



**THE
DAVID
PROJECT**

EDUCATING VOICES
FOR ISRAEL

TEACHER
EDITION



modern
Zionism

Modern Zionism
FIRST EDITION
May 2011

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Teacher Edition

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The David Project

The David Project is dedicated to educating and inspiring strong voices for Israel through dynamic educational seminars, workshops, and curricula. Our groundbreaking Israel education curricula impact thousands of students across North America and Israel. Each year, The David Project educates and prepares hundreds of college students to assume leadership roles and bring Israel programs and events to their college campuses. We are guided by a commitment to provide students and adults with the knowledge, strategies and skills to ensure that effective support for Israel thrives on campuses and in our communities. For more information, please visit our website at www.davidproject.org.

The Organization of a David Project Modular Unit

Goals of the Modular Unit

Modern Zionism is a complex, multi-faceted set of ideologies that were formed in the late nineteenth and early twentieth centuries. Students will gain insight into why the movement took shape and how so many young Jews became a force for change in modern Jewish life. By considering a set of enduring understandings and focusing on the following essential questions, this unit aims to give students an understanding of the origins and early history of Zionism.

Established Goals:

- Students will understand the foundations of the modern Zionist movement.
- Students will use an understanding of modern Zionism to establish their personal connection to Israel.

Enduring Understandings:

The modern Zionist movement takes on multiple forms and thoughts.

The connection to Israel varies based on personal background. The multiple forms of Zionist thought each helped to form the modern State of Israel.

Much of Zionist thought gears itself toward fixing Judaism.

Essential Questions:

What is modern Zionism?

Why is there conflict between Israeli leaders?

According to the Zionist thinkers, how will each form of Zionism help to make Judaism whole?

Are you a Zionist? / What does it mean to you to be a Zionist?

About this unit:

Zionism is a positive outlook— a national liberation movement of the Jewish people who, while enduring 2,000 years of exile, never broke faith with her homeland, nor gave up the dream and yearning to return home. We work to address each stream of Zionism and the root goals and beliefs for each one. Our goal is to allow students to have a better understanding of the structure, philosophy and continuing evolution of Zionism and how they have impacted history from our ancestors to today.

How to Use the Modular Unit

This teacher resource book supplies you with information not included in the student edition.

The materials offered here are provided as a guide. Many teachers choose to devote additional time to certain activities. We hope that these suggestions help you tailor the unit to fit the needs of your classroom. This unit provides a variety of different elements that can be used in your classroom. Along with a comprehensive overview of readings, which focus on the background of Zionism and their leaders, we created unique pedagogical handouts to help your students better grasp these complex issues. These handouts contain charts and diagrams to help students organize the material. We incorporated a Jigsaw lesson encouraging inquiry-based learning. Lastly, along with resources, timelines, and discussion questions, we also provide an assessment for students. This assessment, “The Zionist Congress,” allows students to display their knowledge of the different strands that governed the Zionist movement at its outset and continue to deeply influence the state of Israel today.

Teacher Edition

Zionism Defined

The term “Zionism” originates in the biblical word “Zion,” often used as a synonym for Jerusalem and the Land of Israel. Zionism is an ideology which expresses the yearning of Jews to go back to their historical homeland.

The hope of returning to their homeland was first held by Jews exiled to Babylon some 2,500 years ago. Although the Jewish people returned to Israel with the rebuilding of the Second Temple, they were once again exiled to other lands following its destruction and subsequent failed revolts. Rather than building a strictly Jewish society in one part of the world, they settled all over the globe, many of them in different parts of Europe.

Despite the exile, the connection to the Land of Israel remained strong among Jews, as did the desire to return. Many factors made this goal difficult to realize for the Jews living in the diaspora. However, in the late nineteenth century, as new political movements swept much of Europe and with the direction of charismatic leaders, Jews from across the spectrum joined to form the Zionist movement. This newly formed yet loose coalition, began working together toward the ultimate goal of returning to the Land of Israel and reestablishing Jewish sovereignty. Disagreements led to rifts, but ultimately the common goal of a Jewish state in its ancient homeland was attained.

