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The Jewish Education Center of Cleveland's
Israel NOW Solidarity
Response Curriculum

The State of Israel is facing its most difficult situation in decades. The Arab-Israeli wars have led to tremendous losses in lives and unbearable grief, but were governed by formal conventions. They had frontlines, beginnings, and endings. The current situation is different, with no foreseeable political solution in sight. Throughout the Oslo peace process Israel has offered difficult and painful concessions. Despite these bold offers, little progress has been made toward bringing peace to the region. There is no frontline. Suicide bombers are bringing the conflict to the heart of the country with devastating social and emotional consequences. The situation has left our Israeli brethren feeling disoriented, anxious, and isolated.

We cannot watch from the sidelines and allow Israel to stand alone. We, as American Jews, must understand our responsibility to stand by Israel and actively demonstrate our support – support that is desperately needed **now**. The North American Jewish community is mobilizing at the national level as the United Jewish Communities (UJC) unveils the ***Israel NOW Solidarity Initiative*** - a comprehensive program of education, advocacy and financial assistance to give North American Jewry the tools and opportunities to express its unwavering unity with Israel. [For further information see http://www.ujc.org/wjewry_home.html]

As educators, we have the additional responsibility of placing Israel front and center in our lessons and special events planning. Our challenge is to make our students' connection to Israel come alive, instilling a sense of solidarity following nearly a decade of relative peace and security that removed Israel from the top of our agenda.

This response curriculum is designed to help educators consider age-appropriate ways to support the United Jewish Communities Israel NOW Solidarity Initiative. The curriculum focuses on six big ideas:

1. Israel is a special place for Jews worldwide.
2. Just as we stand by a friend in times of trouble, the Jewish community stands by Israel at this difficult time.
3. It is important to be "critical consumers" of media, carefully evaluating the veracity and slant of the news about Israel.
4. Israel anchors the Jewish people as a spiritual, national, and cultural center.
5. To equate the actions of the Israeli army with those of Palestinian suicide bombers and militia, draws a moral equivalency that does not exist.
6. There are specific actions we as American Jews can do to support Israel.

These six concepts represent a carefully thought-out progression, beginning conceptually with our youngest learners (Israel is a special place), moving upward to more abstract and difficult concepts (moral equivalency), ending with a section that summarizes action-steps open to us as individuals and communities. In this way, we include the entire Jewish community in our unity efforts.

This curriculum is recommended for early childhood through adult education. Some activities may need to be adapted to better fit your students' needs.

In this curricular resource you will find for each concept:

- Background Information
- Texts¹
- Activities
- Resources

¹ **Please Note:** This curriculum contains numerous sacred texts. We ask that you treat it with appropriate respect.

תּוֹדָה רַבָּה

(*Todah Rabbah* - Thank You)

The Curriculum Resources Department of the Jewish Education Center of Cleveland gratefully thanks all those local, national, and international colleagues who assisted in developing this curriculum.

Focus #1: Israel - A Special Place for Jews

For thousands of years, צִיּוֹן (Zion) has focused Jewish thought, wishes and prayers. It has molded who we are as a people when we lived on its soil, and even while dispersed to lands far beyond. It is a special holy homeland, the object of tears and dreams.

It is easy for us to stand in front of students and say: "Israel is a special place - a place that is very important to Jews all over the world." It is much harder helping students make deep connections to a land that many have not visited.

This generation of Jews has grown up in a world where the State of Israel is an accepted reality. The rebirth of a Jewish safe haven and homeland after the Holocaust may not inform the identity of our youngest students. Many have not heard of the Entebbe rescue or the Ethiopian Jewry airlift. They did not experience every Arab-Israeli war as a fight for survival for all Jews. Our understanding that Israel is the religious, cultural, and political anchor of world Jewry is lost amid a steady diet of David (the Palestinians) and Goliath (Israeli army) pictures streaming across newspapers, televisions, and the Internet.

The dual themes of *Israel as a commonplace reality* and the *Middle East as a war zone*, have stripped away Israel's uniqueness.

The current situation cries out for us to focus more attention on Israel as a special place for Jews. It is our national birthplace, a place where Jews from across the world have gathered to live, a place where Hebrew is a living language, a place where the celebrations, memorials, songs, and television shows are Jewish, a place where the Jewish calendar marks the weeks and months.

While the unit is complex, it is built on a concrete idea, making it an ideal starting place for our youngest students.

A Special Note For Early Childhood Educators:

"For the young child, oral story and anecdote constitute the main ways of entering the 'possible worlds' of abstract thought and language disengaged from here and now; they are sense-making devices. The story of Israel, which is the story of the Jewish people, is the primary tool available to the teacher in educating towards a relationship with Israel. It is this story which is usually missing from the teaching of Israel. Isolated activities, as engaging as they may be, will result in a very limited understanding of Israel without this narrative glue to hold them together."

[Source: *Israel In Our Lives: Israel in Jewish Early Childhood Education* by Ruth Pinkenson Feldman & Shira Ackerman Simchovitch. Jerusalem: 1997.]

See Resource List for age appropriate selections.

TEXT STUDY: *Israel - A Special Place for Jews***Text #1a:** *Declaration of Israel's Independence*, Tel Aviv, May 14, 1948 / Iyar 5, 5708**THE STATE OF ISRAEL**

will be open to **the immigration of Jews from all countries in which they live** in the world;

will promote the development of the country for the benefit of all those who live there;

will be based on the ideas of

liberty,

justice

and peace

taught by the Hebrew Prophets;

will uphold the full social and political equality of all its citizens, without distinction of

race,

creed

or sex;

will guarantee full freedom of

conscience,

worship,

education

and culture;

will safeguard the specialness and sacredness of the shrines and Holy Places of all religions;

and will dedicate itself to the principles of the Charter of the United Nations . . .

We offer peace and unity to all the neighboring states and their peoples,

and invite them to cooperate with the **independent Jewish nation**

for the common good of all.

Our call goes out to the Jewish people all over the world

to rally to our side in the task of immigration and development

and to stand by us in the great struggle for the fulfillment of the dream of generations

- the redemption of Israel.



Text #1b: Genesis 26:2-5 /ה' ויב-ה/ בְּרֵאשִׁית כ"ו:

Adonai appeared to him (*Yitzhak*) and said,
 "Do not go down to Egypt.
 Stay in the land that I point out to you.
 Live in this land
 and I will be with you and bless you.
**I will give all this land to you and your
 descendants,**
 and I shall fulfill My promise
 that I swore to *Avraham*, your father.

I shall increase your descendants
 like the stars of Heaven,
**and I shall give them
 all this land. . .**

וַיֵּרָא אֵלָיו ה' וַיֹּאמֶר:
 אַל-תֵּרַד מִצְרָיִם
 שָׁכֵן בְּאֶרֶץ אֲשֶׁר אֹמַר אֵלֶיךָ:
 גֹּר בְּאֶרֶץ הַזֹּאת
 וְאֶהְיֶה עִמָּךְ וְאִבְרַכְךָ
 כִּי-לֶךְ וְלִזְרֹעַךְ אֶתְּן אֶת-כָּל-הָאֲרָצַת הָאֵל
 וְהִקְמֹתִי אֶת-הַשְּׁבֵעָה
 אֲשֶׁר נִשְׁבַּעְתִּי לְאַבְרָהָם אָבִיךָ:

וְהִרְבִּיתִי אֶת-זַרְעֲךָ
 כְּכֹכְבֵי הַשָּׁמַיִם
 וְנָתַתִּי לְזַרְעֲךָ
 אֶת-כָּל-הָאֲרָצַת הָאֵל..



Text #1c: (*Birkat Ha-Mazon*; blessing after meals) בְּרַכַּת הַמִּזוֹן

We thank You, Lord Our G-d,
 for **giving our ancestors
 a pleasing, good, and spacious land...**

נוֹדָה לְךָ יי אֱלֹהֵינוּ
 עַל שֶׁהִנְחַלְתָּ לְאַבוֹתֵינוּ,
 אֶרֶץ חֲמֻדָּה טוֹבָה וְרוּחָה



Text #1d: (*Hatikvah*, Israel's national anthem) הַתִּקְוָה

As long as in our inner hearts
 a Jewish spirit sings,
 As long as the eye looks to the East,
 gazing toward Zion.

כָּל-עוֹד בְּלִבָּב פְּנִימָה
 נִפְשׁ יְהוּדֵי הוֹמִיָּה
 וּלְפָאֲתַי מִזְרַח קְדִימָה
 עֵין לְצִיּוֹן צוֹפִיָּה.

Our hope is not lost,
 the hope of 2000 years:
 To be a free people in our own land,
 the Land of Zion and Jerusalem.

עוֹד לֹא אֲבָדָה תִּקְוֹתֵנוּ
 הַתִּקְוָה בַּת שְׁנוֹת אַלְפִים
 לְהִיּוֹת עִם חִפְשֵׁי בְּאֶרְצֵנוּ
 אֶרֶץ צִיּוֹן וִירוּשָׁלַיִם.

Text #1e: Danny Siegel, "Surveying the Jewish Multitudes," in *Before Our Very Eyes: Readings for a Journey Through Israel*, Pittsboro, NC: The Town House Press, 1986.

Rejoice, O Jerusalem,
 your streets are filled again with children!
 Proud children.
 Be joyous, Mother Rachel,
 your children have come home!

Home. Such a foreign word
 to the refugee from Argentina,
 the Vizhnitzer chossid,
 the Jew from Bulgarian cities.
 That you are home,
 and there is no more need to hide
 and steal across the border,
 is the stuff of Jewish lullabies.
 When the planes at Lod
 crowd with long lost sons and daughters,
 truth and freedom blur near disbelief.

Tiberias and Yavneh,
 raise your voices!
 Massada burst your rocks
 with song,
 for we are home.

(Permission to reprint granted by author for educational purposes only.)



Text #1f: Danny Siegel, "Some People Kiss Runways," in *Before Our Very Eyes: Readings for a Journey Through Israel*, Pittsboro, NC: The Town House Press, 1986.

Give me 5 more years
 away from Israel
 I will go back "home"
 to make and save my money
 So that when I come back home again
 life will be uncomplicated
 And I can spend
 as many as my days

Will be at Lod
 with a barrel of honey
 And a vat of milk
 to sprinkle on the runway
 I want those who kiss
 the holy concrete
 To taste
 how very sweet
 the Homeland has become.

(Permission to reprint granted by author for educational purposes only.)



Text #1g: (*T'filat Shaharit*/the morning service) תְּפִילַת שַׁחֲרִית

Bring us safely from the four corners of the earth,
 and lead us in dignity to our holy land.

וְהַבִּיאֵנוּ לְשָׁלוֹם מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ,
 וְתוֹלְכֵנוּ קוֹמָמִיּוֹת לְאֶרְצֵנוּ...



Text #1h: Marc Rosenstein, *Galilee Diary*, NY: UAHC, 2001
http://uahc.org/educate/galilee/entries/ed_1.shtml

For me, and I don't think I am unusual, the word "home" is a somewhat slippery term, with multiple meanings. When I travel to Philadelphia to see my parents, I am going "home;" yet when I go back to the airport to fly to Israel, I also feel that I am going "home." Just what do I mean? And just what is it about this mountainside here in the Galilee that has given me such a strong feeling of at-home-ness? When the plane lands at Ben Gurion airport, I know for sure that I am about to face:

- Having to communicate in a language that is my second language, so that every conversation and transaction, even after all these years, takes more energy than it does in the US; feeling helpless and tongue-tied in any argument
- "In your face" manifestations of the terrible divisions that beset Israeli society: Jew vs. Jew, right vs. left, Arab vs. Jew, rich vs. poor, etc.
- The everyday frustrations and discomforts of living on the edge of the third world, with the vestiges of Turkish and British bureaucracies still apparent here and there
- Having a son in the army at a time when (as at many other times), the prospects for peace seem uncertain
- Living half a world away from extended family, including aging parents...

