,
In the future, just for us,
And you smile at me in your sleep,
Things will work out, well, very well,
It will begin in the morning,
You laugh at me,
in your sleep.

⁵⁷ From Schwartz, Charlie. (2010). *Ram Kol: LOUD Israeli Culture*. Ramah Israel Leadership Initiative. Retrieved from http://campramah.org/content/staff/educational_resources/rili_programs.php

Source Sheet 3.9: Ahad Ha'Am's Legacy

Rosenak and Eisen⁵⁸

Jewish Culture/Religion in the Eyes of Israeli Jews

...We have already mentioned Ahad Ha'am, the Zionist leader who envisioned a modern, largely secular, "reworking" of Judaism that would have its real address in the spiritual center to be established in Eretz Yisrael. Ahad Ha'am's conception, of course, reflected the world at the beginning of the century, when there was no fax or e-mail, no cheap travel nor the affluence to make such travel frequent, and no pervasive and electronically omnipresent "Western culture" in Jewish life. Yet, despite these developments, Israel still does largely understand itself as such an Ahad Ha'amian "place for Judaism," though different groups within the country have different understandings of what a Jewish "place" should be like. After all, Israel is the only country in the world where the Jewish Sabbath and festivals are the official days of rest, where the Hebrew calendar is recorded on public documents together with the Gregorian one, where Hebrew is spoken and the Bible is an integral part of the public school curriculum, where the public school is, except among Arabs, a Jewish school. On Yom Kippur the country still comes to a standstill and Purim brings with it a carnival atmosphere. And Israel, culturally if not politically, sees itself as "there" for all Jews, the entire "Jewish people."

And yet, given the realities of the contemporary world, Jewish culture in Israel is not really as Ahad Ha'am envisioned it. For one thing, Orthodox Jews, whom he considered a vestige of medieval life, play a vastly larger role in determining what counts as Jewish culture than he could have imagined. Much of the communal and visible Jewish cultural action is where they are: in religious settlements, in religious happenings like the dancing at the Western Wall on Simchat Torah, in legislation designed to protect the Jewish character of Israel. This legislation includes the maintenance of rabbinical courts, the unavailability of civil marriage, and the by-laws of most municipalities that prohibit public transportation on Sabbaths and festivals. Much of this, and especially the legislation, is condemned by its opponents as clerical. It is said to drive secular, or religious but non-Orthodox, Jews away from Judaism.... So, the Jewish religion one sees in Israel, at least in its public manifestations, is predominantly different from what the non-Orthodox Israeli Jew associates with significant cultural and spiritual life, though it is what s/he associates with religion. Religion is often incomprehensible to Israelis, even primitive. Yet it is sometimes perceived as exotic, a plausible and tested address for existential leaps into faith and community."

Excerpt from "Hillel the Elder Meets Ahad Ha'Am"⁵⁹

Micah Goodman

The Zionist idea had the objective of fomenting a double revolution: dissociation from the Halakhic-religious norm and institution of a new model of Jewish excellence, one that would replace Torah study. The aspiration of the Jew would no longer be to excel in Torah, but

⁵⁸ Eisen, A. M. and Rosenak, M. (1997). Teaching Israel: Basic Issues and Philosophical Guidelines, in *Israel in our Lives*. Jerusalem: The Joint Authority for Jewish-Zionist Education.

⁵⁹ Goodman, Micha, (2007). Hillel the Elder Meets Ahad Ha'am: Secular and Orthodox Converge in the Beit Midrash. In *Eretz Acheret—Israeli Democracy: A Coalition of Fantasies*. 14-19.

rather in power and strength. In place of dominance of Talmud, the new prototypical Jew would dominate land; in lieu of a Torah war, he would fight the national war.

One of the critical phenomena in current Israeli society reflects the extremely significant historic synthesis between secular Zionism and Jewish tradition. Its progenitors continue to repudiate halakha as the Jewish norm, although there are attempts to see Torah study as a fulfillment of the aspiration for Jewish distinction. The innovative beit midrash programs that are being established throughout Israel, and which are drawing a large public of devotees, embody an important and original paradox. The Torah does not define the Jewish norm, but familiarity with it makes it possible to give expression to Jewish excellence. This, then, is the synthesis: The secular Zionist spirit continues to define the norm; Jewish tradition points the way to realization of excellence.

This raises a complex philosophical question. A society in which it is customary to observe the laws of the Torah is one that grants importance to the leading scholars of the Torah. However, what is the meaning of raising a talmid chacham who knows the deepest lessons and secrets of the Torah, in a society that does not uphold halakha? What value does the student of Torah have in a society that does not observe what is written in it?

The love for Torah is a basis of our language's existence.

At one time, the source of this love was faith.

Now, the source of it is nationalism (Ahad Ha'am, Letters II)

The failure of secularism

Not all of the Zionist thinkers aspired to repudiate the scholarly archetype. The theological roots of the revolution that is now underway in Israeli society may be found in the philosophy of Ahad Ha'am. Ahad Ha'am sought to preserve the lofty status of the masterpieces of Jewish tradition. In the dream of Ahad Ha'am, scholarliness is not renounced by secularism; even after faith is abandoned, members of the Jewish nation would continue to engage in Torah study. As the Midrash put it, "Would that they had left Me and kept My Torah." However, the ignorance that permeates Israeli society reflects the failure of Ahad Ha'am's vision. Ignorance and superficiality have triumphed over the deep, reflective secularism. It is possible that we are now witnessing a renaissance of the vision of Ahad Ha'am.

The great works of Jewish literature, such as the Scriptures, the Talmud, Jewish philosophy and the Kabbala, draw their value, according to tradition, from their linkage to revelation. The assumption that all of these works are the result, near or far, of divine revelation is what invests them with authority and status. According to Ahad Ha'am, these works should not be seen as the revelation of the Jewish God, but the revelation of the Jewish people. The Babylonian and Jerusalem Talmuds are the authentic expression of the national spirit; philosophy and Kabbala embody the finest of Jewish wisdom. The change in status of the sacred literature – from divine creation to creation of the nation – does not take away from the commitment to learn them. On the contrary, this change is supposed to establish a new type of scholarly zeal/passion. When a Jew learns Torah, the Jewish wisdom amassed in the national literature is revealed to him. The motivation to study Torah is from now on national, not religious. This philosophical perception can serve as a common platform for a scholarly encounter between religious and secular Israelis. Both sides burn with the zeal for Torah study; for the religious, it is a religious zeal/passion, for the secular it is a patriotic passion, but the text is the same text. The sacred literature, which in Israeli society constitutes an abyss between the sides, can thus become a bridge between them.

Lesson Four: A Jewish Center for Diaspora

Essential Question

- To what extent is Israel a cultural center for *Diaspora* Judaism?

Objectives: Students will be able to...

- Summarize the opinions of Mordecai Kaplan, Shlomo Avineri, and Rosenak and Eisen on the role of Diaspora within Cultural Zionism (*comprehension*)
- Judge whether certain American cultural elements are evidence of Israel as a cultural center (*evaluation*)
- Examine whether popular American songs about Israel seem to reflect Ahad Ha'Am's vision (*analysis*)

Activities:

Set Induction: American Cultural Expressions

Students will generate a list of Jewish culture in America (ie, eating bagels, watching Seinfeld...) and determine how many on their list can be said to be connected to Israel

Diaspora and Cultural Zionism Jigsaw

In groups of three, students will study one of three texts about Diaspora Judaism and Cultural Zionism [Source Sheet 3.10]. Their goal is to understand the main points of the thinker's view. Then, groups will "jig" so that there is one person who studied each text in a new group together. Each student will share the belief of the person they studied, and together the group will determine which text they most agree with. The teacher should remind students that the relationship with the Diaspora is one question they will have to answer for their personal Zionist vision, and ask how these texts may inform the answer to this question.

American Music about Israel

Students will look at popular (at least at camp!) songs about Israel written by American songwriters. [Source Sheet 3.11] Do these songs seem to be expressing a more political or cultural relationship with Israel? Or something else? With which of the three thinkers' opinions does each of these songs seem to be in line? Do any of these songs resonate with you for your personal Zionist vision?

*Authentic Assessment on Cultural Zionism***

In their small groups, students will create four artifacts that could serve as a window into a Jewish state based on Cultural Zionism: a flag, a map of a capital city, a national anthem, and a bill or coin of currency. (see "Assessment" section)

Source Sheet 3.10:
Cultural Zionism and Diaspora

Shlomo Avineri⁶⁰
The Making of Modern Zionism (1981)

Israel can continue to be the normative focus of identity for Jews abroad only if it is different from Jewish life in the Diaspora. If Israel becomes only a mirror-image of Diaspora life, if it becomes, for example, just another Western consumer society, then it will lose its unique identification for world Jewry....

Zionism is a revolution against the drift of Jewish life, which pushes so many Jewish people, precisely because of the determination and stamina acquired to overcome their tribulations, to look for relatively neat and easy occupations rather than to confront the challenge of building a national society, whose meaning is an overall responsibility and not just caring for oneself and one's own....

Therefore Zionism has ultimately no chance unless it constantly revolutionizes Jewish life in Israel and stops it from coagulating into the traditional historical molds of Jewish social and economic behavior. Israel can, therefore, remain for the long range the normative center for world Jewry only if it will remain a society different from Jewish Society in the Diaspora: the struggle for maintaining this difference will have to continue as the central facet of the permanent Zionist revolution.

Mordecai Kaplan⁶¹
A New Zionism (1955)

In our day, the Jews of the diaspora cannot help feeling perfectly at home in those countries where they are accorded full civil rights. Denouncing their reluctance to emigrate to Israel as disloyalty to the Jewish people will not help. On the other hand, urging them not to get out of touch with the vital center of Jewish life nor to lose the sense of Jewish destiny might help. That, however, would require placing their participation in the upbuilding of *Eretz Yisrael* in an altogether different category from that of a political movement to further Jewish nationalism. Zionism as a movement to bring about a spiritual or religious revival of all Jews throughout the world would be fully entitled to ask the Jewish communities of the free countries to provide their quota of able-bodied and high-charactered men and women to come to Israel either to live there permanently, or, at least, to devote several years to its service. Those who remain at home could then be expected to become personally involved in the fate and fortunes of *Eretz Yisrael*...

The New Zionism should make it possible for us to see Jewish life steadily and whole. It should relate the Jewish people, the Jewish religion and the Jewish way of life to *Eretz Yisrael* as the *alpha* and *omega* of Jewish existence. *Eretz Yisrael* has to be reclaimed as the only place in the world where Jewish civilization can be perfectly at home. But also other lands where Jews have taken root have to be rendered capable of harboring that civilization. The one purpose cannot be achieved without the other. *Should Jewish civilization fail to be at home in Eretz Yisrael, it will disappear everywhere else. Should it disappear everywhere else, it*

⁶⁰ Avineri, Shlomo. (1981). *The Making of Modern Zionism*. New York: Basic Books.

⁶¹ Diamant, 1998, 58.

is bound to give way to some new Levantine civilization in Eretz Yisrael.

Rosenak and Eisen

Israeli Culture in the Eyes of American Jews⁶²

Here we come to a paradox: to the degree that Israeli culture is authentically Israeli, growing out of the Israeli reality and responding to its particular circumstances, it will be inaccessible to most American Jews. To the degree that it partakes of the universal modern culture of the west, it will be accessible - but not especially Israeli and so not a worthy part of an Israel experience. It is reassuring to learn that the paintings on the wall at the Tel Aviv galleries look very similar to those on view in New York and San Francisco, but it makes one wonder why one needed a "spiritual center" in order to create this culture, Jewish only indirectly, perhaps not even in name. Why - except for superficial purposes of adorning one's home with Israeli goods - would one want to import such objects to America?

On the other hand, to the degree that Israeli culture takes place in Hebrew, on stage or on the page, or reflects an experience of the world not shared by Diaspora Jews, it will remain opaque to Diaspora sensibility, and reduce the sense of connection. The alienation may be all the greater if the culture on view is Jewish and yet strange. There is no quick-fix overcoming of this problem; myth is more easily appropriated than the particularities of reality, including cultural reality.

One element of the Israeli scene, however, can be immediately grasped: the public character of Jewishness - Purim on the streets and on the busses; the singing and tinkle of silverware from a thousand succot; the peace of Shabbat in Jerusalem; the calendar mirroring Jewish rather than gentile rhythms; the presence of kippot... American Jews cannot but notice that religion is a vital part of Israeli culture. The fact surprises and perhaps upsets them. ... Collective Jewish culture appears strange. It reminds American Jews how far they have traveled to reach this place, Israel. The fact of public Jewish culture is overwhelming to them. It is a feature that they struggle to process while in Israel; they may well wonder upon returning to America whether it can in any way find a parallel there, and if not, how much they will miss it....”

⁶² Eisen, A. M. and Rosenak, M. (1997). Teaching Israel: Basic Issues and Philosophical Guidelines, in *Israel in our Lives*. Jerusalem: The Joint Authority for Jewish-Zionist Education.

Source Sheet 3.11:

American Songs about Israel

The Hope

Rick Recht

This is the hope, the hope is still real
A Jewish home, in Yisrael
This is the time, we stand as one
If not now when, we must be strong
Our hearts turn to the east

Chorus: This is the hope that holds us together
Hatikvah,
The hope that will last forever
This is the hope that holds us together
Hatikvah,
The hope is still real

This is the hope, two thousand years
We pray for freedom, through pain and tears
This is our faith, this is our voice
This is our promise, this is our choice
Our hearts turn to the east

My Heart is in the East

Dan Nichols

As I watch the sun start to rise from my seat five miles in the sky
I stare into a brand new day, for you it's already fading away
Everything that I say or I do has so much tied to you, now
It's kind of funny how I adore someone I've never met before, but...

My heart is in the east, Libi, libi b'mizrach
My heart is in the east...

I want to see the dawn of hope in your eye
I want to brush the tears from your cheek when you cry
I want to smell the blossoms in your hair.
I want to hear the sound of your songs in the air
I want to taste the honey on your lips.
I want to dance with my hands wrapped 'round your hips
I want to lift you up and watch you take flight.
I want to know that you've found peace tonight

My heart is in the east, Libi, libi b'mizrach
My heart is in the east, V'anochi b'sof marav

My heart is in the east, Libi, libi b'mizrach
My heart is in the east...

I think about you most everyday and wonder when I'll finally get the courage to say
I wouldn't be the man I am without you. I couldn't see the world the same
If you hadn't come true

My heart is in the east...
My heart is in the east...
REPEAT FULL CHORUS

When I come down to earth in an hour or two
I'll still be dreaming that I'm coming home to you

Jerusalem
Matisyahu

Jerusalem, if I forget you,
fire not gonna come from me tongue.
Jerusalem, if I forget you,
let my right hand forget what it's supposed to do.

In the ancient days, we will return with no delay
Picking up the bounty and the spoils on our way
We've been traveling from state to state
And them don't understand what they say
3,000 years with no place to be
And they want me to give up my milk and honey
Don't you see, it's not about the land or the sea
Not the country but the dwelling of his majesty

[chorus]

Rebuild the temple and the crown of glory
Years gone by, about sixty
Burn in the oven in this century
And the gas tried to choke, but it couldn't choke me
I will not lie down, I will not fall asleep
They come overseas, yes they're trying to be free
Erase the demons out of our memory
Change your name and your identity
Afraid of the truth and our dark history
Why is everybody always chasing we
Cut off the roots of your family tree
Don't you know that's not the way to be

[chorus]

Caught up in these ways, and the worlds gone craze
Don't you know it's just a phase
Case of the Simon says
If I forget the truth then my words won't penetrate
Babylon burning in the place, can't see through the haze
Chop down all of them dirty ways,
That's the price that you pay for selling lies to the youth
No way, not ok, oh no way, not ok, hey
Aint no one gonna break my stride
Aint no one gonna pull me down
Oh no, I got to keep on moving
Stay alive



Unit 5: RELIGIOUS ZIONISM

Jewish State as Biblical Homeland

(Religious Literature)

Guide Enduring Understandings

1. The four prominent Zionist ideologies (Political, Cultural, Labor, and Religious) provide competing yet overlapping rationales for the Jewish State.
2. Despite Political Zionism's dominance in Jewish collective memory, Israeli society embodies a multiplicity of Zionist visions including Cultural Zionism, Religious Zionism, and Labor Zionism.

Unit Enduring Understandings

- Religious Zionism imagined the Jewish State as a state based on Jewish religious beliefs in the Promised Land.

Unit Big Ideas

- Religious Zionism can be defined as the intersection between religion and nationalism.
- Jews' relationship with Israel is rooted in biblical and liturgical texts
- Many Zionists believe the national movement could not be divorced from Jewish religious beliefs
- Reform Judaism in America and Israel maintains a spiritual connection to Israel
- While one religious group in Israel goes by the name "Religious Zionists," there are many other Jewish religious groups in Israel who live in and support the state

Objectives: At the end of this unit, students will be able to...

- Identify places in the bible and siddur that mention Israel (*knowledge*)
- Describe the relationship to the land of Israel in the bible and siddur (*comprehension*)
- Name several different varieties of Judaism in Israel (*knowledge*)
- Describe how American Reform Judaism's position on Zionism changed over time (*comprehension*)
- Evaluate to what extent Reform Judaism fits within the category of Religious Zionism (*evaluation*)

Lesson Outline

1. Israel in the Bible
2. Rav Kook and Opponents
3. Varieties of Judaism in Israel
4. American Reform Judaism

Disciplinary Cue: BEIT MIDRASH

In order to emphasize the unit's focus on religious literature and religious text study, the class should transform into a "Beit Midrash" for the duration of the unit. This could mean doing study in a library or chapel, or simply moving the desks into a configuration that is conducive to chevruta study. The teacher should explain what a traditional Beit Midrash looks like, and explain that the learning in this unit will try to mirror that style throughout, since the disciplinary focus is religious text study.

Lesson One: Israel in the Bible

Essential Question

- How can the biblical text inform Jews' relationship with Israel?

Objectives: Students will be able to...

- Identify places in the bible that mention Israel (*knowledge*)
- Describe Jews' relationship to the land of Israel in the bible (*comprehension*)

Activities

Set Induction: Names for Israel

Students should brainstorm different epithets for Israel such as “land of milk and honey,” “promised land,” “homeland,” “Holy Land,” “Zion” (which means “Jerusalem”) etc.

Teacher will ask “where do all these come from?” (The answer is the bible!)

The Promised Land

- Students will be divided into three groups: Abraham, Jacob, and Moses. The Abraham group will study Gen 12:1-7, Gen 13:14-15, and Gen 17:5-8. The Jacob group will study Gen 28:10-22 and Gen 35: 9-12. The Moses group will study Ex 3:1-12, Deut 34, and Joshua 1:1-7. They may do this from Tanakhim or from **Source Sheet 5.1**. In these small groups, they should answer the following about the text:
 - What was promised?
 - To whom was it promised?
 - Was there anything done to deserve this promise? Are there any conditions?
- Students should choose one or more of the texts to present to the rest of the class as a skit. They should highlight the answers they have given to the questions above.
- After each group has presented, the teacher should lead the group in a class discussion on the following questions:
 - Why do we call Israel the “promised land”?
 - Why do we call Israel our homeland?
 - What is the relationship between religion and nationalism in these texts?
 - How do these texts continue to inform the relationship Jews have with Israel?
 - How might this biblical relationship with Israel come into play in your personal Zionist vision? (This may be an important question to include in the final projects)

Source Sheet 5.1: Israel in the Bible

ABRAHAM

Gen 12:1-7 Lech Lecha

1 And the Lord had said to Abram, Get out from your country, and from your family, and from your father's house, **to a land that I will show you;** 2 And I will make of you a great nation, and I will bless you, and make your name great; and you shall be a blessing; 3 And I will bless those who bless you, and curse him who curses you; and in you shall all families of the earth be blessed. 4 Abram went forth as the Lord had commanded him, and Lot went with him. Abram was seventy-five years old when he left Haran. 5 Abram took his wife Sarai and his brother's son Lot, and all the wealth that they had amassed, and the persons that they had acquired in Haran; and they set out of the land of Canaan. When they arrived in the land of Canaan, 6 Abram passed through the land to the place of Shechem, to the terebinth of Moreh. And the Canaanite was then in the land. 7 And the Lord appeared to Abram, and said, **To your seed will I give this land;** and there he built an altar to the Lord, who appeared to him.

Gen 13:14-17 God gives land to Abram

14 And the Lord said to Abram, after Lot was separated from him, "Lift up now your eyes, and look from the place where you are to the north, and to the south, and to the east, and to the west; 15 **For all the land which you see, to you will I give it, and to your seed forever.** 16 And I will make your seed as the dust of the earth; so that if a man can count the dust of the earth, then shall your seed also be counted. 17 **Arise, walk through the land in its length and in its breadth; for I will give it to you."**

Gen 17:5-8 Abram becomes Abraham

3 Abram threw himself on his face; and God spoke to him further, 4 "As for Me, this is My covenant with you: You shall be the father of a multitude of nations. 5 And you shall no longer be called Abram, but your name shall be Abraham, for I make you the father of a multitude of nations. 6 I will make you exceedingly fertile, and make nations of you; and kings shall come forth from you. 7 I will maintain My covenant between Me and you, and your offspring to come, as an everlasting covenant throughout the ages, to be God to you and to your offspring to come. 8 **I assign the land you sojourn in to you and your offspring to come, all the land of Canaan, as an everlasting holding.** I will be their God."