And yet, when the stewardess opens the door and I smell the mixture of aviation gasoline and

orange trees, when my ear is bombarded by Hebrew (and Arabic, and Russian); when two hours later the rolling mountains and the lovely olive groves of the Galilee are all around me - then all the frustrations and alienation melt, and it just feels good to be home. And I still don't know why...

Perhaps, ultimately, there are some things that you can't understand rationally, and "home" is one of them.



Text #1i: Psalm 137:1-6 / תהלים קלז:א-ו

By the waters of Babylon, there we sat and wept,
 when we remembered Zion.
 On the willows there
 We hung up our lyres.
 For there our captors
 Required of us songs,
 And our tormentors, mirth, saying,
 "Sing us one of the songs of Zion!"

How shall we sing the Lord's song
 In a foreign land?
 If I forget you, O Jerusalem,
 Let my right hand wither!
 Let my tongue cleave to the roof of my mouth,
 If I do not remember you,
 If I do not set Jerusalem
 Above my highest joy!

על־נהרות בבל שם ישבנו גם־בכינו
 בזכרנו את־ציון:
 על־ערבים בתוכה
 תלינו כנרותינו:
 כי שם שא־לונו שובינו
 דברי־שיר ותוללנו שמחה
 שירו לנו משיר ציון:

איך נשיר את־שיר יהוה
 על אדמת נכר:
 אם־אשכחך ירושלים
 תשכח ימיני:
 תדבק־לשוני לחכי
 אם־לא אזכרכי
 אם־לא אעלה את־ירושלים
 על ראש שמחתי:

ACTIVITIES:

1) Show students a picture of a family in a home. Talk with them about the comfort and ease one feels at home, perhaps sharing a story from your own life. Show students various pictures of Israel and talk with them about the comfort and ease Jews feel when in Israel. Can students share any stories of family members who either have visited Israel, or live there? Tell students that Israel is a home to Jews, sharing photographs of various Jewish families in Israel. How are the families like their own? How are they different?

2) A מִזְרָח (*mizrah*) is a picture that Jews place on the walls of their home that face the direction of Jerusalem. [The word *mizrah* means, "east" and is placed on our eastern walls.] It helps remind us that Israel is in the east and, while we are in our homes, we can think about Israel as our special home. Create a *mizrah* with your students to place on the eastern wall of your classroom, or in their homes. Many *mizrahim* have a picture of Jerusalem and/or the Hebrew word מִזְרָח ; they may be made out of any material.

3) Invite a speaker to class to discuss the specialness of Israel to him/her or to Jews. Consider:

- an Israeli;
- a parent with strong Israel connections;
- a teen recently returned from a trip;
- a community person closely connected with your Federation's Israel projects (e.g., Partnership 2000, *Israel NOW*);
- a teacher in a local Jewish high school program, or college, who teaches about Israel;
- a Holocaust survivor.

4) Show an Israel "feel-good" video such as "*The Wonder Of Israel*." See the resource list p. 41.

5) Throughout the year, place an emphasis on the Israel aspects of your studies:

- discuss how the holidays are celebrated in Israel
- find Israel connections in the history or Bible course you teach
- use worship time to focus on Israel-related prayers
- discuss current events and the issues that arise
- sing *Hatikvah* in assemblies

6) Ask students to go on a scavenger hunt in their homes for items made in Israel. Prompt students to ask their parents:

- how the object was obtained
- why it is special to the family
- any stories the object reminds them about Israel

Ask each student to bring one object to school to share. As part of the follow-up, discuss the significance of collections in general (people find the items of importance or of interest) and the significance of Jewish families having items in their home from Israel (it's a signal that Israel is important to us). [This activity may be incorporated into a family program.]

7) Divide students into groups and ask them to research what Israel has meant to the Jewish people during the last 4,000 years. Each group can present a brief skit or develop a mural to represent their findings. Consider the following points in time:

- Abraham and Sarah
- Moses
- The First and Second Temples
- The Rabbinic Period
- Middle Ages
- Early settlements in the late 19th century and early 20th
- Statehood

8) Read and discuss the excerpt of the opening entry of Marc Rosenstein's Galilee Diary. Why does he feel that home is "something that you can't understand rationally?" Where is home to Marc? [Note that the Galilee Diary is updated weekly with a new entry.

<http://uahc.org/educate/galilee/index.shtml>]

9) The *Tishrei* 5762 issue of Babaganewz (<http://www.babaganewz.com/>) includes the article, "Making A New Home In An Ancient Land," profiling two teens who have made *aliyah* with their families. Ask students to read the article and identify "things that are special about Israel." Teacher's lesson plan included.

10) For older students, study *Hatikvah* as a poem. Read the words, listen to the music, and create a dance illustrating it. Tangentially, reinforce the Hebrew words (are students pronouncing them correctly?)

11) Collect past issues of Israeli newspapers, either hard copies or downloaded from the Internet. Read and study Israel's Declaration of Independence (in the text section, above), then divide it into small segments, assigning groups of students to each. Ask each group to search the Israeli newspapers for articles and photographs that illustrate their section of the Declaration. Create a collage with these.

[A full listing of Israeli newspapers is available at <http://www.kol-israel.com/>.]

12) Develop a worksheet that helps students compare and discuss God's promises to our ancestors in the *Torah*:

| | Who was promised? | What was promised? | Did the promise come true? |
|---------------------------------------|-------------------|--------------------|----------------------------|
| <i>Bereshit</i> /Genesis 17:5-8 | | | |
| <i>Bereshit</i> /Genesis 26:2-5 | | | |
| <i>Bereshit</i> /Genesis 28:10-15 | | | |
| <i>Devarim</i> /Deuteronomy 4:14 | | | |
| <i>Devarim</i> /Deuteronomy 8:6-10 | | | |
| <i>Devarim</i> /Deuteronomy 26:15 | | | |

13) Divide students into groups, assigning each one of the Danny Siegel poems about Israel as a home. Have each group:

- read and understand the poem, focusing on what he seems to mean by Israel as home [You may wish to develop specific questions for each poem.]
- create a large torn-paper collage illustrating the poem. [Provide a piece of poster-board, colored construction paper and glue. Students will tear the paper to create their illustrations and glue them to the board. The imprecision of the tearing helps alleviate the students' artistic concerns; nothing is perfect, but the abstractness is beautiful.]
- prepare a choral reading of their poem

Share the poems and pictures with the entire class, or in an assembly.

14) For young students, introduce *Hatikvah* as an important song for Israel. Listen to a recording, move to the music, and discuss how it makes them feel. [A cantor or music specialist should be able to help you find a copy, or download it from the Internet <http://amichai.com/war/process/hatikvah.html>.]

Focus #2: A Friend In Need

The importance of friendship has strong roots within Jewish tradition. The rabbis instruct us to seek positive friendships [see פְּרָקֵי אָבוֹת (*Pirkei Avot*/Ethics of Our Ancestors, 1:6)] because friendships help build our intellect and our identities.

As we grow, we appreciate this wise advice more and more. In times of joy and times of trouble, whether in person, over the telephone, or via letter writing, our true friends are there for us and we are there for them. It is a reciprocal relationship.

The friendship between Jews living in Israel and Jews living in the Diaspora is a pillar of Jewish life in the modern era. It goes beyond the moral and financial support. It goes beyond the fact that the United States calls Israel a valued friend and ally. It goes beyond the personal friendships that we can count by looking in our phone book or e-mail contact list. We are connected to the people of Israel and they are connected to us through our joint history, culture, and connection to the land. Their triumphs fill us with a sense of pride and their losses fill our hearts with sadness. We share the central value that appears twice in the *Talmud* (Babylonian *Talmud Shavu'ot* 39a and *Sanhedrin* 27b): כָּל יִשְׂרָאֵל עֲרָבִים זֶה בְּזֵה (*kol Yisrael arevim zeh ba'zeh* – All of Israel is responsible one for another).

At this moment in time, our חֲבֵרִים (*haverim*/friends) in Israel are in need.

Their loneliness is palpable. Their desire to connect with Jews outside of Israel comes through in every official government statement and every personal exchange. We have a wonderful opportunity before us, and important מִצְוָה (*mitzvah*) at hand - to help a friend in need.

The metaphor of Israel as a friend-in-need focuses this second curricular section.

TEXTS: A Friend In Need

Text #2a: M. Ibn Ezra, *Shirat Yisrael*, (12c) 1924, p. 136.

In Baron, Joseph L. (editor), *A Treasury of Jewish Quotations*, New York: Arnsion, 1985.

A friend will prove him/herself in time of trouble.



Text #2b: *Talmud Bavli Ta'anit 22a* / תלמוד בבלי תענית כב:א

Rabbi *Beroka* of *Huzistan* often visited the market at *Belapat*. There he would meet Elijah the prophet.

אדהכי והכי אתו הנך תרי אתי.

אמר ליה: הנך נמי בני עלמא דאתי נינהו.

One day, Rabbi *Beroka* asked, "Does anyone in this market have a share in the world to come?"

אזל לגבייהו.

While they were talking, two men came by.

אמר להו: מאי עובדייכו?

Elijah said, "Those two have a share in the world to come."

אמרו ליה: אינשי בדוחי אנן, מבדחינן עציבי.

Rabbi *Beroka* went to them and asked, "What do you do?"

אי נמי, כי חזינן בי תרי דאית להו תיגרא בהדייהו - טרחינן ועבדינן להו שלמא.

They said, "We are jesters. When we see a person depressed, we try to cheer him up.

And when we see two people arguing, we work hard to make peace between them."



Text #2c: *Genesis Rabbah 33:3* בְּרֵאשִׁית רַבָּה

Be filled with compassion for one another,
and the Holy One will be filled with compassion for you.



Text #2d: *Vayikra/Leviticus 19:18* / וַיִּקְרָא י' ט:י"ח

Love your fellow person as yourself...

וְאָהַבְתָּ לְרֵעֶךָ כְּמֹדְךָ...



Text #2e: *Mishneh Torah Hilhot Avel* 4:1 / משנה תורה הלכות אבֵל ד:א

In his *Mishneh Torah*, Maimonides says that the biblical commandment, "love your fellow person as yourself" is the basis for many מצוות described by the rabbis.

These Rabbinic laws include

visiting the sick,
 comforting mourners,
 caring for the dead,
 providing a dowry for the bride,
 inviting guests,
 performing burial rites,
 rejoicing with bride and groom and helping support them with necessary provisions.



Text #2f: Abraham Joshua Heschel

Moral Grandeur and Spiritual Audacity: Essays by Abraham Joshua Heschel,
 Susannah Heschel Editor, pub. Farrar, Straus & Giroux, NY, 1997.

People pray in different languages, but they shed tears in common...



Text #2g: *Pirkei Avot/ Ethics of Our Ancestors* 1:2 / פְּרֻקֵי אֲבוֹת א:ב

The world stands on three things:

on the *Torah* (study),
 on *avodah* (worship),
 and on *g'milut hasadim* (acts of loving kindness).

על שלשה דברים העולם עומד:
 על התורה,
 ועל העבודה,
 ועל גמילות חסדים:



ACTIVITIES:

1) Divide students into pairs to brainstorm the kinds of things friends do for each other (emphasize "for", not "with"). Create a class list and then spend some time creating a parallel to Israel - Israel is our friend, and so we do things for her, and she does things for us. [For example, "When friends want company, they visit one another," parallels "Jews living in the Diaspora visit Israel and our Israeli family and friends visit us."]