JACOB

Gen 28:10-22 Jacob's dream

3 Jacob left Beer-sheba, and set out for Haran. 4 He came upon a certain place and stopped there for the night, for the sun had set. Taking one of the stones of that

place, he put it under his head and lay down in that place. 5 He had a dream; a stairway was set on the ground and its top reached to the sky, and angels of God were going up and down on it. 6 And the Lord was standing beside him and He said, "I am the Lord, the God of your father Abraham and the God of Isaac: **the ground on which you are lying I will assign to you and your offspring.** 7 **Your descendants shall be as the dust of the earth; you shall spread out to the west and to the east, to the north and to the south.** All the families of the earth shall bless themselves by you and your descendants. 8 Remember, I am with you; **I will protect you wherever you go and will bring you back to this land.** I will not leave you until I have done what I have promised you. 9 Jacob awoke from his sleep and said "Surely the Lord is present in this place, and I did not know it!" 10 Shaken, he said, "**How awesome is this place! This is none other than the abode of God,** and that is the gateway to heaven." 11 Early in the morning, Jacob took the stone that he had put under his head and set it up as a pillar and poured oil on the top of it. 12 He named that site Bethel, but previously the name of the city had been Luz.

Gen 35: 9-12: Jacob becomes Israel

9 And God appeared to Jacob again, when he came from Padan-Aram, and blessed him.

10 And God said to him, Your name is Jacob; your name shall not be called any more Jacob, but Israel shall be your name; and he called his name Israel.

11 And God said to him, I am God Almighty; be fruitful and multiply; a nation and a company of nations shall be of you, and kings shall come from your loins; 12 And the land which I gave Abraham and Isaac, to you I will give it, and to your seed after you will I give the land.

MOSES AND JOSHUA

Ex 3:1-10 Burning Bush

1 Now Moses, tending the flock of his father-in-law Jethro, the priest of Midian, drove the flock into the wilderness, and came to Horeb, the mountain of God. 2 An angel of the Lord appeared to him in a blazing fire out of a bush. He gazed, and there was a bush all aflame, yet the bush was not consumed. 3 Moses said, "I must turn aside to look at this marvelous sight; why doesn't the bush burn up?" 4 When the Lord saw that he had turned aside to look, God called to him out of the bush: "Moses! Moses!" He answered, "Here I am." 5 And He said, "Do not come closer. Remove your sandals from your feet, for **the place on which you stand is holy ground.** 6 I am," He said, "the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob." And Moses hid his face, for he was afraid to look at God. 7 And the Lord continued, I have surely seen the affliction of my people who are in Egypt, and have heard their cry because of their taskmasters; for I know their sorrows; 8 **And I have come down to save them from the hand of the Egyptians, and to bring them out of that land to a good and large land, to a land flowing with milk and honey;** to the place of the Canaanites, and the Hittites,

and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. 9 Now the cry of the Israelites has reached Me; moreover I have seen how the Egyptians oppress them. 10 Come, therefore, I will send you to Pharaoh, and you shall free my people, the Israelites, from Egypt.

Deuteronomy 34:1-5: Moses dies

1 And Moses went up from the plains of Moab to the Mountain of Nebo, to the top of Pisgah, that is opposite Jericho. **And the Lord showed him all the land of** Gilead, to Dan, 2 And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, as far as the utmost sea, 3 And the Negev, and the plain of the valley of Jericho, the city of palm trees, as far as Zoar. 4 **And the Lord said to him, This is the land which I swore to Abraham, to Isaac, and to Jacob, saying, I will give it to your seed; I have made you see it with your eyes, but you shall not go over there.** 5 So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord.

Joshua 1:1-7 Joshua promised land

1 After the death of Moses the servant of the Lord, the Lord said to Joshua son of Nun, Moses' attendant: 2 "My servant Moses is dead. **Prepare to cross the Jordan, together with all this people, into the land that I am giving to the Israelites.** 3 **Every spot on which your foot treads I give to you, as I promised Moses.** 4 **Your territory shall extend from the wilderness and the Lebanon to the Great River, the River Euphrates [on the east]—the whole Hittite country—and up to the Mediterranean Sea on the west.** 5 No one shall be able to resist you as long as you live. As I was with Moses, so I will be with you; I will not fail you or forsake you. 6 Be strong and resolute, for you shall apportion to this people the land that I swore to their fathers to assign to them. 7 But you must be very strong and resolute to observe faithfully all the Teaching that My servant Moses enjoined upon you. Do not deviate from it to the right or to the left, that you may be successful wherever you go.

Lesson Two: Rav Kook and Pines vs. Hirsch

Essential Question

- Is Zionism an inherently religious endeavor?

Objectives: Students will be able to...

- Describe in their own words the ideology of Rav Kook (*comprehension*)
- Compare and contrast two sides of an argument about messianism and Zionism (*analysis*)
- Create their own definition of “Religious Zionism” (*synthesis*)

Activities

Defining Religious Zionism

- If you were to define “Religious Zionism,” how would you do it? Students will create their own definition of “Religious Zionism” based solely on their understandings of the words “religious” and “Zionism.”
- Gideon Shimoni⁶³ writes that the thesis of “The Mission of Israel and its Nationhood,” a 1901 essay by Rabbi Abraham Isaac Kook (Rav Kook), inverts the thesis of Ahad Ha’Am regarding the relationship between Jewish religion and Jewish nationalism. He puts it this way: **“Whereas Ahad Ha’am portrayed the Jewish religion as an instrumentality of the “national will to life,” Kook portrayed the factor of nationalism as a God-given instrumentality for preservation of religion.”** Students should free-write about this phrase, explaining what they think it means and how Rav Kook’s ideology differs from that of Ahad Ha’Am.
- The teacher will explain that Rav Kook saw the secular pioneers’ Zionist goals as inherently religious, despite the secular Zionists not admitting traditional religious beliefs or practices. Religious Zionism can be defined in many ways, but is about the intersection of religious beliefs and Zionist dreams.

Zionism and Messianism Debate

- Traditional Jews were against the idea of Zionism because they felt that it was against the idea of waiting for the messiah. Rabbi Zvi Hirsch Kalisher was one of the harbingers of Zionism, contesting this claim by reinterpreting the notion of redemption to a gradual process.
- Students will be divided into two groups, one representing Kalisher’s new idea and one traditional Orthodoxy group as represented by Samson Raphael Hirsch. **[Source Sheet 5.2]** Students will be given time to prepare in their small groups for a debate between the two sides of the argument. Each group should give two statements, which will be rebutted by the other group. Groups should make sure to use the traditional Jewish text given in the excerpts as evidence for their arguments.
- At the end of the debate, the students should be asked which side they agree with most. The answer to this question may come into play in their personal Zionist visions.

⁶³ Hertzberg, 1997, p.145

Religious Zionism: Kook and Pines

Teacher should guide the class in a reading of the Kook and Pines texts [Source Sheet 5.3], being sure to address:

- Which side of the Kalisher-Hirsch debate do these thinkers seem to be on?
- What is their attitude toward secular nationalists?
- Using these thinkers as the quintessential Religious Zionists, what might a platform of Religious Zionism assert?

As the discussion continues, students should fill out their advanced organizers in the Religious Zionism category.

Source Sheet 5.2: Zionism and Messianism

Rabbi Zvi Hirsch Kalisher, “Seeking Zion” (1862)⁶⁴

The redemption of Israel, for which we long, is not to be imagined as a sudden miracle. The Almighty, blessed be His Name, will not suddenly descend from on high and command His people to go forth. He will not send the Messiah from heaven in a twinkling of an eye, to sound the great trumpet for the scattered of Israel and gather them into Jerusalem. He will not surround the Holy City with a wall of fire or cause the Holy Temple to descend from the heavens. The bliss and the miracles that were promised by His servants, the prophets, will surely come to pass—everything will be fulfilled—but we will not run in terror and flight, for the Redemption of Israel will come by slow degrees and the ray of deliverance will shine forth gradually.

My dear reader! Cast aside the conventional view that the Messiah will suddenly sound a blast on the great trumpet and cause all the inhabitants of the earth to tremble. On the contrary, the Redemption will begin by awakening support among the philanthropists and by gaining the consent of the nations to the gathering of some of the scattered of Israel into the Holy Land.

The prophet Isaiah (27:6 and 12-13) expressed this thought as follows: “In the days to come Jacob shall take root, Israel shall blossom and bud; and the face of the world shall be filled with fruitage. And it shall come to pass in that day, that the Lord will beat off his fruit from the flood of the River unto the Brook of Egypt, and ye shall be gathered one by one, O ye children of Israel...” He thus revealed that all of Israel would not return from exile at one time, but would be gathered by degrees, as the grain is slowly gathered from the beaten corn. The meaning of, “In the days to come Jacob shall take root,” in the first verse above, is that the Almighty would make those who came first—at the beginning of the Redemption—the root planted in the earth to produce many sprigs. Afterward Israel will blossom forth in the Holy Land, for the root will yield buds which will increase and multiply until they cover the face of the earth with fruit.

Rabbi Samson Raphael Hirsch: from *Horeb: A Philosophy of Jewish Laws and Observances* (1972)⁶⁵

We mourn over the sin which brought about our downfall [the destruction of the Temple 2,000 years ago], we take to heart the harshness which we have encountered in our years of wandering as the chastisements of a father, imposed on us for our own improvement, and we mourn the lack of observance of the Torah which that ruin has brought about. Not in order to shine as a nation among nations do we raise our prayers and hopes for a reunion in our land, but in order to find soil for the better fulfillment of our spiritual vocation in that reunion and in the land which was promised, and given, and again promised for our observance of the Torah. But this very vocation obliges us, until God shall call us back to the Holy Land, to live and to work as patriots wherever He has placed us, to collect all the physical, material, and spiritual forces and all that is noble in Israel to further the weal of the nations which have given us shelter. **It obliges us, further, to allow our longing for the far-off land to express itself only in mourning, in wishing and hoping; and only**

⁶⁴ Hertzberg, 1998, p.111-112

⁶⁵ from Rosenstein, Marc. (2008). *Chai Israel Strand*. (Level 6). New York: URJ Press

through the honest fulfillment of all Jewish duties to await the realization of this hope. But it forbids us to strive for the reunion of the possession of the land by any but spiritual means. Our sages say God imposed three vows when He sent Israel into the wilderness: 1) that the children of Israel shall never seek to reestablish their nation by themselves, 2) that they shall never be disloyal to the nations which have given them shelter, 3) that these nations shall not oppress them excessively (Ketubot III)

Important points⁶⁶:

- Jews are dispersed among the nations as a punishment for not following God's laws.
- The only way to change the situation is by keeping God's laws and being good Jews
- Only when the Jews are loyal to God and God's commandments will God send the Messiah to redeem the Jews and rebuild the land of Israel
- Jews must wait patiently, study Torah, be faithful to God, and pray that they merit the redemption
- The Talmud forbids Jews from trying to reestablish themselves in the Promised Land physically.
- Living among the other nations is not only a punishment but also a test of Jewish loyalty to God and Jewish traditions

⁶⁶ Rosenstein, Marc. (2008). *Chai Israel Strand*. (Level 6). New York: URJ Press

Source Sheet 5.3: Kook and Pines

Rabbi Abraham Isaac Kook, from “Lights for Rebirth” (1910-1930)⁶⁷

There is an eternal covenant which assures the whole House of Israel that it will not ever become completely unclean. Yes, it may be partially corroded, but it can never be totally cut off from the source of divine life. Many of the adherents of the present national revival maintain that they are secularists. If a Jewish secular nationalism were really imaginable, then we would, indeed, be in danger of falling so low as to be beyond redemption.

But Jewish secular nationalism is a form of self-delusion: the spirit of Israel is so closely linked to the spirit of God that a Jewish nationalist, no matter how secularist his intention may be, must, despite himself, affirm the divine. An individual can sever the tie that binds him to life eternal, but the House of Israel as a whole cannot. All of its most cherished national possessions—its land, language, history, and customs—are vessels of the spirit of the Lord.

How should men of faith respond to an age of ideological ferment which affirms all of these values in the name of nationalism and denies their source, the rootedness of the national spirit, in God? To oppose Jewish nationalism, even in speech, and to denigrate its values is not permissible, for the spirit of God and the spirit of Israel are identical. What they must do is to work all the harder at the task of uncovering the light and holiness implicit in our national spirit, the divine element which is its core. The secularists will thus be constrained to realize that they are immersed and rooted in the life of God and bathed in the radiant sanctity that comes from above

Yehiel Michael Pines: From "Jewish Nationalism Cannot be Secular" (1895)⁶⁸

I have no sympathy with the currently fashionable idea, with the movement to make the Jewish people a pure secular nationality in place of the combination of religion with nationality that has enabled us to survive to this day....

It is as if one were to try to deprive a living body of its soul in order to revive it by electric shock, which may have value in resuscitation, but is no substitute for real vitality.

Pines “Religion is the source of Jewish nationalism” (1895) ⁶⁹

Any other people can perhaps have a national aspiration divorced from its religion, but we, Jews, cannot. Such nationalism is an abomination to Jews. Moreover, it cannot succeed, since it has no roots in our reality. What is Jewish nationality divorced from Jewish religion? It is an empty formula, nothing but pretty phrases. After all, what is "nationality" if not a concept, or, in other words, a thought-image. But a thought-image which has no basis in reality is an illusion. What other basis in reality can there be for the thought-image of Jewish nationality except the unity of the Jewish people with its Torah and its faith?

⁶⁷ Hertzberg, 1998, p. 427

⁶⁸ Hertzberg, 1998, p. 411

⁶⁹ Hertzberg, 1998, p. 412

Lesson Three: Varieties of Judaism in Israel

Essential Questions

- To what extent has Religious Zionism succeeded in Israel?
- How do Zionism and religion overlap in Israel today?

Objectives: Students will be able to...

- Name several varieties of Judaism in Israel (*knowledge*)
- Determine whether certain organizations in Israel can be categorized as “Religious Zionism” (*evaluation*)

Activities

The Many Kippot in Israel Overview

The teacher should explain that the term “Religious Zionism” has been somewhat co-opted by the settlement movement. These Jews settle in Palestinian territories for radical religious reasons. However, there are actually many varieties of Judaism and many varieties of Zionism in Israel. Each student or pair will be given a card with a kippah on one side and the corresponding religious group on the other side [**Source Sheet 5.7**]. They should study the card and introduce themselves to the class as that type of Jew. It should be noted that not every Jew who wears the particular type of kippah pictured necessarily represents the group described on the card; it is simply a helpful visual aid.

WebQuest

Students will be guided to various websites to research different forms of Judaism in Israel. They should respond to these questions for each group:

- How does this group express their religious beliefs?
- What is the group’s opinion on Zionism?
- Would you characterize this group as Religious Zionist?

1. Reform Judaism

Video: <http://www.youtube.com/watch?v=WpcmLhR4ES0&feature=related>
IMPJ: <http://www.reform.org.il/Eng/About/ProgressiveJudaismInIsrael.asp>

2. Beit Knesset Israeli

Video: <http://www.youtube.com/watch?v=B9q7NACSLs>
Website: http://www.btfila.org/?site_lan=en

3. Ma’ale Film School

Video: <http://www.youtube.com/watch?v=p0udV6pZt2I>
Website: <http://www.maale.co.il/>

*Authentic Assessment on Religious Zionism***

In their small groups, students will create four artifacts that could serve as a window into a Jewish state based on Religious Zionism: a flag, a map of a capital city, a national anthem, and a bill or coin of currency. (see “Assessment” section)

Source Sheet 5.7:
The Many Kippot in Israel⁷⁰

	<p>Ultra-Orthodox/Haredim (8-13% of Israeli Jews) – In general, someone who considers the existence in Israel as a continuation of Exile – not a political or a geographical term, but a theological ideal -- We shouldn't feel at home anywhere – in Israel or elsewhere because we are still in exile; we are not anti-Zionist but neither are we an integral part of the State. In general, their attitude toward the State is conditional – as long as it is contributing to Torah, it is positive; if it promotes secularism, the attitude is negative.</p>
 	<p>Hasidim – a small subset of Haredim/Ultra-Orthodox, mainly Ashkenazi Jews from Poland – followers of the Baal Shem Tov. Divided into at least 15 sub-groups each with their own Rebbe, prayer style and clothing (noticeable particularly on Shabbat). Best know in the US are the Lubavitchers who are politically right-wing in Israel. Their attitudes to the State of Israel range from Habad who are involved in national affairs to the Satmar (Neturei Karta) who are anti-Zionists. Lubavitch are a mix – They share the same point of view as other Ultra-Orthodox in terms of conceptions of exile and redemption, but in terms of Messianism they fit better with Gush Emunim (they are also ambivalent about modernity). They support the <i>Agudat Israel</i> faction of United Torah Judaism party although the anti-Zionists do not vote in elections. They do not serve in the army.</p>
	<p>Modern Orthodox (15-18% of Israeli Jews) People who are both religious and modern, greatly influenced by Rabbi Avraham Isaac Kook (1865-1935) the first Ashkenazi Chief Rabbi of Israel. They are nationalists and deeply involved in State affairs. Unlike the Haredim, all the men serve in the army and many of the women do National Service. They vote for a wide range of political parties but are best represented by the National Religious Party (now Mafdal).</p>

⁷⁰ Text based on material provided by political scientist Paul Liptz (professor at TAU and HUC-Jerusalem), Aviezer Ravitzky, (professor of Modern Jewish Thought at Hebrew University) and www.jewishvirtuallibrary.org (2007). Images unrelated to this material.

	<p>Religious Zionists – The largest subcategory of Modern Orthodox in terms of religious practice, but ideologically distinct. This is the group most commonly associated with the activist settler faction. They are represented by the extra-parliamentary Gush Emunim [Bloc of the Faithful] pressure group. Gush Emunim is distinct from Modern Orthodox in that they view everything through a Messianic lens. However, they are distinct from the Ultra-Orthodox in that they endow positive a priori religious meaning to the State.</p>
	<p>Traditionalists (37-42% of Israeli Jews) This is a vaguely defined group with a wide range of beliefs and practices. There are a very small number of Ashkenazi Jews (mainly born in Western countries) who identify with the Conservative and Reform movements.</p>
	<p>Secular (33-38%) Many of the people who call themselves “secular” are not really. They have a low level of religious practice, but many believe in God, celebrate Pesach, have a mezuzah on their door, and perform other ritual mitzvot. However, they are often at odds with the religious political establishment and want a greater distance between State and individual rights. They plan to introduce a constitution (see the Israel Democracy Institute - http://www.idi.org.il/english/default.asp?did=3000) They are predominantly Ashkenazim and tend to vote for centrist parties. Many also support other non-religious parties.</p> <p>Another kind of secular Israeli is the large Russian-speaking population. In the most recent (2006) election, the extreme right-wing Israel Beitenu party emerged as the voice of a large proportion of Russian Israelis with over half of this population voting for them.</p>
	<p>Ideologically Secular (under 3%) These are people who actually have thought about their secular attitudes. They often come out of the kibbutz movements and are frequently older people who reject religion as standing for negative aspects of Diaspora Jewry. The general impression is that this is a much larger group. In 1999 and 2003, the Shinui Party claimed to represent them. They disappeared in 2006.</p>

Lesson Four: American Reform Judaism

Essential Question

- How has the relationship between religion and nationalism in American Reform Judaism changed over time?

Objectives: Students will be able to...

- Identify prayers in the current Reform siddur that mention Israel (*knowledge*)
- Describe how American Reform Judaism's position on Zionism changed over time (*comprehension*)
- Compare and contrast Reform Jewish texts about Israel (*analysis*)
- Evaluate to what extent Reform Judaism fits within the category of Religious Zionism (*evaluation*)

Activities

Set Induction: An Open Conversation about Reform Judaism

Students will be given ARZA's "Open Conversation on Reform Judaism" [Source Sheet 5.4]. The teacher will explain that this is set up like a Talmud page (he or she may demonstrate a page from the actual Talmud), with statements of belief in the center as the "Mishnah" and many rabbis' commentary on the outside as the "Gemara." Students will be asked to skim through this document and find one statement they agree with. Each student should share the statement he or she chose with the class.

Platforms Talmud Page

- Six Reform platforms about Israel [Source Sheet 5.5] should be printed out and placed in the center of a large piece of butcher paper, and placed around the classroom. The Pittsburgh Platform (1885), CCAR Resolution (1897), and UAHC Resolution (1898) should be on one side of the classroom and the Columbus Platform (1937), Centenary Perspective (1976), and Pittsburgh Principles (1999) should be on the other. The teacher should explain that these are consensus documents written collectively by leading rabbis in the movement at each period of time.
- Students will be invited to silently walk around the classroom, read the texts, and provide their commentary on the butcher paper surrounding the text, in the style of a Talmud page.
- After students have had a chance to comment on each of the texts, the teacher will lead the class in a group discussion about the following questions:
 - What were the main points in each of the platforms?
 - What was the difference between the early statements on Zionism and the later ones?
 - What troubled you about any of the statements?
 - What did you agree with?
 - What is the relationship between nationalism and religion in the texts?
 - Do you think American Reform Zionism can be categorized as religious Zionism?