- 2) Invite a recent visitor to Israel to speak to your students about the trip. Cue the speaker to use language that parallels the big idea of this section - that Israel is like a friend who needs our friendship. [Encourage the speaker to bring photographs/slides that highlight this theme.]
- 3) Share with students a segment from a recent newscast in which the reporter uses language or images that paint a bad picture of a Israel. Parallel it to a friend, "slammed" by others. How would we help the friend? How can we help Israel? For examples of biased reporting, see:
- <http://world.std.com/~camera>
 - <http://www.honestreporting.com>
- 4) Divide students into pairs, giving each a highlighter and a copy of the Prayer for State of Israel from the prayerbook [See Text #6p for one version or consult your congregation's prayerbook.]. Have the pairs highlight parts of the prayer that show our support for Israel. Discuss in light of the friend metaphor.
- 5) Divide students into small groups, giving each a set of props (include one or two items from Israel) and 1-2 short quotes in the text section. Give groups 10 - 15 minutes to prepare a skit showing support of Israel using each provided prop and quotation.
- 6) Distribute מַחְזֹרִים (*mahzorim*/High Holiday prayer books) and ask students to examine the High Holiday liturgy. Why is so much of the language written in plural form? How does the world-view expressed in these prayers relate to how we might respond to Israel in a crisis situation? As friends, what are our responsibilities at this time?
- 7) Have students trace full-body outlines of each other. Ask them first to draw in an Israel-related T-shirt design on their own body. Then ask students to write
- on their "head" what they know about Israel,
 - in their "hands" what they do for Israel,
 - in the "feet" whether they've been to Israel or when they might go.
- Line up the bodies, hands-holding-hands, perhaps with one of the paper dolls "touching" Israel on a map.
- 8) Using the quote from פִּרְקֵי אָבוֹת (*Pirkei Avot*) 1:2 (Text #2g) ask students to say what they would do in each of the three categories to help Israel. Use the following chart to help organize students thoughts:

| <i>Torah</i> | Worship | Acts of loving kindness |
|--|---|---|
| <i>Example:</i> Study the prayer for the State of Israel | <i>Example:</i> Write a note to put in the <i>Kotel</i> | <i>Example:</i> Raise money for Israeli social services |

9) As a class write letters to a class in Israel (preferably from their partnership city), matching each student with a pen-pal of the same age in Israel. Share and send pictures of the classes and communities and create a comparative bulletin board in your room. (See p. 37, #8 for twinning information or contact your federation for Partnership 2000 information.)

10) Distribute the pieces of a simple Israel-related puzzle to your students, secretly keeping one piece for yourself. (If you don't have a puzzle available, create one by cutting up a poster into the number of students in your class, plus one). Ask the students to put the puzzle together. When they have completed the puzzle as far as they are able, discuss how the experience would have been different if all the pieces had been there. How is the final product different? How did it feel when the final piece goes in to complete the picture? How does this relate to the Jewish people standing together as one, with Israel?

11) Encourage students with relatives or friends in Israel (perhaps as a result of a trip or maybe a camp counselor) to be in contact and correspond.

12) Study the text from the *Mishneh Torah* (Text #2e) with your students. How does it help inform us about our reciprocal relationship as Jews with Israel?

13) Ask students to create a poster, mural, or webpage for a community event using the themes found in the Ibn Ezra and Abraham Joshua Heschel texts (Texts #2a & #2f, respectively).

Focus #3: Critical Consumer of Information

News from the Middle East, though thousands of miles away, reaches us and our students in a variety of forms: word of mouth, newspaper, radio, television and internet. Behind the delivery systems are reports from a variety of sources, each with its own agenda and bias.

As educators, it is dangerous for us to assume that our students, many born and raised in the Information Age, know how to sift through the continuous onslaught of information and separate the chaff from the wheat, the facts from the opinions. This is a skill that is learned through guided practice.

Complicating matters further is the fact that the Palestinian militia are using intimidation tactics to make sure their position is portrayed in a favorable light. International reporters have commented that they are being harassed by Palestinian militia. (See Text #3b & #3c)

Helping our students become critical consumers of information is an important element in nurturing their connection to Israel, understanding the challenges Israel faces, and developing their advocacy skills.

Issues to be alert to include:

- Pictures are often chosen for their emotional impact.
- Pictures do not always show complexity of the entire scene or situation.
- Reporters choose words that can excite or incite the reader.
- Seemingly factual information can be inaccurate or incomplete.
- Well-meaning people are biased and may view the same situation from different perspectives.
- Some items in the media offer opinions and reflect the bias of the author.
- The media often favors the underdog.
- Foreign journalists have reported that they were threatened by Palestinian security forces not to report stories that are unfavorable to the Palestinian position.

The JECC's Middle East Crisis Response Curriculum (October 12, 2000) contains examples of each of these issues. [<http://www.jecc.org/edres/curric/irc/mecrisis.htm>]

This third section helps students better evaluate a wide variety of information sources.

TEXTS: *Critical Consumer of Information*

Text #3a: Abraham H. Foxman, "*Media Bias Against Israel: Perception or Reality?*"
Available online at http://www.adl.org/Israel/media_bias_oped.html.

...we should challenge the media when there are factual errors. We should urge that proper context be given to video images that only tell part of the story. We should insist that when interviews are done, there be a true balance between Palestinian and Israeli viewpoints. And we should offer to work with reporters and broadcasters so that they can get the fullest picture of Israel and its meaning to the Jewish people.



Text #3b: Stephanie Gutmann, "*Lights, Camera, Intifada.*"
Weekly Standard (January 1, 2001)

Take the photos the militiamen want and you are generally fine, even helpfully ushered around; take pictures that show Palestinians in roles other than victim, and things can get nasty quite fast.



Text #3c: Mark Seager, "*Eyewitness to Ramallah Lynching.*"
Available online at <http://www.us-israel.org/jsource/History/lynchwit.html>

They were just a few feet in front of me and I could see everything. Instinctively, I reached for my camera. I was composing the picture when I was punched in the face by a Palestinian. Another Palestinian pointed right at me shouting 'no picture, no picture!', while another guy hit me in the face and said 'give me your film!'

I tried to get the film out but they were all grabbing me and the one guy just pulled the camera off me and smashed it to the floor. I knew I had lost the chance to take the photograph that would have made me famous and I had lost my favourite lens that I'd used all over the world, but I didn't care. I was scared for my life.



Text #3d: "*UAHC News Alert - An Educational Response to the Israel Crisis.*" October 11, 2000
<http://www.uahc.org/educate/security.html>

There is a significant Israeli-Arab population, i.e., the million Arabs who live in Israel and constitute nearly 20% of the population. In general, this sector has either been silent, or supportive of Israel. Now, after skirmishes this week, there is a serious internal threat to peace, not beyond the 'green line,' but within it. It is important to differentiate between Arabs, and not paint them with one brush, just as it is important to recognize the diversity of the Jewish people. This story has not typically been the subject of world media attention, just as the internal political landscape of Israel has been under the media radar. However, as teachers in Jewish schools, we have a responsibility to do more than purvey the major media information. Here is an opportunity to teach about the Arab population of Israel, including their representation in the Knesset, as a powerful symbol of democracy. Jews do not have comparable positions in the Arab world. We can be proud as Jews that the State of Israel has struggled to create a shelter for Arabs within. It is far from perfect, but it is remarkable under the circumstances. One measure of a people, perhaps the litmus test for any purported democracy, is its treatment of minorities. How are we doing in this regard as Americans and as Jews?

ACTIVITIES:

- 1) Give your students the names and website addresses of various newspapers, some local, some read throughout the U.S., and some Israeli. Assign students to research any topic related to the current crisis, each from a different news source. Guide the students through a comparison of the information they have discovered. Use a chart to divide information into "fact" and "opinion." Discuss what is involved in really understanding any event with objectivity.
- 2) Divide the class into an even number of groups. Give half of the groups a photograph that has been in the paper. Ask them to discuss what they know from just looking at the photo. Have these groups write a caption for the picture, and a few sentences about what they think happened. Give the other groups an article that describes each photo. As the class comes back together, ask the groups with the photographs to present their work, followed by the groups that read the corresponding article. How accurate were the assumptions based on the photo? How does a photograph influence how we understand an event?
- 3) Interview a reporter. What is considered fair journalism? How do reporters work to write articles that fairly represent the news? How do reporters balance their personal views while presenting an accurate view of events? How do reporters respond to those involved in a situation who wish to have their specific agendas reported?
- 4) Survey adults for their perceptions of biases in different newspapers and media sources. Select stories from these sources and analyze them to see if the biases are accurate.

5) Begin a current events section of your class, devoted to Israeli news. Provide students with site addresses such as:

Jewish Telegraphic Agency - www.jta.org

Virtual Jerusalem - www.virtualjerusalem.com

Jerusalem Post - www.jpost.com

Ha'artez - www.haaretzdaily.com

6) Download and send home with students the Jewish Community Federation of Cleveland's Middle East Briefing, "**Reaching The Media To Foster Positive Public Perception.**"

(<http://www.jecc.org/jcfmeb/jcfmeb4.htm>) Check with your local federation to see if they provide similar materials to send home.

Focus #4: Israel - The Jewish Anchor

In *בְּרֵאשִׁית* (*Bereshit/Genesis*) G-d appears to Abraham and promises him the Land as a permanent possession. Thus began the Jewish people's 3,500 year-old connection with the place we call Israel. Regardless of where we lived or how we identified as Jews, Israel remained the focal point.

Israel is our *spiritual* and *religious* center. In our prayers, we ask that Israel be blessed with peace. At our weddings, we break a glass to remember the destruction of the Holy Temple and our land. At every *סֵדֶר* (*seder*), we proclaim, "Next year in Jerusalem!"

Israel is our *political* and *national* center. Israel is the only state where Jewish political parties vie with one another to hold the reins of power. It is the only state whose national anthem speaks of the Jews' ages-old hope of living in freedom in our land. It is the only state with national Jewish holidays, the only one ready to send its soldiers across Africa to rescue Jews in peril.

Israel is our *cultural* center. Israel hosts a thriving Jewish cultural life filled with poetry, music, plays, film, and art.

Israel is important to Jews because it is intimately connected to the origins of our people and our religion. The very idea of Israel has always been connected with the Jewish belief that the world can be changed and that life can be better. Modern Israel adds another element to this concept by saying that Jewish life can be ameliorated - through our actions, hopes and deeds we can reshape our destiny.

TEXTS: *Israel - The Jewish Anchor*

Text #4a: *Genesis* 17:7-8 / *בְּרֵאשִׁית* י"ז:ז-ח

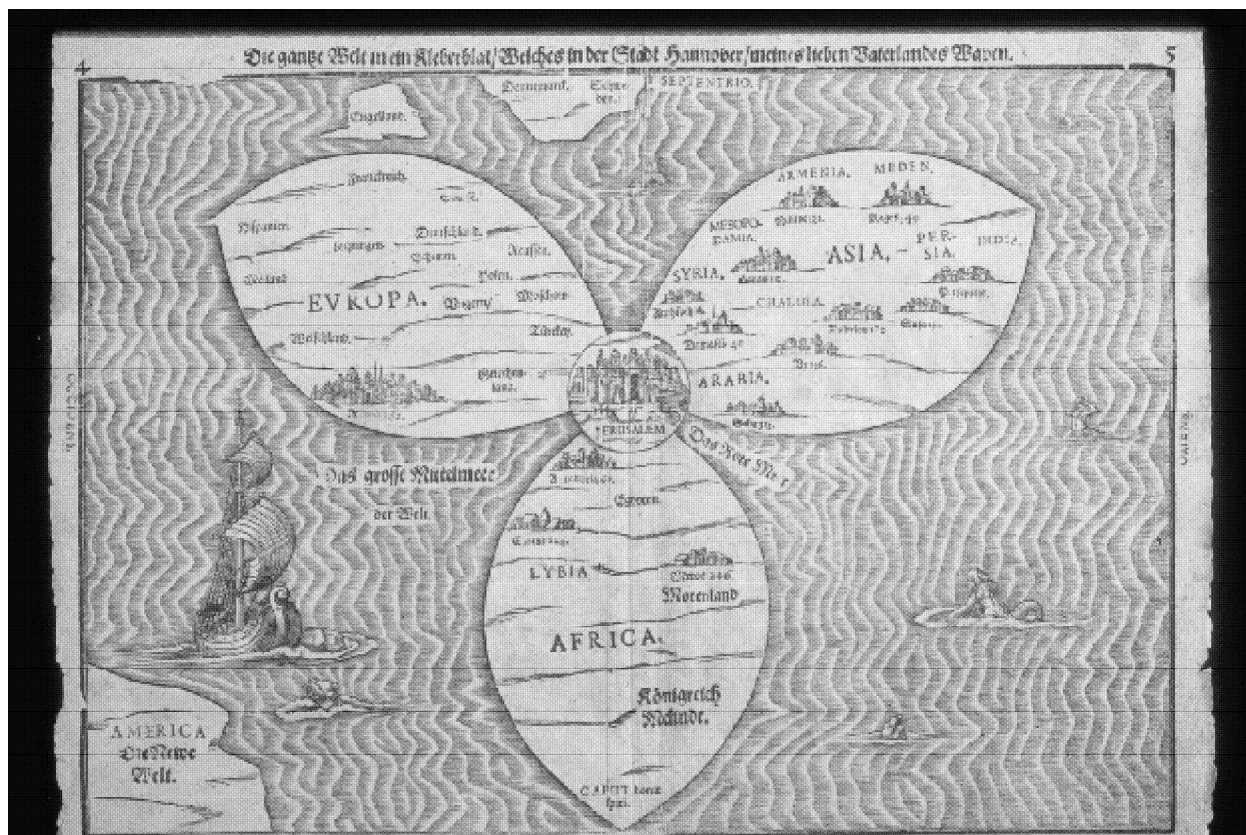
I will keep my covenant
with you and your children
through all the generations
as an everlasting covenant to be God to you
and to your children after you.
**I give to you and to your children after you
the land in which you are living, all the land of Canaan**
as an everlasting possession...