Mishkan T'fillah Scavenger Hunt

Students should be given a copy of Mishkan T'fillah and be asked to search through it for references to Israel (the land or state, not the people). They may be given **Source Sheet 5.6** as a guide, or the teacher may keep it to guide students' independent work. Students should record each place Israel is mentioned and answer for each one:

- What is the main idea of this prayer or statement?
- What is the relationship to Israel expressed in the prayer?

Closure: My Own Platform or Prayer

Students will write either their own Reform platform or prayer to be included in Mishkan T'fillah (If the teacher chooses, the prayers may be compiled into an insert for the synagogue's siddurim). This platform or prayer should describe the student's personal understanding of the relationship between religion and nationalism in Reform Judaism. The teacher should remind students that this relationship is important to reflect on in terms of their personal Zionist visions.

Source Sheet 5.4: ARZA's Open Conversation on Reform Zionism⁷¹

An Open Conversation About Reform Zionism

This text has been created by ARZA, the Association of Reform Zionists of America, at the direction of its Institute for Reform Zionism (IRZ) to encourage Reform Jews to engage in a conversation about the meaning of Reform Zionism. We have set it up in the style of the Talmud, with a central text and multiple commentaries around the margins. The central text was written by Rabbi Peter Knobel of Beth Emet – The Free Synagogue, in Evanston, IL. Rabbi Knobel is Chair of the IRZ and

President of the CCAR. His views are not meant as a consensus definition, or as the official position of any body. They are his personal views. Likewise, the surrounding commentaries are the personal views of their authors (who are identified at the right). We encourage you to think carefully about all these views and discuss your own opinions, with friends, family, or members of your community. Such sacred debate can only strengthen our connection to Israel!

⌘ **"Reform Zionism is inseparable from Reform Judaism."** Thus origin and destiny are intertwined, power and security are interdependent, and intellectual awareness and spiritual awakening become the narrative of our modern Jewish experience. (KK)

Judaism is not just a faith, but a people, an ethnic group with histories, cultures, languages, costumes, food and hence also geography. (DM)

"...religious civilization..." What elements are core to our religious civilization? The term is murky. (RH)

"Our identity... is rooted in the land of Israel." Partly rooted, yes, but most Jews in America also would say their identity is partly rooted where they are. Otherwise, why don't more of us make aliyah? (RH)

⌘ The use of "miracle" combined with the conclusion (section 10) that Israel's rebirth confirms "God's redemptive role in history" is problematic. Israel's rebirth was the result of geopolitical factors, including the political and military work of (mostly) secular Zionists, worldwide revulsion over the Holocaust, and so on. Those who struggled to create the state may have been God-inspired, and the state's rebirth was a miracle in a non-technical sense, but I have difficulty saying it confirms God's redemptive role. (RH)

⌘ **"Aliyah is a mitzvah ..."** Maimonides did not consider aliyah or settling the Land to be among the 613 mitzvot. Aliyah should be seen as a voluntary mitzvah. It is like the mitzvah of paying workers on time. If you don't employ anyone, you cannot fulfill that mitzvah, but it still has profound significance and is obligatory to those who can fulfill it. (MS)

Let us make pilgrimage a mitzvah as serious as Torah study. For it is through both that Jews can discover their true and full identity. We become who we are as we travel—through time, through Torah, and to Israel. Israel must not be the trip of a lifetime, but a relationship that lasts a lifetime, a journey that must be taken over and over again during different stages of life. This is *Aliyat HaNefesh* (spiritual ascent), for as we return to Israel again and again, we experience an evolving ascent of our spirit. (KK)

"...highest expression of our ideal." This phrase creates a hierarchy inconsistent with the declaration (section 4) that Israel and the Diaspora

Reform

⌘ **Reform Zionism is inseparable from Reform Judaism. Reform Jews believe that Judaism is a religious civilization. Our identity as a people is rooted in the land of Israel.**

⌘ **The rebirth of Israel is a modern miracle. It allows us as a nation to construct our own state according to the prophetic ideals of compassion and justice.**

⌘ **Aliyah is a mitzvah, the highest expression of our ideal, an opportunity to fully participate in this grand experiment. This in no way diminishes the need for, or role of, the Diaspora. Reform Jews will continue to live outside the land and create great Jewish communities.**

⌘ **The Jewish communities in and outside of Israel share a common faith and fate. Each needs the other and must work towards the redemption of humankind. Spiritual redemption is an ongoing process that can occur both in the Diaspora and in Israel through living in accord with the highest Jewish values. Israel and the Diaspora have mutual obligations to support one another.**

⌘ **Israel must be a democratic, pluralistic, Jewish state that wields power with justice and compassion, guarantees equal rights to all its citizens and protects the rights of minorities.**

⌘ **"...democratic, pluralistic, Jewish State..."** When these come into conflict, which is bound to occur, what should the State do? Must Israel remain a Jewish state at the cost of democracy? Reform Zionists must consider this dilemma while advocating avenues which will make the dilemma less severe. (AT)

need each other, are mutually supportive, etc. Israel and the Diaspora are both essential to a flourishing Judaism. Aliyah may be the most forceful expression of Reform Zionism, but to call it the "highest" is to open a divisive and unproductive debate between Israel and the Diaspora. (RH)

It is what we do, wherever we are, that counts. The lives of many in Israel are not an expression of any mitzvah. (DM)

⌘ **"...share a common faith"** I do not have much faith in common with Ovadia Yosef who saw Hurricane Katrina as God's vengeance for US support of disengagement from Gaza. Those who worship a God of rain, wind and fire have more in common with the faith of radical imams (Katrina was God's revenge for the US support of Israel) and Pat Robertson (Katrina was God's revenge for Ellen DeGeneres, a lesbian from New Orleans, hosting the Emmys) than with the faith of most Reform Jews. We share some core beliefs, but it belies reality to say we all have a common faith. (RH)

"...the redemption of humankind." Rabbi David Polish wrote, "The establishment of Israel has not fulfilled the dream for humanity... [or] even...for the Jews." His dream was the redemption of the world, world peace through the end of all destructive nationalisms. The State of Israel and world Jewry should be leaders in the world, according to Polish, in the establishment of a world government to bring peace. This arguably naive notion can be seen as a modern interpretation of the Messianic vision of the prophets. The State of Israel is a prerequisite to the Messianic Age, not an end in itself. (MS)

"Spiritual redemption..." Is there a "physical redemption" parallel to, or separate from "spiritual redemption?" Or, is physical redemption a world where justice has prevailed, a product of spiritual redemption? "...can occur both in the Diaspora and in Israel..." Yes, but there is a unique quality to the redemption actualized by/within Israel, because it is the primary vehicle by which our people may be a "light unto the world." (AT)

⌘ **"...democratic, pluralistic, Jewish State..."** When these come into conflict, which is bound to occur, what should the State do? Must Israel remain a Jewish state at the cost of democracy? Reform Zionists must consider this dilemma while advocating avenues which will make the dilemma less severe. (AT)

⁷¹ Nelson, David. (2008) *Reform Zionism In Search of Clarity*. New York: ARZA.

1 *"...tikkun ha-nefesh (repair of the soul)..."* I prefer *tikkun ha-adam* (repair of the human), since it is not only the soul that needs mending but many aspects of our lives. When the body (personal or national) is in pain, it is hard to mend the soul. (DM)

"...commitment to land..." To what land exactly? Our commitment to the land should always follow our commitment to peace. But are there any compromises of our commitment to the land that we believe we need not make? (AT)

"...that Jews in Israel apply the highest moral principles..." The demands that are justly made of Israel by the Diaspora should be made by Jews toward every community in which they dwell, as the Rabbis taught "it is appropriate when one who makes demands also fulfills them." There is work to be done over the ocean as well as here in Israel. It is sometimes easier for some Reform leaders to scold Israeli society than to examine their own. (DM)

1 There are many Reform Jews who are staunch Zionists and supporters of Israel, but do not aspire to learn Hebrew. Do we really mean to tell them they cannot "comprehend, preserve or develop" our unique civilization? (RH)

The term *mitzvah* requires some elaboration both here and in section 3. (DM)

"...our unique civilization..." What do we mean by this? Reform Judaism? Israel? Reform Judaism in Israel? (JD)

1 *"...should be observed..."* There is a difference between "should" and "must." This must be a requirement. (JD)

1 *"...secure and recognized borders..."* Is this intentionally ambiguous because Reform Zionists differ on which borders are secure enough and which are recognized? How do we feel about the imposed borders of the security fence, for example? Although contentious, a discussion about what these borders mean is in order. (AT)

"...the Palestinian people also..." A statement about the Palestinian people is out of place in a definition of Reform Zionism; it is the only part of the document that is not timeless. (JD)

The holiness of life takes precedence over the supposed holiness of any piece of land. (MS)

Zionism

1 The people and the land of Israel are sanctified through mitzvot that lead to *tikkun ha-nefesh* (repair of the soul), *tikkun ha-am* (repair of the people) and *tikkun ha-olam* (repair of the world). Our commitment to land and people is unconditional, but we must stress the covenantal demand that Jews in Israel apply the highest moral principles of the Torah and the Prophets to contemporary life.

1 Hebrew is the sacred language of the Jewish people, miraculously revived as the common speech of the State of Israel. Learning Hebrew is an essential mitzvah for the comprehension, preservation and development of our unique civilization.

1 For Reform Zionists Israel's national holidays are sacred. Yom Ha-Zikaron (Memorial Day for those who died in defense of Israel) and Yom Ha-Atzma'ut (Israel Independence Day) should be observed with appropriate prayers and mitzvot in both Israel and the Diaspora. Our worship services should contain prayers for the welfare of Israel.

1 For Reform Zionists Israel's right to exist in secure and recognized borders is incontrovertible. In addition, the Palestinian people also has the right to a viable state residing peacefully alongside Israel.

1 For Reform Zionists Israel's rebirth confirms God's redemptive role in history, and is best described in the difficult and ambiguous phrase *reisbit tzmichat ge'ulateinu*, the beginning of the flowering of our redemption.

AT Aaron Taylor is a student at Brandeis University and a graduate of both the EIE program and the Carmel program.

DM Dalia Marx is a rabbi in Jerusalem where she teaches and does research on Jewish liturgy.

JD Jay Dweck serves on the Steering Committee of the Institute for Reform Zionism.

KK Karyn Kedar is the rabbi of Congregation B'nai Jehoshua Beth Elohim in Glenview, Illinois.

MS Michael Satz is the rabbi of Mt. Zion Congregation in Sioux Falls, SD.

RH Robert Heller is the Immediate Past Chair of the Union for Reform Judaism.

1 *"...Israel's rebirth confirms God's redemptive role..."* We need to be careful lest we become haughty and think that God is only on Israel's side. (MS)

"...reisbit tzmichat ge'ulateinu, the beginning of the flowering of our redemption..." This can be seen as overly triumphalist. Also, there is no sense of the human/Divine partnership. We should say, as my teacher Dr. Michael Meyer, quoting Rabbi Aharon Soloveitchik, prefers, "*shtetiyeh reisbit tzmichat ge'ulateinu*, that [Israel] may become the beginning of the flowering of our redemption," thus focusing on the future, and teaching that we need to always be working for redemption. (MS)

I prefer not to use this phrase in an era when Jewish messianism takes new and frightening forms (e.g., those in Israel who prepare vessels for the third Temple—the political ramifications are clear). Israel is a real place and a real alternative for Jews. Sometimes Israel is presented in the Reform Movement as a kind of "never-never-land," an exotic, wondrous and mysterious place but not a place for "normal" people like you and me. (DM)



If you want to read more views, or add your own comments, visit our website: www.arza.org/reformzionism. There you will also be able to learn more about ARZA, the national Zionist membership organization of the Reform Movement.



Source Sheet 5.5: Reform Platforms⁷²

Pittsburgh Platform (1885)

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

The Resolution of CCAR (July 1897)

Resolved, That we totally disapprove of any attempt for the establishment of a Jewish state. Such attempts show a misunderstanding of Israel’s mission, which from the narrow political and rational field has been expanded to the promotion among the whole human race of the broad and universalistic religion first proclaimed by the Jewish prophets. Such attempts do not benefit, but infinitely harm our Jewish brethren where they are still persecuted, by confirming the assertion of their enemies that the Jews are foreigners in the countries in which they are at home, and of which they are everywhere the most loyal and patriotic citizens.

We reaffirm that the object of Judaism is not political nor national, but spiritual, and addresses itself to the continuous growth of peace, justice and love in the human race, to a messianic time when all men will recognize that they form “one great brotherhood” for the establishment of God’s kingdom.

The Resolution of UAHC (December 1898)

While we are aware of and deplore the abject conditions to which many of our brethren are subjected in foreign lands, and which have naturally, but unfortunately, aroused in some of them a yearning for a re-establishment in Zion, yet we delegates of the Union of American Hebrew Congregations in convention assembled, in view of the active propaganda being made at present for the so-called Zionistic movement, deem it proper and necessary to put ourselves on record as follows:

We are unalterably opposed to political Zionism. The Jews are not a nation, but a religious community. Zion was a precious possession of the past, the early home of our faith, where our prophets uttered their world-subduing thoughts, and our psalmists sang their world-enchanting hymns. As such it is a holy memory, but it is not our hope of the future. America is our Zion. Here, in the home of religious liberty, we have aided in founding this new Zion, the fruition of the beginning laid in the old. The mission of Judaism is spiritual, not political. Its aim is not to establish a state, but to spread the truths of religion and humanity throughout the world.

⁷² Retrieved from <http://ccarnet.org/rabbis-speak/platforms/>

Columbus Platform (1937)

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

Centenary Perspective (1976)

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

The State of Israel and the Diaspora, in fruitful dialogue, can show how a people transcends nationalism even as it affirms it, thereby setting an example for humanity which remains largely concerned with dangerously parochial goals.”

Pittsburgh Principles (1999)

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

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

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

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

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

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

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

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

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

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

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

We affirm that both Israeli and Diaspora Jewry should remain vibrant and interdependent communities. As we urge Jews who reside outside Israel to learn Hebrew as a living language and to make periodic visits to Israel in order to study and to deepen their relationship to the Land and its people, so do we affirm that Israeli Jews have much to learn from the religious life of Diaspora Jewish communities.

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

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

Source Sheet 5.6: Israel in *Mishkan Tefillah*

p. 90 weekday tefillah prayer for Jerusalem

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

p. 93 weekday Avodah prayer

**“Let our eyes behold Your loving return to Zion.
Blessed are You, Adonai, whose Presence returns to Zion.”**

p.104 from the Torah service

“For from out of Zion will come the Torah, and the word of Adonai from Jerusalem”

p.228 From Yotzer

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

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

p.230 from Ahavah Rabbah

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

“For those who choose: A the words v’havie-einu l’shalom, one gathers the fourfringes of the tallit in the left hand and holds them throughout the Sh’ma to symbolize the ingathering of our people.”

This prayer is often sung to the tune of “Hatikvah.”

p.247 from G’vurot

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

p.377 Prayer for the State of Israel

P.538-553 Yom Ha’Atzmaut

p.651-661 Israeli Songs

Unit 6: MY ZIONISM

(art)



Guide Enduring Understandings

1. The four prominent Zionist ideologies (Political, Cultural, Labor, and Religious) provide competing yet overlapping rationales for the Jewish State.
2. Despite Political Zionism’s dominance in Jewish collective memory, Israeli society embodies a multiplicity of Zionist visions including Cultural Zionism, Religious Zionism, and Labor Zionism.

Unit Enduring Understanding

The four prominent Zionist ideologies can overlap to provide a compelling personal rationale for the Jewish State.

Objectives: At the end of this unit, students will be able to...

- Compare and contrast the four major forms of Zionism (*analysis*)
- Create a piece of artwork based on their own synthesis of Zionist ideologies (*synthesis*)

This unit is a project-based unit, leading to the creation of the following assignment:

“My Zionism” Project

Reflecting on each of the four major Zionist ideologies, each student should decide which one(s) resonate most closely with their view of Zionism. **Through an artistic medium of their choosing, each student will create artifacts from an imagined Jewish state reflecting his or her personal Zionist ideology. This project should respond to the question: *What is the rationale for your Jewish state?***

Each student must submit a 1-2 page commentary must along with the piece itself. The commentary should do two things: 1) detail the student’s Zionist vision and 2) explain why and how the chosen medium expresses that Zionist vision.

<p><u>Artifacts should include at least one of the following</u>⁷³</p> <ul style="list-style-type: none"> • Flag • Map of a proposed capital city • National anthem • Currency • Poster of the ideal “New Jew” • Pop culture elements such as songs, advertisements, movie trailers • Tourism page or Travel guide book • Biography of a national hero or government official 	<p><u>In addition to the core question, projects should respond to at least two of the following:</u></p> <ul style="list-style-type: none"> • The problem to which this ideology responds • The role of Diaspora in this ideology and American Zionist visions • The method for creating such a Jewish state • The Jewishness of the state, i.e. how Jewish tradition is incorporated into society 	<p><u>Students may choose from the following media:</u></p> <ul style="list-style-type: none"> • Photography • Film • Drama • Music • Cartooning • Poetry or Short Story • Poster Art (through painting, drawing, or collage).
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⁷³ Or another artifact (chosen in consultation with the teacher) that has potential for expressing a Zionist vision.

Students should be evaluated throughout the process (by the teacher, artist “experts” and peers) through the use of the following rubric:

	Developing	Satisfactory	Outstanding
Alignment between what is seen and what is described	Commentary seems to have little connection to the presented piece	Commentary describes the presented piece in general terms, but may require narrative explanation beyond a first glance look	Commentary clearly describes every aspect of the presented piece on first glance, without need of narrative explanation
Response to prompt “rationale for your Jewish state”	Commentary and/or piece do not address the reason for a Jewish state’s existence	Either the commentary or the piece addresses the reason for a Jewish state’s existence but not both; or rationale for the state exists but is unclear	Commentary and piece clearly describe a reason for the Jewish state’s existence
Response to two other questions (problem, Diaspora, method, Jewishness)	Only one of the four questions is answered; or responses to the questions are unclear or poorly articulated	Two of the questions are addressed by the piece and/or the commentary; responses to these questions may be unclear	Two or more of the questions are clearly articulated by both the piece and the commentary
Use of medium	Choice of medium seems arbitrary or disconnected from the message of the piece; medium was manipulated incorrectly or in a very basic manner	Choice of medium may not connect in a clear way to the message of the piece; medium was manipulated correctly but perhaps not creatively	Choice of medium clearly supports the message of the piece; medium was manipulated effectively and creatively
Aesthetics	Artifact is dissonant or unpleasing to the eye/ear; seems to have been thrown together at the last minute	Artifact is pleasing to the eye or ear and planful design is evident	Artifact is stunning to the eye/ear, well thought out, and/or uniquely creative

Lesson One: Review and Synthesis

Core Question

- Which of the four major Zionist ideologies do I agree with most and why?

Objectives: Students will be able to...

- Distinguish between the four different Zionist ideologies (*analysis*)
- Explain in their own words to what extent they agree with each ideology (*synthesis*)

Activities:

Charting Zionist Ideologies

By this point in the curriculum, students should have individually filled out the chart below during different lessons throughout the year. Now, students will synthesize and review the Zionist ideologies by filling in an empty version of the chart as a class. They should use the artifacts (flags, city plans, anthems) they had created throughout the previous units as inspiration. This large class chart should be used as the basis for the next activity.

	Purpose of Jewish State/Society	Problem with Jewish Life in Diaspora	Method for Achieving Goals	Attitude toward Diaspora	Jewishness of the State
Political	State as Safe Haven	Antisemitism	Diplomacy	Unnecessary Skeptical of its efficacy as a Jewish home	None
Cultural	Hebrew Society as Cultural Center	Assimilation; Spiritual decline	Education, Arts, Literature, Hebrew	Recipient of culture from state as cultural center	Very Important, manifests in secular culture
Labor	Utopian Socialist Agricultural Society	Jews are powerless, weak	Agriculture/ Working the land to settle it	Flawed; Not a place where Jews will reach full potential	Revised, secularized Judaism
Religious	State based on Torah in the Promised Land	Assimilation; Denial of religious aspect of nationalism	Prayer, Spiritual Yearning, Tradition and ritual, Jewish text study, as well as settling the holy land	Jewish spirituality is stronger in the land of Israel, but Jewish ritual anywhere is good	Very Important but religious, not cultural

Values Clarification

A long piece of tape will be stretched across the classroom, numbered 1-10. The teacher will read a statement corresponding to each box on the synthesis chart (e.g. “The purpose of a Jewish State is to have a safe haven” or “The problem with Judaism is its spiritual decline”), and students will rank their agreement with these statements on a scale from “Strongly Agree” to “Strongly Disagree.” Each student should record which number she is standing next to for each statement, on her own individual chart. After all students have placed themselves on the continuum, the teacher should elicit responses from students about why they have placed themselves at that point. Students may be given the opportunity to change spaces after each discussion.

Presentation of the Project

At the end of this lesson (or at the beginning, if the teacher prefers), the final assignment should be explained in detail. A description can be found on the first page of the unit. Students should be reminded that throughout the course, they have been reflecting on their own personal Zionist visions in relationship to the four Zionist ideologies. This project will be a synthesis of those reflections.