וְהִקְמֹתִי אֶת-בְּרִיתִי
בֵּינִי וּבֵינְךָ
וּבֵין זַרְעֲךָ אַחֲרָיִךְ לְדֹרֹתָם
לְבְרִית עוֹלָם לִהְיוֹת לְךָ לֵאלֹהִים
וּלְזַרְעֲךָ אַחֲרָיִךְ:
וְנָתַתִּי לְךָ וּלְזַרְעֲךָ אַחֲרָיִךְ
אֶת | אֶרֶץ מְגֹרְיֶיךָ אֶת כָּל-אֶרֶץ כְּנָעַן
לְאֶחְזֹת עוֹלָם...

Text #4b: Jerusalem: The Center of the World.

Available online at University of Southern Maine: Osher Map Library

<http://www.usm.maine.edu/~maps/exhibit1/25large.jpg>



Text #4c: *Tanhuma* Leviticus, *Kedoshim* 10 / תַּנְחוּמָה קְדוּשִׁים

Just as the navel is placed in the center of the human (body), so too is the Land of Israel placed in the center of the World, as it is said: "...who dwell on the navel of the earth (*tabbur ha-aretz*)."

(Ezekiel 38:12).

And it forms the foundation of the World, as it is said: "A psalm by Assaph. The mighty God spoke and called the earth from east to west." (Psalms 50:1)

From where? "From Zion, perfect in beauty, God appeared." (Psalms 50:2)

The Land of Israel is the center of the World and Jerusalem is in the center of the Land of Israel.

Text #4d: *Isaiah 2:3* / יְשַׁעֲיָהּ ב:ג

...from Zion shall go forth Torah,
and the word of the Lord from Jerusalem.

...כִּי מִצִּיּוֹן תֵּצֵא תּוֹרָה
וּדְבַר-יְהוָה מִירוּשָׁלַיִם:



Text #4e: Rabbi Abraham Isaac Kook, "*The Land of Israel.*"
in Arthur Hertzberg, *The Zionist Idea*. New York: Atheneum, 1976.

ERETZ ISRAEL (the Land of Israel) is not something apart from the soul of the Jewish people, it is no mere national possession, serving as a means of unifying our people...Eretz Israel is part of the very essence of our nationhood; it is bound organically to its very life and inner being.



Text #4f: A.D. Gordon, "*Our Task Ahead*" (1920)
in Arthur Hertzberg, *The Zionist Idea*. New York: Atheneum, 1976.

We are engaged in a creative endeavor the like of which is not to be found in the whole history of mankind: the rebirth and rehabilitation of a people that has been uprooted and scattered to the winds. It is a people half dead, and the effort to recreate it demands the exclusive concentration of the creator on his work. The center of our national work, the heart of our people, is here, in Palestine, even though we are but a small community in this country, for here is the mainspring of our life. Here, in this central spot, is hidden the vital force of our cause and its potential for growth. Here something is beginning to flower that has greater human significance and far wider ramifications than our history-makers envisage, but it is growing in every dimension deep within, like a tree growing out of its own seed, and what is happening is therefore not immediately obvious. Here, in Palestine, is the force attracting all the scattered cells of the people to unite into one living national organism. The more life in this seed, the greater its power of attraction.



Text #4g: Ahad Ha'am, "*The Jewish State and the Jewish Problem.*"

This Jewish settlement, which will be a gradual growth, will become in the course of time the center of the nation, wherein its spirit will find pure expression and will develop in all its aspects up to the highest degree of perfection of which it is capable. Then from this center the spirit of Judaism will go forth to the great circumference, to all the communities of the Diaspora, and will breathe new life into them and preserve their unity

Text #4h: Abraham Joshua Heschel, *Israel: An Echo of Eternity*.
NY: Farrar, Straus and Giroux, 1967, p. 121-122.

The land of Israel has been sanctified by the words of the prophets, by the suffering of a whole people, by the tears and prayers of thousands of years, by the labor and dedication of pioneers. Such sanctity is precious to God, vital to the people, a light within history. The State of Israel is not only a place of refuge for the survivors of the holocaust, but also a tabernacle for the rebirth of faith and justice, for the renewal of souls, for the cultivation of knowledge of the words of the divine. By the power and promise of prophetic visions we inhabit the land, by faithfulness to God and Torah we continue to survive.



Text #4i: Rabbi David Hartman, “*From Survival to Freedom.*”

Available online at

<http://www.hartmaninstitute.com/davidhartman/teachings/archive/survival.html>

Israel gives Jews an identity grounded in a feeling of dignity and power, in the ability to cope with external enemies.



ACTIVITIES:

- 1) Distribute a copy of the map of the world that has Jerusalem in its center (see #Text 4b). Ask students to analyze the message of the map - who might have been cartographer and/or what might have been the world situation that precipitated such a drawing? Introduce Text #4c from *Tanhuma* Leviticus. Ask students how the map and the *midrash* complement each other.
- 2) Ask students to make a list of the customs Jews have adopted over the millennia that clearly show their attachment to Israel. Prompt students to think about: facing east to pray; hanging a מִזְרָח (*mizrah*, a picture or wallhanging on the eastern wall of one's home) in the direction of Jerusalem; leaving a corner of one's home unfinished as a sign of mourning for the destruction of Jerusalem; breaking a glass at the end of a wedding ceremony in memory of the destruction of the Temple 2000 years ago; placing some soil from Israel in one's coffin (if burial takes place outside of Israel).
- 3) Study artwork of Israel, with an eye to the spiritual connections each artist seems to have to the country. If you are able to locate art that focuses on Israel as the/a Jewish center, have students analyze those pictures with this section's theme in mind.

- 4) Divide students into small groups, giving each one quote from this section, along with some specific discussion questions that focus them on their author's conception of Israel "at the center." Give each group art supplies (or access to a computer graphics program) and ask them to illustrate or diagram their quote. Share the thoughts and diagrams, discussing student reactions to each.

- 5) Study the words of *Isaiah* (Text #4d), then ask students to create paintings that express the idea that words of *Torah* are continually coming out of Israel.

Focus #5: Moral Equivalency

A cursory review of news reports describing the current unrest in Israel could easily lead one to the conclusion that the Israeli government and Palestinian leadership are equally to blame for the ongoing pain and suffering inflicted on the people of the region. The reports rarely distinguish between Palestinian attacks on civilian targets and Israel's preemptive, defense operations - between Palestinian children hurt or killed as they take part in violent demonstrations where exchanges of live gunfire are commonplace and Israeli children who are killed as they sit in a stroller outside their homes.

The tendency to equate these actions blurs the lines between right and wrong, defensive measures and murder.

This section focuses on the importance of making distinctions and critically examining the depiction of the situation as "a cycle of violence."

TEXTS: *Moral Equivalency*

Text #5a: Seth Mandell, "False Moral Equivalency."

Available online at <http://www.jpost.com/Editions/2001/06/29/Opinion/Opinion.29382.html>

My 13-year old son, Koby Mandell, and his friend, Yosef Ish-Ran were brutally murdered, bludgeoned to death with bowling ball-sized rocks six weeks ago. The perpetrators, not yet apprehended, are assumed to be Palestinians who happened upon my son and his friend - vulnerable, easy targets - as they were hiking in a canyon about a kilometer from our home...

Discerning readers and media observers should be aware that the two tragedies are not morally equivalent. In almost every instance of noncombatants killed by the Israeli army, the injury resulted from an Israeli defensive reaction to an attack by trained Palestinian fighters using victim's civilian home for cover. The baby's injury was a mistake for which Prime Minister Ariel Sharon expressed regret...

A glaring example of false moral equivalency, Thomas Friedman in his New York Times column on June 19 writes: "What Israeli settlers and Palestinian suicide bombers have in common is that they are each pushing for the maximum use of force against the other side."

To equate the two is to create moral mush. The rhetoric and actions of the suicide bombers and the Palestinian leadership is a "push" for wholesale and indiscriminate slaughter of Israeli Jews wherever and whenever they are to be found. The so-called settlers' "push" is for defensive action against armed militants who threaten the roads, the homes, and the lives of many Israelis, both inside and outside of the territories.



Text #5b: Rabbi Jacob Shtull, "Active Self-Defense Permissible."
Cleveland Jewish News, July 20, 2001

Is Israel justified in pursuing its "active self-defense" policy against militant planners of bomb plantings, drive-by shootings, and machine-gun assaults against cars and buses? An understanding of the ethical principal involved helps clarify.

When one becomes aware of a *rodef*, a person intent on inflicting harm, destruction, or death, it is ethically permissible to defend yourself and, if necessary, *yakum v'yaharog*, to kill the attacker.

Israeli intelligence knows the names and addresses of the militant enemies. It is entirely just and moral to confront the enemy before he strikes. These defense tactics are not assassinations. The alternative is condolence calls for Jewish mourners.



Text #5c: *Talmud Bavli Berakhot 58a* / תלמוד בבלי ברכות נח"א

The *Torah* has said (*Shemot/Exodus 22:1*):
 If a person comes to kill you,
 rise early and kill him first.

וְהַתּוֹרָה אָמְרָה:
 אִם בָּא לְהַרְגֶךָ
 הִשָּׂפֹם לְהַרְגוֹ.



Text #5d: James Klurfeld, "*Israeli and Palestinian Violence: There's No Moral Equivalency*,"
 [Newsday.com published 5/24/2001]

When it comes to the Israeli-Palestinian dispute in the spring of 2001, the tendency to judge the actions of both sides as morally equivalent is repugnant. By moral equivalency, I mean the tendency of both diplomats and media to give the same weight to acts of the Palestinians and the Israelis . . .

The problem for a journalist writing about all this is that we often need to telescope complex events into a small space. That's when equivalence becomes a technique, but one that is unthinking and unfair. Even if you believe the Israeli response to terrorism has been excessive in some cases, it is still important to differentiate between who started and perpetuated the violence and who is trying to respond to it. There is also a difference between Palestinians deliberately targeting civilian populations, including women and children, and Israeli soldiers killing Palestinian youths who have been placed by the Palestinians on the front lines of the fight. It is

distorting simply to count up the number of children killed, tragic though that may be.

For diplomats, the tendency toward moral equivalence has to do with the desire to maintain credibility with both sides, to remain honest brokers. This is especially true for the United States. But distorting the truth is too high a price to pay for diplomatic efficacy. To suggest expanding settlements is the same as perpetrating terrorism is wrong. . . .