Lesson Two: Israeli Artists and their Media

Essential Question

- How do Israeli artists express their own relationship to Zionism?

Objectives: Students will be able to...

- Identify one or more of the four Zionist ideologies in contemporary Israeli art (*knowledge*)
- Explain how the medium of each Israeli artists contributes to the understanding of the artists' Zionism (*analysis*)
- Choose a medium for their final projects (*synthesis and evaluation*)

Contemporary Israeli Art

Students will visit 5 learning stations, each of which will display the work of a different contemporary Israeli artist, representing a different Zionist ideology or ideologies, and a different medium. [**Source Sheet 6.1-** Ideology labels should be removed] At each station, students will answer the questions:

- What message does the artist seem to be conveying with this piece?
- Which of the four major Zionist ideologies are incorporated in this piece, and which are most prominent?
- How are the ideologies expressed through the medium the artist has chosen?

Choosing a Medium

Using the contemporary Israeli art they have just analyzed, as well as the “artifacts” they created throughout the year as inspiration, students will experiment with expressing their own Zionist ideas through various artistic media. Materials should be provided for the following media: photography, film, drama, music, cartoons, and poster art (through painting, drawing, or collage). At the end of this activity, students should choose the primary medium through which to execute their final project.

Source Sheet 6.1:

Israeli Art

Ma'ale Film School

Medium: Film

Primary Zionist Ideology: Religious and Political

The Ma'ale Film School is a Religious Zionist Film School in Jerusalem (also found in the WebQuest in the previous unit). Summaries of their films can be found online here <http://www.maale.co.il/default.asp?PageID=73> , and many have clips available on Youtube, such as:

Evacuation Order: <http://www.youtube.com/watch?v=bKG3QwDDFqs>

On a little hilltop in the Samaritan hills, a pretty young settler lives alone in her caravan. A man and woman soldier are sent to inform her that the caravan is illegal and is being dismantled. The man soldier falls in love with the settler, and the story becomes complicated...

The Ranch: <http://www.youtube.com/watch?v=-t0Vuy2fRI>

David is the owner of a ranch in a remote settlement that will soon be evacuated by the army. He has already experienced eviction from the Sinai in 1982, and this time he has decided to give in quietly. This causes a serious confrontation with his idealistic 17 year old son, Oriah, who is prepared to fight the eviction body and soul.

Thy Face: <http://www.youtube.com/watch?v=juD5J29-KHg>

It's the summer of 2005, and in their little house in Homesh, Yael and Nitay sing, cry and shout. Shortly, soldiers will come and evict them from their home as part of the Disengagement Plan.

Two years later, the family lives in the Mussrara neighborhood of Jerusalem, alongside ultra-orthodox Jews. Yael and Nitay's neighbors think that the panoramic photo of Homesh on the wall is just an interesting piece of art, and have no idea of its significance...
A story of the ideological meaning of "home".

Hadag Nahash

Medium: Hip Hop Music

Primary Zionist Ideology: Cultural and Political

Hadag Nahash is an Israeli hip-hop band, popular in Israel and the U.S. and known for political-leaning songs. The two videos listed here include English translations:

Shirat HaSticker: <http://www.youtube.com/watch?v=TsGK0pGQEmw>

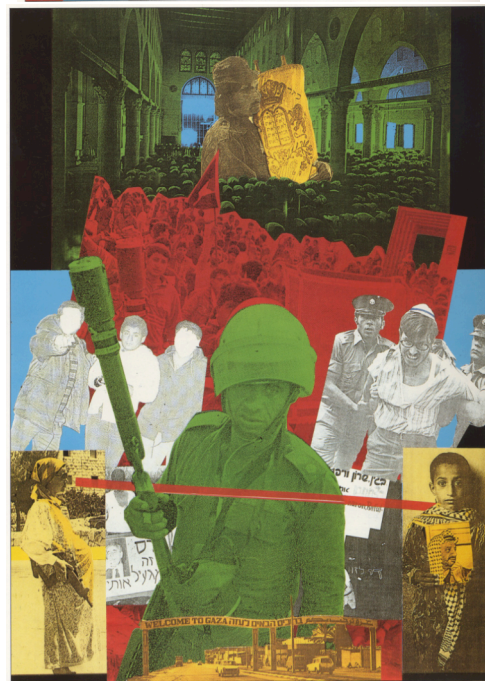
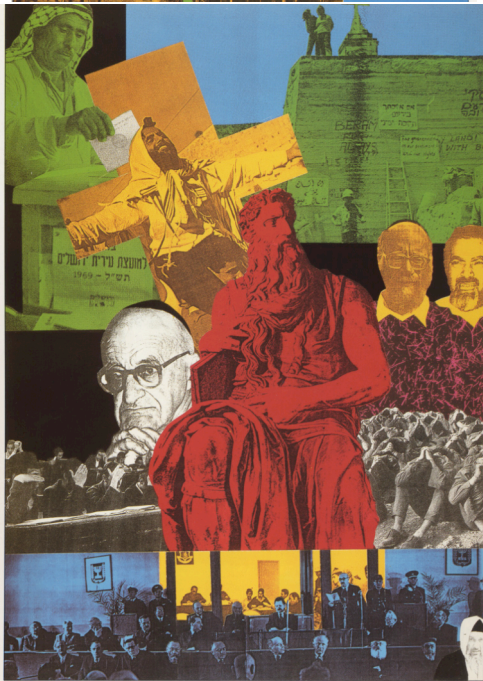
Rak Po: <http://www.youtube.com/watch?v=ikjiMbJIG8g>

David Tartakover⁷⁴

Medium: Collage

Primary Zionist Ideology or Ideologies: Political (and Religious)

David Tartakover is a famous Israeli artist (<http://www.tartakover.co.il/>) who created an iconic Yom Ha'Atzmaut poster as well as the logo for *Shalom Achshav*. These panels come from Tartakover's series depicting the Declaration of Independence.



⁷⁴ Images from Tartakover, David. (2011). *Tartakover*. Tel Aviv: Am Oved

Yohanan Simon⁷⁵

Medium: Fine Art

Primary Zionism: Labor

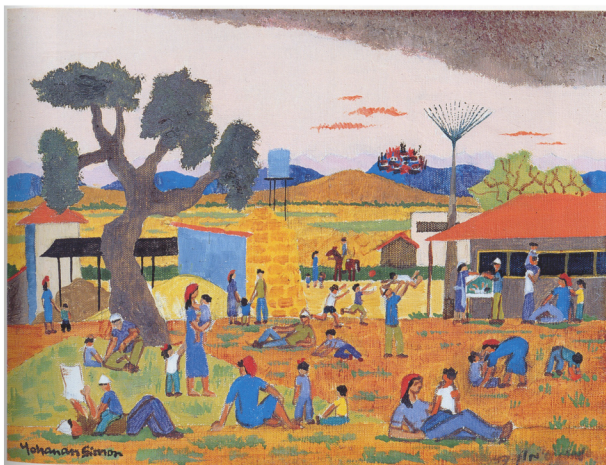
Yohanan Simon is a Berlin-born painter best known for his depictions of kibbutz life.



Workers' Rest, 1943, oil on canvas



Shabbat in the Kibbutz, 1947, oil on canvas



Rest-time in the Kibbutz, 1947, oil on canvas



The Watermelon Vendors, c. 1955, oil on canvas

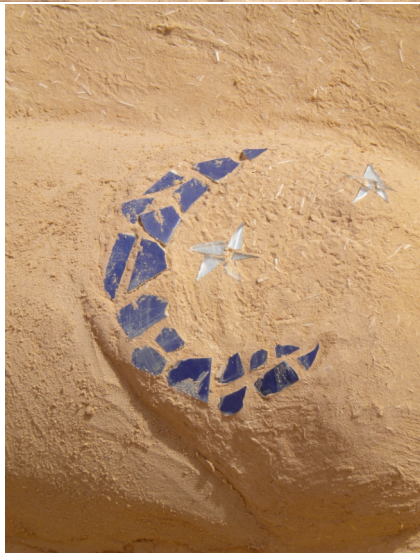
⁷⁵ Images from Tamir, Tali. (2001). *Yochanan Simon: Dual Portrait*. Tel Aviv: Tel Aviv Museum of Art.

Kibbutz Lotan

Medium: Sculpture (from recycled materials)

Primary Zionist Ideology: Labor and Religious

Kibbutz Lotan is a Reform ecological kibbutz in the Arava. Based on their Reform Jewish value of *tikkun olam*, Lotan does creative recycling by making their trash into sculptures and dwellings by covering them with mud.



⁷⁶ Retrieved from <http://www.kibbutzlotan.com/creativeEcology/index.htm>

Lesson Three: Creating Proposals

Students will use the entire class period to create a proposal for their final project in consultation with peers and the teacher. This should include both a sketch or storyboard and a written summary. The proposal should be submitted to both the teacher and a community expert within the medium they have chosen (see lesson 4). **Attendance at this session is crucial to the continuation of the project. If a student is absent, the proposal for their project should be turned in to both the teacher and expert before the next class.**

Lesson Four: Critique with Experts

Students will receive feedback based on the rubric (p.129) on their proposals, in three different meetings:

- 1) A “pod” of peer editors
- 2) A one-on-one session with the teacher
- 3) A one-on-one session with expert artists (a photographer, filmmaker, actor/director, musician, and visual artist) from the community

Students will use the time during this period when they are not in a critique meeting to refine their proposals based on the feedback

Lessons Five, Six, and Seven: Work Days

Three class periods should be designated for the execution of student projects, though students should be encouraged to spend time outside of class to complete the projects as well. Each student should also allow for at least one further feedback session (again, based on the rubric) from the teacher, expert, or peer group at some point during the execution process.

Lesson Eight: Jewish State Museum

Parents, clergy, and the artist “experts” (and perhaps a reporter from a local Jewish newspaper) will be invited to view students’ work in a gallery format. Each student will be provided with a booth in which to display or perform their work as well as their one-page explanatory essay. Students should be available at booths to explain their work and answer questions. This may be most effective if the event is held in the evening, provides beverages and finger food, and encourages more formal attire. Students should also be encouraged to take a break from their own booths and visit the presentations of their peers, providing feedback to one another, perhaps on index cards. At the end of the evening, the teacher may choose to bring the entire group together for questions and reactions to the pieces as a whole.

Lesson Nine: Final Reflections

Essential Questions:

How does my vision for Zionism compare with the real Jewish State?

How can I contribute to realizing my vision in the Jewish State?

Objectives: Students will be able to...

- Respond to one another's Zionist visions (*analysis/evaluation*)
- Reflect on the process of creating a Zionist vision (*synthesis*)
- Identify which parts of Israel's Declaration of Independence are most closely in line with their Zionist visions (*synthesis*)
- Create an "action plan" for their newfound Zionist identities within their Jewish identities (*synthesis*)

Activities:

Reflections

Though they should have had a chance to provide feedback throughout the process, students should take a moment for final reflections on 1) Each other's Zionist visions as presented in their artwork and 2) The process of creating their own Zionist vision through art. Students should use the protocol of the phrases "I notice..." "I wonder..." "I appreciate..." to frame these reflections.

Revisiting The Declaration of Independence and Post-Zionism

- In the Political Zionism unit, students looked at one section of Israel's Declaration of Independence and were asked to cross out the phrases that they believe have not been fulfilled in Israel today. These documents should be passed out again, and students should be asked if they still agree with their analysis from that lesson.
- Each student should be given a copy of the Declaration of Independence and be asked to highlight a paragraph or phrase that is MOST in line with their personal Zionist vision as reflected in their final art project. They should share these paragraphs and why they chose them with the class.

What's Next?

- Teacher should say: "Now that we have all beautifully articulated our Zionist ideologies, we have to ask ourselves, "Why does this matter?" Israel is an integral component of our Jewish identities. Whether our relationship with Israel is political, physical, cultural, or religious, it is important to think about how this relationship affects our Jewish actions."
- Students should reflect individually on how their Zionist vision can be integrated into their Jewish identities, by completing the Zionism and Jewish Identity Questionnaire [**Source Sheet 6.2**].

Source Sheet 6.2

Zionism and My Jewish Identity Questionnaire

In light of my personal ideology for Israel, how do I now answer the following questions, about Jewish actions I might do in my life...

1) Is it important for me to visit Israel?
Why or why not?
If so, how often?
For what purpose/s?
What will my visits consist of? What part/s of Israel are important for me to see or not see?

2) How do I feel about *aliyah* (moving to Israel)?
Might I want to study abroad or live in Israel one day?
Why or why not?

3) How do I feel about prayers in the liturgy for “returning to Zion”?
Do I say "next year in Jerusalem" at the end of a seder?

4) How do I feel about modern Hebrew?
Is it important for me to learn it?
To use it?
Why or why not?
Is it important to learn biblical Hebrew?
Why or why not?

5) Is it important to contribute money and/or time to Israeli organizations?
If so, which ones and why?
If not, why not?

6) Is it important to advocate for Israel’s continued existence and safety?
If so, why?
If not, why not?

7) What vocabulary will I use to talk about Israel: Homeland, Promised Land, State, something else?

8) If I were telling a friend or teaching a class about Israel, what would I say? What about Israel would I tell or teach?

Annotated Bibliography

Primary Documents:

Diament, Carol. (Ed.). (1998). *Zionism: the Sequel*. New York: Hadassah.

This anthology of contemporary sources provides a wide variety of responses to the success and legacy of Zionism today. In this guide, it is primarily quoted in the “Post Zionism” lesson in the unit on Political Zionism, but the articles touch on all four Zionist ideologies.

Hertzberg, Arthur. (1997). *The Zionist Idea: A Historical Analysis and Reader*. Philadelphia: Jewish Publication Society.

If you purchase one book for this course, this is it. Hertzberg’s anthology of primary Zionist texts and biographies, from the pre-Zionist period to Americans, is indispensable for teaching Zionist ideologies, and is hence quoted widely throughout the guide.

Mendes-Flohr, Paul and Reinhartz, Jehuda (Eds.). (2003). *The Jew in the Modern World: A Documentary History* (3rd ed.) New York: Oxford University Press.

Most of the historical documents and articles in this guide come from this sourcebook, the single best source of primary documents relating to Jewish history.

Educational Rationale:

Berger, Ron. (2003). *An Ethic of Excellence*. Portsmouth, NH: Heinemann.

The concept of project-based learning stems from Berger’s work on excellence in schools. The final unit in this guide is based on Berger’s approach, involving multiple drafts and peer reviews.

Chazan, Barry. (2011). Lenses & Narratives for Teaching Israel. In *The Aleph Bet of Israel Education*. Retrieved from <http://theicenter.org/lenses-narratives-teaching-israel>.

The concept of teaching multiple narratives is derived from Chazan’s article in “The Aleph Bet of Israel Education,” produced by the iCenter. The other articles in this series are worth reading as well for best practices of Israel education.

Zeldin, Michael. (1998). Integration and Interaction in the Jewish Day School. In Robert Tornberg. (Ed), *The Jewish Educational Leader's Handbook* (579-590). Denver, CO: A.R.E.

Michael Zeldin describes the concept of integration in day schools; its goals and potential outcomes. This concept was the inspiration for the methodology in this guide.

Additional Curricular Resources:

Book, Tuvia. (2010). *For the Sake of Zion*. Jerusalem: Jewish Agency for Israel.

This curriculum includes a unit on Jewish textual connections to *Eretz Yisrael* as well as a unit on Zionist ideologies, which provides a concise overview of each of the four thinkers who are central to this guide. It also includes much of the history of the State of Israel, for teachers wishing to expand the historical scope of the unit on Political Zionism.

Bloch, Ilan. (2009). *Zionist Think Tank: If Herzl Had Facebook*. Ramah Israel Leadership Initiative. Retrieved from http://campramah.org/content/staff/educational_resources/rili_programs.php

Schrag, Carl. (2009). *The Founding of the State of Israel*. Ramah Israel Leadership Initiative. Retrieved from http://campramah.org/content/staff/educational_resources/rili_programs.php

Schwartz, Charlie. (2010). *Ram Kol: LOUD Israeli Culture*. Ramah Israel Leadership Initiative. Retrieved from http://campramah.org/content/staff/educational_resources/rili_programs.php

These three units are part of a series of programs developed for Ramah Camps in conjunction with the Legacy Heritage Fund. All of the units in the series provide excellent resources and alternative activities to those found in this guide. The three units listed above are directly related to Zionist ideologies, Political Zionism, and Cultural Zionism, respectively.

Oz, Kobi. (2010). *Psalms for the Perplexed*. Retrieved from <http://makomisrael.org/blog/album/mizmorei-nevuchim-psalms-for-the-perplexed/>

Rosenstein, Marc. (2005). *Why Israel?* Hakhel: Conceptual Conversations. Retrieved from <http://makomisrael.org/educational-material/adult-education/hakhel/>

Steinitz, Shira and Benjamin, Alexandra. (2005). *Engaging with Israel through Culture*. Hakhel: Conceptual Conversations. Retrieved from <http://makomisrael.org/educational-material/adult-education/hakhel/>

The new Makom website is an excellent source for curricula, educational philosophies, and arts and cultural materials about Israel. The teacher may choose to augment material in this guide with further Kobi Oz or other cultural resources from the website. The *Why Israel?* Unit listed above served as inspiration for one of the Enduring Understandings and the framework for this guide.

Plen, Matt. (2004). *Herzl: Up Close and Personal, In Pursuit of the Zionist Vision*. Jerusalem: World Zionist Organization.

This was a traveling exhibition and educational material put out by the World Zionist Organization, which focuses on Herzl but gives an excellent overview of Zionism and its causes, as well as relating the ideas of Zionism to the modern day. The accompanying educational material is available online here: <http://www.doingzionism.org/herzl/move.asp>

Rosenstein, Marc. (2008). *Chai Israel Strand*. (Level 6). New York: URJ Press.

The Israel Strand of the URJ Chai Curriculum provides Israel material for each level of development. Level 6 includes some Zionist texts as well as a section on Kibbutz songs.

Works Cited:

Almog, Oz. (2000). *The Sabra: The Creation of the New Jew*. (Haim Watzman, Trans.). Berkeley and Los Angeles: University of California Press.

Arbel, Rachel. (1997). *Blue and White in Color, Visual images of Zionism 1897-1947*. Tel Aviv: Beth Hatefutsoth, The Nahum Goldmann Museum of the Jewish Diaspora.

Avineri, Shlomo. (1981). *The Making of Modern Zionism*. New York: Basic Books.

Berger, Julia Phillips and Gerson, Sue Parker. (2006). *Teaching Jewish History*. Springfield, New Jersey: Behrman House, Inc.

Bianco, David. (1998). *The History of Israel Student Pack*. Los Angeles: Torah Aura Productions.

Efron, John, Weitzman, Steven, Lehmann, Matthias, & Holo, Joshua. (2009). *The Jews: A History*. Upper Saddle River, NJ: Prentice Hall

Eisen, A. M. and Rosenak, M. (1997). Teaching Israel: Basic Issues and Philosophical Guidelines, in *Israel in our Lives*. Jerusalem: The Joint Authority for Jewish-Zionist Education.

Freedman, Cara. (1990). *The Role Model*. San Diego: Cara Freedman Productions.

Goodman, Micha, (2007). Hillel the Elder Meets Ahad Ha'am: Secular and Orthodox Converge in the Beit Midrash. In *Eretz Acheret— Israeli Democracy: A Coalition of Fantasies*. 14-19.

Harshav Benjamin. (1993). *Language in the Time of Revolution*. Berkeley and Los Angeles: University of California Press.

Kohn, Hans. (1962). *Nationalism and the Jewish Ethic: Basic Writings of Ahad Ha'Am*. New York: Schocken.

- Mendes-Flohr, ed. (1983) *A Land of Two Peoples: Martin Buber on Jews and Arabs*. Chicago: Chicago University Press.
- Nelson, David. (2008). *Reform Zionism In Search of Clarity*. New York: ARZA.
- Oz, Amos. (2003). *A Tale of Love and Darkness*. (Nicholas de Lange, Trans.) Orlando: Harcourt, Inc.
- Reform Jewish Commission on Lifelong Jewish Learning. (2004). *Creating, Developing, and Sustaining A Relationship with Israel*. New York: URJ Press.
- Sarna, Jonathan. "A Projection of America as it ought to be: Zion in the mind's eye of American Jews." In Allon Gal, ed. *Envisioning Israel: The Changing Ideals and Images of North American Jews*. Detroit: Wayne State University Press. 1996: 41-69.
- Shimoni, Gideon. (1995). *The Zionist Ideology*. Hanover, NH: Brandeis University Press.
- Simon, Leon (Ed.) (1962). *Selected Essays of Abad Ha-'Am*. Philadelphia: Jewish Publication Society
- Tamir, Tali. (2001). *Yochanan Simon: Dual Portrait*. Tel Aviv: Tel Aviv Museum of Art.
- Tartakover, David. (2011). *Tartakover*. Tel Aviv: Am Oved.
- The Israeli Cartoon and Caricature Museum. (2008). *Herzl Personal Vision*. Holon, Israel: The Israeli Cartoon and Caricature Museum.