Text #5e: Gary Rosenblatt, *"It's all because of the settlements? Don't you believe it!"*
Available online at http://aish.com/jewishissues/middleeast/Blaming_the_Settlements.asp

That commission [the Mitchell Commission] was charged with investigating the causes of the rioting in Israel that broke out in late September 2000, and have escalated ever since.

Chaired by former U.S. Sen. George Mitchell...the commission did not fault either side completely for the outbreak of the violence.

But typically and infuriatingly, the report, like the U.S. government and media, engaged in moral equivalency, concluding that the prime responsibility was Israel's for not withdrawing unilaterally from the West Bank, using "excessive" response to counter Palestinian aggression and for the very existence of the settlements.

What begs reporting is that the Palestinian violence was a planned and orchestrated response to last summer's Camp David peace talks.

After Arafat refused Barak's overly generous offer for a Palestinian state, including Jerusalem and without most of the settlements, he decided the only way to improve on that offer was to have the international community step in and force Israel's hand.

And as Palestinian leaders have subsequently acknowledged, they sought to accomplish this by setting off a new round of war.



Text #5f: Jonathan Rosenblum, *"Why Israel is Always Wrong."*
Jerusalem Post, Friday, June 1, 2001.

The voices of those who continue to see the Palestinians as repositories of all virtue and justice are less frequently heard in Israel today than they were before Rosh Hashana. Yet those voices continue to find ready audiences abroad, where they are eagerly cited by those for whom Israel can do no right.

Text #5g: *Pirkei Avot* 1:14 / פְּרָקֵי אָבוֹת א:י"ד

Hillel used to say:

If I am not for myself, who will be for me?
And if I am for myself alone, then what am I?
And, if not now, when?

[הלל] הִזָּה אֹמֵר:

אִם אֵין אֲנִי לִי מִי לִי?
וְכִשְׂאֲנִי לְעַצְמִי מָה אֲנִי?
וְאִם לֹא עַכְשָׁו אֵימָתַי?



ACTIVITIES:

1) Divide students into four groups, providing each with two photographs (with captions) or articles from the recent news about killings, one of an Israel-focused situation and one Palestinian. Ask each group to study the material and to prepare to debate the position you assign. They need opening statements, as well as forethought to their arguments against the other positions:

Position #1: The killings in this conflict are equal - both sides are morally wrong in their actions.

Position #2: The killings in this conflict are equal - both sides are morally right in their actions.

Position #3: The killings in this conflict are not equal - the Israelis are committing crimes that are more morally wrong than the Palestinians.

Position #4: The killings in this conflict are not equal - the Palestinians are committing crimes that are more morally wrong than the Israelis.

After the debate, have students drop their assigned roles and argue the question from their personal beliefs.

2) Study the articles by Klurfeld (Text #5d) or Gary Rosenblatt (Text #5e). Provide students with a highlighting pen and several recent news articles (be sure to include articles that are evenly weighted and articles that are weighted unevenly to both the Palestinian or the Israeli positions respectively). Divide students into pairs and ask them to study the articles, looking for statements of moral equivalency. Discuss their findings as a class. Do they agree with the Klurfeld's statement, or not? What is their reaction to his statement that judging both sides with moral equivalency is "repugnant?"

3) Most adolescents are not well educated on the source of the conflict or the issues. It is hard to judge the concept of moral equivalency without this background. Ameliorate this problem by finding some direct ways to teach the history of the situation. Consider:

- inviting in a speaker
- showing a movie that provides an overview (see the Resource List)

- dividing students into groups to study the information on Gilbert's maps of the Middle East conflict (see the resource list)
- obtaining the *Tishrei 5762* issue of Babaganewz (<http://www.babaganewz.com>) which includes, "The Guide To The Current Israeli-Palestinian Crisis"

4) Suggest to students that they might want to wear a blue ribbon to show their solidarity for Israel. Ask each student to keep a journal detailing comments that they hear and questions they are asked. [In advance of this activity, students should be prepared with facts and information so they can accommodate questions about their ribbon. See activity #3 and know that a speaker from your Federation may best be able to help students anticipate questions they will receive.]

5) Direct students to the website of the Committee for Accuracy in Middle East Reporting in America (<http://www.camera.org>). Have them choose an article that seems to illustrate the issue of moral equivalency. Share these in class and discuss them in light of the quote by Jonathan Rosenblum.

6) There are those who respond to the issue of moral equivalency by saying that we need to be advocates for Israel, helping others see the imbalance in the media. Share with students Hillel's quote in the text section above and analyze it in light of the dangers of moral equivalency. Replace the word "I" with "American Jewry" and "me" with "Israel." What are the answers to Hillel's questions when phrased from those perspectives?

7) Print the article, "Creating Moral Equivalency" (http://honestreporting.com/critiques/2001/01_kahane.asp). On a separate sheet of paper, copy the two articles - one from CNN and one from The Washington Times. Divide students into pairs and ask them to identify the inappropriate moral equivalencies that are presented.

8) Palestinian society has its own position on moral equivalency and the justification for the continuing struggle. Print and study the article, "**Moral Equivalency: Land Confiscation Versus Violence**" (<http://www.hanania.com/columns/landlife.htm>) Is the position forwarded by the author compelling? If yes, explain why. If not, explain why not. (Recommended for adult study.)

Focus #6: Solidarity With Israel

The Hebrew word for solidarity is אֶחָדוּת (*ahdut*) whose root word is אָחַד (*ehad/one*). The notion that we are “one” is an important idea in Jewish tradition. The Biblical commentator, Rashi, in explaining the verse describing the preparations leading to the giving of the *Torah* [*Shemot* (Exodus) 19:2 / שְׁמוֹת י"ט:ב] wrote the following: כְּאִישׁ אֶחָד בְּלֵב אֶחָד (*k'ish ehad b'lev ehad/as one person with one heart*). Elsewhere [*Devarim* (Deuteronomy) 29:14 / ד' כ"ט:י"ד], the rabbis point out that we were all standing as one at Mount Sinai, those present and those generations not yet born.

Despite our differences we are one people, with a common collective responsibility. In good times and bad times, we stand shoulder-to-shoulder with one another in thoughts and in deeds.

This concluding section highlights our collective responsibility to demonstrate solidarity with Israel.

TEXTS: *Solidarity with Israel*

Text #6a: Exodus 19:2 / שְׁמוֹת י"ט:ב

And Israel encamped there opposite the mountain...

וַיַּחַן-שָׁם יִשְׂרָאֵל נֶגֶד הָהָר...

Rashi:

as one person with one heart

רש"י:

כְּאִישׁ אֶחָד בְּלֵב אֶחָד



Text #6b: *Zohar*, Genesis 151b

A little hurt from a kin is worse than a big hurt from a stranger.



Text #6c: *Tanhuma N'tzavim* / תַּנְחוּמָה נְצָבִים

Separate reeds are weak and easily broken,
but bound together, they are strong and hard to tear apart.



Text #6d: *Zohar*, Leviticus 93b.

The Holy One and the community of Israel are called one
when they are together,
not when they are parted.



Text #6e: *Mehilta d'Rabbi Yishmael* / מְכִילְתָּא דְרַבִּי יִשְׁמַעְיָאֵל

Rabbi (*Yehuda*) said:

This was Israel's excellence:
When they all stood in front of Mount Sinai
to receive the Torah,
they were in agreement
in accepting God's dominion
joyfully.

In addition, they pledged themselves
to one another.

רַבִּי אָמַר:

לְהוֹדִיעַ שְׂבַחַן שֶׁל יִשְׂרָאֵל
כְּשֶׁעָמְדוּ כּוֹלָן לְפָנֵי הַר סִינַי
לְקַבֵּל אֶת הַתּוֹרָה
הַשְּׂוֹי כָּלֶם בְּלֵב אֶחָד
לְקַבֵּל מַלְכוּת אֱלֹהִים
בְּשִׂמְחָה.

וְלֹא עוֹד אֶלָּא שֶׁהָיוּ מְמַשְׁכְּנִין
זֶה אֶל זֶה.



Text #6f: *Shimon bar Yohai, Sifre* 346 / סְפָרָא

Only when Jews are united on earth is there a firm foundation for God's chambers on high.



Text #6g: *Talmud Bavli Shavuot 39a* / תַּלְמוּד בְּבֵלִי שְׁבוּעוֹת ל"ג:א

All of Israel is responsible one for another.

כָּל יִשְׂרָאֵל עֲרֻבִים זֶה בְּזֶה.



Text #6h: Dry Bones cartoons



November 3, 2000



June 12, 2001



June 18, 2001

(Permission to reprint granted by cartoonist for educational purposes only.)



Text #6i: Psalms 133:1 / תהלים קלג:א

How good and pleasant it is
for brothers and sisters to live together.

הנה מה־טוב ומה־נעים
שבת אחים גם־יחד:



Text #6j: Midrash Tanhuma, Parshat Naso 1 / 1 מדרש תנחומא, פרשת נשא 1 / 1

All Jews are relatives and friends.



Text #6k: Martin Buber, "*Hebrew Humanism.*"
in Arthur Hertzberg, *The Zionist Idea.* (New York: Atheneum, 1976.)

"And who is like Thy people Israel, a nation *one* in the earth." (II Samuel 7:23) And these words, regardless of what epoch they hail from, express the same profound reality as those earlier words...Israel was and is a people and a religious community in one, and it is this unity which enabled it to survive in an exile no other nation had to suffer...



Text #6l: *Pirkei Avot* 2:4 / פְּרָקֵי אָבוֹת ב:ד

Hillel said,
Do not separate yourself from the community.

הלל אומר
אל תפְּרוֹשׁ מן הַצְּבוּר.



Text #6m: *Babylonian Talmud Ta'anit* 11a/ תַּלְמוּד בְּבִלִי תַעֲנִית י"א:א

A person should share in the distress of the
community.

יצער אדם עם הצבור.

For so we find that Moses, our teacher,
shared in the distress of the community,
as it is said (Exodus 17:12),
But Moses' hands were heavy;
and they took a stone and put it under him,
and he sat on it.

שכן מצינו במשה רבינו
שציער עצמו עם הצבור,
שנאמר (שמות י"ז:ב)
וידי משה כבדים
ויקחו אבן וישימו תחתיו
וישב עליה.

Did not then Moses have a bolster
or a cushion to sit on?

וכי לא היה לו למשה כר אחת
או כסת אחת לישב עליה?

This is then what Moses meant [to convey],
As Israel are in distress
I too will share with them.

אלא כך אמר משה:
הואיל וישראל שרויין בצער
אף אני אהיה עמהם בצער.

One who shares in the distress of the community
will merit to behold its consolation.

, וכל המצער עצמו עם הצבור
זוכה ורואה בנחמת צבור.

Text #6n: Appears in both *T'filat Shaharit*/the morning service / תפילת שחרית /
and Birkat Hamazon / ברכת המזון

Our brothers and sisters, the entire house of Israel,
who are delivered into distress and captivity,
whether they are on sea or dry land,
may our God have mercy on them,
and remove them from distress to relief,
from darkness to light,
from subjugation to redemption,
now, speedily, and soon...

אחינו כל בית ישראל,
הנתונים בצרה ובשביה,
העומדים בין בים ובין ביבשה,
המקום ירחם עליהם ויוצאם מצרה לרוחה,
ומאפלה לאורה,
ומשעבוד לגאולה,
השתא בעגלא ובזמן קריב...



Text #6o: Ecclesiastes 3:7 / קהלת ג:ז

There is a time for silence and a time to speak out.

עת לחשות ועת לדבר:



Text #6p: A Prayer for the State of Israel / תפילה לשלום המדינה /
(Translation: *Siddur Sim Shalom*, NY: The Rabbinical Assembly, 1985.)

Our Father in Heaven, Rock and Redeemer of
the people Israel: Bless the State of Israel,
with its promise of redemption.

אבינו שבשמים, צור ישראל וגואלו,
ברך את מדינת ישראל,
ראשית צמיחת גאולתנו.

Shield it with Your love; spread over it the
shelter of your peace.

הגן עליה באברת חסדך,
ופרס עליה סכת שלומך.

Guide its leaders and advisors with Your light
and Your truth. Help them with Your good
counsel.

ושלח אורך ואמתך לראשיה שריה ויועציה,
ותקנם בעצה טובה מלפניך.

Strengthen the hands of those who defend our
Holy Land. Deliver them; crown their efforts
with triumph. Bless the land with peace, and
its inhabitants with lasting joy.

חזק את ידי מגני ארץ קדשנו,
והנחילם אלהינו ישועה ועטרת נצחון תעטרים,
ונתת שלום בארץ ושמחת עולם ליושביה.

Text #6q: "*Light One Candle.*"

by Peter Yarrow, Silver Dawn Music, 1983.

Light one candle for the Maccabee Children with thanks that their light didn't die.
 Light one candle for the pain they endured when their right to exist was denied.
 Light one candle for the terrible sacrifice justice and freedom demand.
 Light one candle for the wisdom to know when the peace maker's time is at hand.
 Don't let the light go out
 it's lasted for so many years.
 Don't let the light go out
 let it shine through our love and our fears.

Light one candle for the strength that we need to never became our own foe.
 Light one candle for those who are suffering pain we lived so long ago.
 Light one candle for all we believe in that anger won't tear us apart.
 And light one candle to bring us together with peace as the song in our hearts.
 Don't let the light go out,
 it's lasted for so many years.
 Don't let the light go out,
 let it shine through our love and our fears.

And what is the memory that's valued so highly that we keep it alive in that flame?
 What's the commitment for those who have died, when we cry out they have not died in vain?
 We have come this far always believing that justice would somehow prevail.
 This is the burden, this is the promise, and THIS is why we will not fail.
 Don't let the light go out,
 it's lasted for so many years.
 Don't let the light go out,
 let it shine through our love and our fears.

Don't let the light go out!
 Don't let the light go out!
 Don't let the light go out!

(Permission to reprint granted by author for educational purposes only.)

**ACTIVITIES:**

1) Give each student a new, unsharpened pencil. Develop a demonstration that shows how one may break a pencil, but can't break a group of them together. Then, discuss the quote from *Tanhuma N'tzavim* (Text #6c), "Separate reeds are weak and easily broken, but bound together,

they are strong and hard to tear apart." How does this relate to our strength as a people to stand together?

2) Share with students the Dry Bones cartoons (Text #6h). How do they react to this being "good news and bad news?" Ask students to examine the three cartoons and identify their common themes. Brainstorm ways in which the Jewish people are (or can be more) united in light of the current situation in Israel.

3) During worship, take a few moments to focus on the words of prayers that ask for peace. Give an introduction that helps students focus on the meaning behind the words they say on a regular basis. Read aloud the Prayer for the State of Israel (Text # 6p) and אֲחִינוּ כָּל בֵּית יִשְׂרָאֵל (Text #6n).

4) Create a choral reading using the texts in this section of the curriculum. Present it at an assembly or worship service.

5) Study the words to, "Light One Candle," in light of its message to solidarity with Israel. Ask a cantor or music specialist to share the tune and sing along.

6) Write letters, e-mail or phone in support of Israel. [See the United Jewish Communities' website (http://www.ujc.org/content_display.html?ArticleID=7600) for a list of ways to get involved.]

Addresses:

President George W. Bush
The White House
1600 Pennsylvania Avenue
Washington, D.C. 20500
Fax: (202) 453-2883
E-mail: president@whitehouse.gov

U.S. State Dept.
Washington, D.C. 20520
Fax: (202) 262-8577
E-mail: secretary@state.gov

Contact your congressional delegation
See <http://capwiz.com/aipac/dbq/officials>
for contact information.

Secretary General of the UN
The Honorable Kofi Annan-Sec. Gen.
United Nations
NY, NY 10017
E-mail: inquiries@un.org

7) Talk with students about dedicating their *tzedakah* collection to causes in Israel. The country's social services are losing funding because of deep security issues that require major financial resources. Also, more bullet-proof school buses are needed to safely transfer students to school. Have students ask parents and friends for suggestions, then brainstorm a list of ideas. Contact your local federation or the United Jewish Communities to see how these monies are being distributed in your community and nationally.

- 8) Develop a pen pal writing program with a school in Israel. (For further information see **Let's Twin**, a twinning project organized by The Department for Jewish Zionist Education <http://www.jajz-ed.org.il/twin/index.html> or contact your Federation to find out about school twinning opportunities through Partnership 2000.)
- 9) Attend (help organize) an *Israel NOW* Solidarity rally.
- 10) Take part in an *Israel NOW* Solidarity mission to Israel.
- 11) Call/e-mail family members/friends in Israel and tell them they are in your thoughts.
- 12) Take part in the *Israel NOW* Solidarity "Blue Ribbon Campaign." [For further information see the United Jewish Communities website (http://www.ujc.org/content_display.html?ArticleID=7597).]
- 13) Find out more about the missing and kidnapped Israeli soldiers by going to The International Coalition for Missing Israeli Soldiers website (<http://www.mia.org.il>).
 - Sign the petition found on the website (<http://www.mia.org.il/petition/index.html>).
 - Download and recite a מִי שְׁבֵרַךְ (*mi sheberakh*) blessing during services for these soldiers (<http://www.mia.org.il/prayer/index.html>).
- 14) Recite תְּהִלִּים (*Tehillim/Psalms*) 121 & 122 in memory of those who have died and for peace in Israel.
- 15) Send condolence messages to the families and friends of the victims of terror. E-mail - Condolences@ujc.org.
- 16) Show your solidarity by becoming an effective advocate for Israel in your community. [For further information see the United Jewish Communities website article "How to Counter Anti-Israel Propaganda." (http://www.ujc.org/content_display.html?ArticleID=7629)]

RESOURCE LIST

CURRICULA

Abramson, Lori L. and Abramson, Joel K. *Shirah B'Tiyul: A Musical Israel Curriculum*. Denver, CO: ARE Publishing, 1993. All ages.

This curriculum uses folk songs as a way to study historical and cultural aspects of Israeli and Jewish history. Each song relates to a specific geographical location in Israel.

Chazan, Barry, Ed. *Israel In Our Lives Series*. Jerusalem: The CRB Foundation, The Joint Authority for Jewish Zionist Education, and The Charles R. Bronfman Centre for the Israel Experience, 1997.

A series of guides aimed at helping educators better deal with the challenges of teaching about Israel in modern times. Contact JESNA for copies.

Glatzer, Shoshana. *Israel: The Jewish Homeland Then and Now*. New York: Board of Jewish Education of Greater New York, Education Resource Center, 1997. Gr. 1-8.

A curriculum intended to instill emotional identification with Israel and its people through the exploration of its history, culture and geography.

Towvim, Naomi, Ed. *The Israel Connection: Are We One?: Issues in Israel-Diaspora Relations*. Boston, MA: Bureau of Jewish Education, 1993. High school through adult.

A curriculum aimed at developing a personal understanding of Israel, the Diaspora and the Jewish People.

Towvim, Naomi, Ed. *The Israel Connection: A People Builds Its Land*. Boston, MA: Bureau of Jewish Education, 1997. Gr. 6-7.

A multimedia curriculum that teaches about the building of *Eretz Israel*.

Towvim, Naomi, Ed. *The Israel Connection: One People, Many Faces*. Boston, MA: Bureau of Jewish Education, 1997. Gr. 4-5.

A curriculum that uses a variety of activities and media to teach about Israel and its ethnic diversity.

NOTE: A curriculum for Grades 2-3 entitled *Israel and Me: Symbols of Our Jewish State* is forthcoming from the Bureau of Jewish Education of Greater Boston. It is part of *The Israel Connection* series listed above.

www.cjebaltimore.org/publications/index.html

This is a link to the publication site of the Center for Jewish Education in Baltimore. It includes a list of curricular materials on Israel.

<http://www.jajz-ed.org.il/datajem/index.html>

JAFI's online database of Jewish educational materials, including listings of curriculum, books, videos, etc. on the Arab-Israeli conflict. Searchable by keywords, subjects, authors, titles and publisher information.

<http://uahc.org/educate/browse.html>

This is a link to UAHC's curriculum bank. It includes several lesson plans that focus on teaching about Israel and Israeli culture.

<http://www.israelives.org/titles/titles.html>

Sponsored by JESNA, this site explains how to incorporate education about Israel into different formal and informal educational settings

<http://www.bjeny.org/204.htm>

This site provides links to the Bureau of Jewish Education of New York page on educational perspectives on the situation in Israel

<http://www.jecc.org/edres/medtech/webquests/unquestintro.htm>

This curriculum on navigating the peace process was developed by the Jewish Education Center of Cleveland. Recommended for students in Gr. 8 and above.

ISRAEL - A SPECIAL PLACE FOR JEWS

Books

Alexander, Sue. *Behold the Trees*. Illus. by Leonid Gore. New York: Scholastic, 2001. Gr. 2-5.

"This is the story of one land and its trees. It begins a long, long, very long time ago...". As the spare, poetic narrative moves through Israel's turbulent centuries, readers learn how war and construction made the land barren and then, how Zionism led to its renewal in our own time. Multiple themes of history, ecology and Zionism run through the story, which is stunningly illustrated.

Burstein, Chaya. *Benji's Bible Trails*. Rockville, MD: Kar-Ben Copies, 1991. Primary.

An activity book with pictures and short stories about places in Israel as they were in biblical times and as they are now. This is a good way to give young children an idea of the old/new land.

Burstein, Chaya M. *A Kid's Catalog of Israel*. Philadelphia, PA: Jewish Publication Society, 1988. Elementary and middle school.

Loaded with illustrations, activities and information, this is a great resource book for elementary and middle school students! The chapter titled "Kids in Israel" allows the reader to meet Israeli kids and explore the similarities and differences in lifestyles.

Carmi, Giora, *And Shira Imagined*. Philadelphia, PA: Jewish Publication Society, 1988. Kdg.-Gr.2.

A fanciful story about a little American girl's first trip to Israel. Realistic black and white illustrations of modern sights are paired with colorful portrayals of Shira's imaginative adventures with her toys.

Cohen, David, Ed. *A Day in the Life of Israel*. San Francisco, CA: Collins Publishers, 1994. High school through adult.

Photographs by more than 60 photojournalists, all taken on a single day, May 5th, 1994, show the incredible diversity of Israel, its land and its people.

Edwards, Michelle. *Chicken Man*. New York: Lothrop, Lee, and Shepherd, 1991. Gr. K-3.

An Israeli kibbutz is the setting for this lighthearted story about making the best of things. As the plot unfolds, aspects of kibbutz life are revealed.

Handelman, Maxine Segal. *Jewish Everyday: The Complete Handbook For Early Childhood Educators*. Denver, CO: ARE Publishing, 2000. Adult.

Chapter 6, entitled "Israel All Year," is a guide to developing a love of Israel in young children. Included are goals and concepts for integrating Israel throughout the young child's year.

Topek, Susan Remick. *Israel Is....* Rockville, MD: Kar-Ben Copies, 1988. Preschool.

Old cities...new cities...salty seas...quiet lakes...This simple board book for preschoolers consists of color illustrations that show Israel as a land of contrasts.

Waldman, Neil. *The Never-Ending Greenness*. New York: Morrow, 1997. Gr. 3-5.

A family of Holocaust survivors makes their way to Israel and makes the land bloom by planting trees. Beautifully illustrated, with black and white pictures to depict war and glowing color to represent growth, greenness, and hope.

Yanofsky, Tsivia. *Take Me to the Holy Land*. New York: Artsroll, 2000. Elementary and middle school.

A guide to Jewish holy places in Israel, illustrated with many color photographs. Ashkenazic pronunciation is used.

Videos

Dreamer and Builders. National Center for Jewish Films, 1999, 60 minutes, B&W. High school through adult.

A vision of the idealism that built Israel and the personalities that helped form the state.

Israel You Have It All. StarComm Pictures, 1995, 32 minutes, color. Primary grades.

A children's tour of Israel that weaves in a bit of historical/religious contexts appropriate to younger students.

The Wonder of Israel. Kidsnet, 1997, 20 minutes, color. Elementary through high school.

A fast-paced orientation to the Jewish State that covers many subjects: geography, landscapes, climate, cities, political Zionism, culture, school, economy, government and the peace process.

A FRIEND IN NEED

Books

Burstein, Chaya. *Our Land of Israel.* New York: UAH Press, 1996. Elementary grades.

This exploration of *Eretz Yisrael* is seen through the eyes of some of the diverse people who live there. Games, puzzles, a snappy style, and numerous illustrations are appealing. Discussion questions, quizzes, and other activities are included.

Finkelstein, Norman H. *Friends Indeed: The Special Relationship of Israel and the United States.* Brookfield, CT: Milbrook Press, 1998. Middle school.

An exploration of U.S.-Israeli relations since the founding of the Jewish State, set in the context of ongoing strife and attempts at peace, the political climate in the U.S. and the role of American Jews in shaping the relationship.

Goodman, Ruth Fisher. *Pen Pals: What It Means to Be Jewish in Israel and America.* Santa Barbara, CA: Fithian Press, 1996. Elementary and middle school.

Dov and Jon, both twelve years old, share their lives through letters, becoming friends in the process. Their relationship reveals the differences and similarities between American and Israeli children.

Steiner, Puah. *Forever, My Jerusalem.* New York: Feldheim, 1987. High school through adult.

A moving autobiographical account of the Jordanian's army's siege of the Old City and the surrender of its Jewish inhabitants in 1948, as experienced by the author when she was a child.

Videos

One People, Many Faces. 18 ½ minutes, color. Elementary grades.

A fast paced, upbeat video showing the diversity of Israel's people and land shown through a treasure hunt. Clues take a boy to many places, helping him to find "one people with many faces".

Websites

<http://www.jajz-ed.org.il/twin/index.html>

JAFI's website on school or classroom twinning and a guide to successful twinning relationships. This shows a good method of providing a *kesher* (connection) between Israeli and American students

<http://www.bjeny.org/219.htm>

Addressing the Current Middle East Crisis In the Classroom, Board of Jewish Education of Greater New York, December 2000

This website for teachers provides simple classroom activities targeted at children's feelings and the anxieties they may have on hearing about the strife in Israel.

<http://uahc.org/educate/galilee/entries/index.shtml>

This UAHC website is dedicated to the weekly diary entries of an educator living in Israel. The site allows the reader to see into the daily thoughts of someone living in current day Israel.

<http://aish.com/jewishissues/israeldiary/>

Aish HaTorah's site contains several personal "diary" articles of people living in Israel. The pieces show a very personal side to the current situation in Israel and what it is like to live there on a daily basis.

<http://www.jajz-ed.org.il/actual/>

This page offers teachers many resources on education for current issues, including the June 1st bombing of the Dolphinarium and the issue of Israeli MIAs.

ISRAEL - A JEWISH ANCHOR

Books

Banks, Lynne Reid. *One More River*. New York: Morrow, 1996. Middle school.

A 14 year old Canadian girl is shocked when she discovers that her family is leaving their comfortable home for an Israeli kibbutz. The sequel is *Broken Bridge*.

Edwards, Michelle. *Alef-Bet: A Hebrew Alphabet Book*. New York: Lothrop, Lee and Shepherd, 1992. Preschool and primary grades.

Each letter of the Hebrew alphabet and some everyday Hebrew words are depicted through vivacious pictures of a contemporary Israeli family.

Grossman, Laurie M., *Children of Israel*, Minneapolis, MN: Carolrhoda Books, 2001.

Elementary grades.

Excellent color photographs enrich information about many of Israel's ethnic and religious groups, from *haredi* to Bedouin. Glimpses are given of families, schools, life styles, religious practices, and different regions of the country.

Matas, Carol. *The Garden*. New York: Simon and Schuster, 1998. Middle school.

For a group of teenaged Holocaust survivors, Palestine represents freedom and hope. Their courage is tested when they must fight to defend the soon-to-be-declared State of Israel. An exciting sequel to Matas's *After the War*.

Rivlin, Lilly with Gevirtz, Gila. *Welcome to Israel!* Springfield, NJ: Behrman House, 2000.

Elementary grades.

An attractive book that takes children on an informative and fun-filled tour of Israel, giving them practice in decoding maps, pronouncing some important Hebrew words, and learning about history, politics, and land itself.

Segal, Shiela. *Joshua's Dream, Rev. Ed.* New York: UAHC Press, 1992. Primary grades.

A creative combination of photographs and pictures illustrates the story of an American boy who longs to help build the Land of Israel, just as his pioneer aunt did long ago.

Steiner, Connie. *On Eagles' Wings and Other Things*. Philadelphia, PA: Jewish Publication Society, 1987. Primary grades.

An inspiring story about children from Temen, Tunisia, the United States, and Poland, representing *olim* from all over the world who left their homes to make *aliyah* to Israel.

Articles

"Teaching Israel" in *Torah at the Center*, Union of American Hebrew Congregations, Department of Jewish Education, Vol. 4, No. 4, Shavuot 5761.

Videos

Exodus. United Artists, 1960, color, 3 hours 28 minutes. Middle school through adult.

This film portrays the phoenix-like transformation of the Jewish people from the ashes of the Holocaust to fighting pioneers creating a new country, the State of Israel.

The Children of Jerusalem series: *Asya*, *Tamar*, *Gesho*, and *Yehuda*. Ergo, 1995, 30 minutes each, color. Elementary grades.

Each child narrates his/her life in and around Jerusalem and what makes living in Israel so important to them and their families, two of whom came from faraway countries.

A Nation is Born: Part Two. Moreshet Israel, Inc., 1992, 55 minutes, B&W. High school through adult.

This video opens with the proclamation of Israeli statehood on May 14, 1948 and follows the invasion of the newborn State by its Arab neighbors, the siege and fall of Jerusalem and the initial peace process. Part Two also covers the flood of immigrants who came to Israel and the development of the State of Israel in the early 1950's.

Websites

<http://www.jajz-ed.org.il/100/act/curic.html>

The Pedagogic Center of the Joint Authority for Jewish Zionist Education's curricular guide to the first 50 years of the state of Israel

See also <http://www.jajz-ed.org.il/100/act/index.html>

Online photo and poster exhibition of Israel and the history of Zionism

<http://www.discovery.com/area/specials/deadsea/deadsea1.html>

Journey from Cairo to the Dead Sea

This is the story of one man's bike trip from Egypt to the Dead Sea. Sponsored by the Discovery channel, Jim Malusa rides along and keeps a diary of his travels and adventures. Peppared with photographs, this is an incredible way to learn and enjoy a modern man's itinerary that essentially follows the same path that Moses and the Israelites did during the Exodus 3,200 years ago.

CRITICAL CONSUMER OF INFORMATION

Books

Boudalika, Litsa. *If You Could Be My Friend.* New York: Orchard Books, 1998. Elementary and middle school.

The author is a journalist who arranged a secret correspondence between an Israeli girl living in Jerusalem and a Palestinian girl living in a refugee camp ten miles away. In the introduction and throughout the book, which consists of the girls' letters, an anti-Israel bias is apparent.

Gottfried, Ted. *The Israelis and the Palestinians: Small Steps to Peace.* Brookfield, CT: Millbrook Press, 2001. Middle school and high school.

A reviewer writes: "In describing the history of Israel and the PLO and their conflicts, the author accepts a theory of moral equivalency between the parties. Arab violence is always the fault of Israeli policy or provocation. Brief bios of Arafat and Barak are headed 'The First Palestinian President' and 'The Cold Blooded Peacemaker' respectively. A photo caption relating to the 1987 Intifada reads, 'A young Palestinian

boy carries his ammunition – rocks and a bottle – to take back Islamic holy ground.’ [The author] never comments on the implications of the Palestinian ‘right of return’ demand...’ Will readers agree with the reviewer?

Nye, Naomi Shahib. *Habibi*. New York: Simon and Schuster, 1997. Middle school.

Told from the perspective of an Arab-American teenager whose family moves to Israel to be near their family, this young adult novel was highly praised by most reviewers. Teenagers who read it critically, however, may notice that all the Palestinians are portrayed as victims and all but one of the Israelis as racist aggressors.

Videos

Cameras Are There: Israel and the Press. San Francisco, CA: Media Dept., Bureau of Jewish Education, 1984, 26 min., color. High school through adult.

This video covers the unique press coverage of Israel. Interviews are conducted with both foreign and Israeli journalists including David Shipler, Charles Krauthammer and Ze'ev Cheyfitz. The topics include the unusually high percentage of foreign press present in Israel, the reasons for this, the open nature of Israeli society and its internal press and television coverage, censorship, the dilemma of only presenting "today's story" which often appears one-sided, the influence of the government on the Israeli press and the Palestinian press and its relationship with the government.

Websites

<http://www.honestreporting.com/>

This is a website for high school students and teachers to use. It is dedicated to ensuring that Israel receives fair media coverage. They “scrutinize the media for anti-Israel bias, and then mobilize subscribers to complain directly to the news agency concerned.”

<http://world.std.com/~camera/>

A website by the Committee for Accuracy in Middle East Reporting in America.

http://www.nytimes.com/learning/teachers/lessons/001013friday.html?searchpv=learning_lessons

This is a solid introductory lesson created by The New York Times Learning network. It examines the media's portrayal of facts regarding the Palestinian and Israeli crisis. Note that the lesson is weak on the Israeli sources which in itself is a lesson! For teachers of Grades 6-12.

<http://www.us-israel.org/jsource/myths/mftoc.html>

Is what we hear in the news fact or myth? This is J-Source's myth/fact page about Israel. For high school students and teachers.

<http://www.idf.il>

Teachers can get the facts right from The Israel Defense Force's web page, including information on the current situation in Israel. It is updated frequently and is available in English and Hebrew.

<http://www.mfa.gov.il/mfa/home.asp>

Israel's Ministry of Foreign Affairs provides up-to-date information on the situation in Israel. The site contains news briefs and links to facts about Israel and the peace process.

MORAL EQUIVALENCY

Books

The books listed below attempt to present an even-handed look at the Israeli-Palestinian conflict, showing how it affects the lives of children and young people on both sides.

Banks, Lynne Reid. *Broken Bridge*. New York: Morrow, 1994. Gr. 7-10.

For the Shelby family, which has moved from Canada to Israel, a terrorist incident involving a teenage visitor changes all of their lives. A sequel to *One More River*.

Bogot, Howard. *Shalom, Salaam, Peace*. New York: CCAR Press, 1999. Preschool - Gr. 1.

A nicely illustrated book that expresses children's visions of a safe and peaceful world. Written in English, Hebrew, and Arabic. A teaching guide is available.

Carmi, Daniella. *Samir and Yonatan*. New York: Scholastic Press, 2000. Gr. 5-8.

Samir is the only Palestinian in the children's ward of an Israeli hospital. Alone and afraid, he is haunted by dreams of his family's experiences under what they consider to be a military occupation. Then, an unlikely friendship develops between Samir and Yonatan, the Israeli boy in the next bed, and both are offered a kind of personal redemption.

Cohen, Barbara. *The Secret Grove*. New York: UAHC Press, 1985. Gr. 2-5.

A story that depicts the short but memorable friendship between an Israeli and a Jordanian boy. Prejudices and stereotypes are momentarily overcome as they discover a mutual love of soccer.

da Costa, Deborah. *Snow In Jerusalem*. Morton Grove, IL: Albert Whitman, 2001. Gr. 1-4.

On a rare day of snow in Jerusalem, a Jewish boy and an Arab boy set aside their differences to help a white cat and her kittens. Beautiful illustrations show the Jewish, Muslim, Christian, and Armenian Quarters of the Old City while the story shows children that it is possible to resolve conflicts.

Dolphin, Laurie. *Neve Shalom, Wahat Al-Salam: Oasis of Peace*. New York: Scholastic, 1993. Gr. 3-6.

Color photographs help tell about the lives of a Jewish boy and an Arab boy who are classmates in an unusual school, dedicated to peace, near Jerusalem. A video on the same subject, entitled *Oasis of Peace*, is listed below.

Holliday, Laurie. *Children of Israel, Children of Palestine: Our Own True Stories*. New York: Pocket Books, 1998. Gr. 7-12.

These first person accounts by Jews and Palestinians living in Israel's cities, *kibbutzim*, refugee camps, and small towns reveal frustrations, fears, and hopes for a peaceful future.

Koplewicz, Harold S. *Turbulent Times, Prophetic Dreams: Art From Israeli and Palestinian Children*. New York: Dvora, 2000. Middle school through adult.

A collection of art work that expresses the personal visions of Israeli and Palestinian children for peace.

Levine, Anna. *Running On Eggs*. Chicago, IL: Front Street/Cricket Books, 1999. Gr. 6-9.

Karen's kibbutz and Jasmine's village share a mountain in Israel, but little else. When the two teenagers begin to train together for their school's track team, their friendship bothers others who can't believe that Jews and Arabs can or should ever be friends.

Moseson, I.E. and Stavsky, Lois. *Jerusalem Mosaic: Young Voices From the Holy City*. New York: Four Winds Press, 1994. Gr. 8-12.

Jewish and Arab teens talk about their lives in Jerusalem and their hopes for the future.

The adult book listed below is a forceful pro-Jewish statement against moral equivalency.

Wisse, Ruth. *If I Am Not for Myself: The Liberal Betrayal of the Jews*. New York: Free Press, 1992. High school through adult.

"A professor of Yiddish and English literature at McGill University in Montreal, Wisse has produced an impassioned, hard-line polemic. Calling anti-Semitism "the most durable ideology of the twentieth century," she judges liberals' perennial hope that Arabs will turn friendly and tolerant of Israel to be misguided. She chides modern Israeli writers who, ambivalent about Zionism, "deliver up the image of the ugly Israeli." (Publishers Weekly, August 10, 1992).

Videos

Israel Yesterday and Today. KLI, 1998, 18 minutes.

A brief and engaging overview of the history of Israel focusing on the birth of the modern State of Israel and conflict with its Arab neighbors. An excellent introduction to the conflict.

Give Peace a Chance. 60 Minutes CBS, 10/11/98, 15 minutes, color. Middle school through adult.

Morley Safer, of CBS's 60 minutes visits the Seeds of Peace camp in the woods of Maine. This unique camp offers a chance for teenagers from diverse background to participate in a safe and supportive camping experience. It is here that about 150 Israeli and Palestinian teenagers seek to resolve their differences, express their fears and dreams for a safer, better world.

Oasis of Peace. Landmark Media Inc., 1995, 28 minutes, color. Middle school through adult. Set in the context of the Middle East conflict, *Oasis of Peace* is the story of a village in Israel (Neve Shalom Wahat al Salam) where Jews and Palestinians, all Israeli citizens, have been living together as equals since 1978. The program examines the methodology of the village's school for peace whose workshops address issues of prejudice and ignorance. Steeped in stereotypes of their opposite number, the young men and women who come together at these meetings try to reason through the conflicts that confront them daily and in the outside world. The video can serve as a trigger for dialogue.

The Temple Mount Killings. 60 Minutes CBS, 1990, 22 minutes, colors. High school through adult.

A 60 Minutes segment about the conflict on the Temple Mount, severely criticizing the actions of Israeli police in quelling some serious rock throwing that resulted in 17 dead and several severely wounded Palestinians. The segment contains statements by Teddy Kollek, former Mayor of Jerusalem, criticizing the police and lamenting the unfortunate incident.

Tekumah: the First 50 Years Israel Broadcasting Authority, 1998, two 1-hour presentations. High school through adult.

This English narrated version of the controversial Israeli television documentary series is divided into two chapters. The first follows the period from the war of Independence to the *Yom Kippur* war and second begins with the *Yom Kippur* war and ends with the 1996 national elections. The series is based on archival material and interviews with Israeli and Arab leaders, following political, social, and cultural developments.

The Search for Peace in the Middle East. A&E Television Network, 1996, 50 minutes, color. High school through adult.

Bombs explode in a Tel Aviv square. Palestinian teenagers are beaten and shot. World leaders are assassinated, athletes are massacred, and innocent plane passengers are taken hostage: a strange vision of a search for peace. This overview of the struggles between Israelis and Palestinians over the last 50 years documents the complex emotions and various claims at play in the Middle East, featuring interviews with analysts, historians, government officials, and area leaders as it presents a concise, powerful picture of the region's ongoing progress towards a lasting peace.

Children of Abraham. Mideast Citizen Diplomacy, 35 minutes, color. Middle school through adult.

Chronicles the journey of 22 Jewish Americans to Israel and the Palestinian territories as part of the Compassionate Learning Project. This project provides an opportunity to advance Jewish-Palestinian healing and reconciliation and to help prepare the ground work for peace. The film follows the participants as they visit with and listen to Israelis and Palestinians, and seek to understand the complexities of religious, political and human rights issues.

Websites

http://www.umich.edu/~iinet/cmenas/StudyUnits/israeli-palestinian_conflict/

A curriculum that contains historical context for both Jewish and Arab nationalist aspirations as well as possible outcomes from the conflict. For high school students.

<http://www.jajz-ed.org.il/actual/conflict/hadracha.html>

Israel & the Palestinians: Hadracha Guide (October 2000).

A discussion guide for teachers.

<http://www.jajz-ed.org.il/100/maps/index.html>

A comprehensive list of maps of Arab-Israel conflict over the years.

<http://www.seedsofpeace.org>

Seeds of Peace is a non-profit, non-political organization that helps teenagers from regions of conflict learn the skills of making peace. Seeds of Peace is extremely active in the Middle East conflict and has a CD-ROM curriculum available containing in-depth interviews with ten Israeli and Arab teenagers.

<http://lcweb2.loc.gov/frd/cs/iltoc.html>

The history of Israel is posted on the Library of Congress website. It includes resources regarding Israel's foreign relations, the Israel Defense Force, Israel's political system, education system and social structure.

SOLIDARITY

Books

Bar-Nissim, Barbara. *The Jews: One People*. New York: United Synagogue of America, 1989. Primary grades.

Differences and commonalities among Jews living all over the world are shown in this picture book covering holidays, observances, and life cycle events.

Hurwitz, Ann. *Klal Yisrael: Our Jewish Community*. Springfield, NJ: Berman House, 1991. Gr. 4-7.

This textbook treatment moves from the local community to the world, interspersing the text with activities, study questions, and black-and-white photographs.

Manushkin, Fran. *Come, Let Us Be Joyful!* New York: UAH Press, 2000. Gr. 3-6.

This is an exuberantly written and illustrated story about how the song, "*Hava Nagila*" was transformed from a sad, wordless melody into an expression of the pioneering Zionist spirit.

Morris, Ann. *When Will the Fighting Stop? A Child's View of Jerusalem*. New York: Atheneum, 1990. Gr. 3-6.

Young readers follow a Jewish boy named Mishkin as he wanders through his home city of Jerusalem, marveling at its diversity and disturbed by its conflicts. Engaging black-and-white photographs are paired with a perceptive narrative.

Rubenstein, Reva. *We Are One Family*. New York: Aura Press, 1992. Preschool through primary.

A small, sweet book about *ahavat Yisrael* – loving one's fellow Jews. Color photographs show Jews of many nationalities, ages, colors, sizes and abilities. Each photo is matched with an explanation in rhyme.

Silverman, Maida. *Israel, the Founding of a Modern Nation*. New York: Penguin Putnam, 1998. Elementary and middle school.

This is an outstanding book about the people and events that led to the creation of the modern state, after nearly 2,000 years of exile. Important personalities are discussed along with the historical trends that enabled political Zionism to succeed.

Yolen, Jane. *O, Jerusalem*. New York: Scholastic Press, 1996. Elementary and middle school. Through evocative poetry and handsome paintings, the sorrow, mystery, beauty, and joy of a unique and conflict-ridden city are expressed.

Websites

<http://www.ujc.org>

The United Jewish Communities website contains updated information about North American Jewry's solidarity initiatives.

<http://www.wzo.org.il/politics/processing2.htm>

This classroom activity helps students process their thoughts and feelings in regard to the current situation. It gives ideas for hands-on activities for children and young adults.

<http://www.israelinsider.com>

This site includes maps of security incidents (updated daily), disputed territories, and Israel's changing borders, as well as comparative Middle Eastern population data charts. It also includes original articles and links to recommended features.

<http://www.card4israel.org/index.cfm?fuseaction+HasFlash>

A site that promotes the world's largest *Rosh Hashana* card project, providing an easy way for children and young adults to get involved in Israel solidarity activities.

<http://www.birthrightisrael.com>

The website of Birthright Israel, which sponsors peer-based educational trips for 18 to 26 year olds who have not yet been to Israel.

<http://www.walk4israel.com/>

The Israel Emergency Solidarity Fund is a grass roots, not-for-profit entity established by concerned Jewish American citizens to assist the families in Israel that have suffered terrible losses of loved ones due to the terrorist activities in the current Intifada.

OTHER RESOURCES

Books

Gilbert, Martin. *Atlas of the Arab-Israeli Conflict*. New York: Oxford University Press, 1993. High school through adult.

A collection of maps, each with explanatory text, that trace the history of the Arab – Israeli conflict from the beginning of the 20th century to 1993.

Grossman, Laurie. *Colors of Israel*. Minneapolis, MN: Carolrhoda Books, 2002. Gr. 2-4.

A simple book that imparts information about Israeli people and places through the use of color. The Arabic and Hebrew words for each object shown are given.

Peters, Joan. *From Time Immemorial: The Origins of the Arab-Jewish Conflict Over Palestine*. Chicago, IL: JKAP Publications, 1984, 1993. Adult.

Focuses attention on documentary evidence that Arabs displaced Jews during the years immediately preceding the establishment of the state of Israel.

Smith, Debbie. *Israel: The Land; Israel: The People; Israel: The Culture*. New York: Crabtree, 1999. Gr. 3-6.

These three slim books, generously illustrated with color photographs, introduce readers to Israel's history, social life and customs, economics, geography, flora and fauna, and religion from the perspective of several different religious and ethnic groups.

Websites

<http://www.aipac.org>

The American Israel Public Affairs Committee provides insightful Middle East policy briefings and action steps for contacting Congress.

<http://www.jewishcleveland.org>

The Jewish Community Federation of Cleveland provides weekly "Middle East Briefings."

http://www.lib.utexas.edu/Libs/PCL/Map_collection/middle_east.html

A great collection of Middle East Maps.

<http://www.us-israel.org/jsource/vie/vietoc.html>

The virtual Israel experience, hosted by the Jewish Virtual Library, offers a trip to Israel via the web including packing lists, where to stay and Hebrew conversation word that may be needed on your trip. The site includes pictures and facts about Israel and offers links to additional resources.

<http://www.jajz-ed.org.il/100/places/index.html>

JAFI's site is dedicated to the geography of Israel, including information on specific regions of the country, cities, holy sites and bodies of water. Includes pictures.

http://www.israelemb.org/public_affairs/FAQ/currentFAQ.html

Israeli Embassy in Washington, D.C. information page on the current situation in Israel.

<http://www.jajz-ed.org.il/faq/>

An online listing on where to find resources on Israel and Hasbara (Israel advocacy) resources. Especially useful for older students.

<http://info.jpost.com/2000/Supplements/DryBones/DRY.HTML>

The website for Israel's political English-language comic strip, *Dry Bones*.