The term “Zionism” was coined in 1890 by noted academic and philosopher Nathan Birnbaum who played a prominent part in the First Zionist Congress (1897) and was later elected Secretary General of the Zionist Organization.

Definitions

Social Darwinism:

Traditional discrimination and hostility toward Jews on religious grounds persisted in Europe and was supplemented by racial anti-Semitism. The theories of Social Darwinism, which stressed a supposed conflict between higher and lower races of human beings, played a large role in discrimination. Such theories, usually posited by white Europeans, advocated the superiority of white Aryans to Semitic Jews.

Pogroms:

A pogrom is generally a form of violent riot or mob attack, either approved or condoned by government or military authorities, directed against a particular group. The word came into use in Russia sometime in the early 19th century.

1882-1903

First Aliyah (large-scale immigration), primarily from Russia.

1882

Leon Pinsker’s Auto-emancipation is written, calling for the establishment of a Jewish national center.

1890

The Hebrew Language Committee is founded by Eliezer Ben Yehuda, “father of the Hebrew language.” His goal was to re-write Hebrew as a modern language.

1891

Ahad Ha’am visits Palestine and calls for the creation of a Jewish cultural center.

1894

Conviction of Alfred Dreyfus [Also known as the Dreyfus Affair].

1896

Theodor Herzl, father of political Zionism, writes *Der Judenstaat* [The Jewish State].

Impact of Anti-Semitism

Historical Overview

Over the centuries, Jews were expelled from many European countries - places like Germany and France, Portugal and Spain, and the United Kingdom - a collective experience which had a profound impact. The 19th and 20th centuries brought further anti-Semitism, which included pogroms in Russia (1881-82), riots in Kishinev (1903), the Dreyfus Affair (1894) and official anti-Semitic policies in Russia and other Eastern European countries.

Optional Activity:

Sample Lesson Plan from the Anti-Defamation League's Confronting Anti-Semitism Project:
<http://tinyurl.com/dp-zionism1>

Nationalism

Definition

Nationalism is the idea that nations have the right to self-determination and the ability to form independent states, called nation-states. Nationalism in this context is a neutral term that can be applied to democratic or autocratic forms of government.

Background

The term nationalism was coined in the late 1770s by Johann Gottfried Herder who was a German philosopher and literary critic during the Enlightenment period. The consensus among historians is that Nationalism began to emerge in the late 18th century, embodied in the American Revolution and later in the French Revolution. As the 19th century arrived, nationalism spread throughout Europe.

Examples

After being subjugated for centuries under Hellenistic, Roman, Byzantine and Ottoman rule an independent Greece materialized for the first time since antiquity. In general terms a nation consists of a group, or groups, of people who strongly identify with each other, frequently united under a political entity.

Examples

Constitution of Ireland

Article 1

"The Irish nation hereby affirms its inalienable, indefensible, and sovereign right to choose its own form of Government, to determine its relations with other nations, and to develop its life, political, economic and cultural, in accordance with its own genius and traditions."

Constitution of Spain

Article 2

"The Constitution is based on the indissoluble unity of the Spanish nation, the common and indivisible homeland of all Spaniards, and recognizes and guarantees the right to autonomy of the nationalities and regions which make it up and the solidarity among all of them."

1897

First Zionist Congress is convened in August.

Adoption of the Basle program which calls for the establishment of a national homeland for the Jewish people in Israel.

1901

Fifth Zionist Congress; the Jewish National Fund is founded with the purpose of purchasing land in the Land of Israel.

1902

Sixth Zionist Congress convenes

Discussion of the British government's offer of a territory in Uganda.

The offer causes a major split in the movement.

1904-14

Second Aliyah immigrants from mostly Russia and Poland.

1904

Theodor Herzl dies.

1907

Eighth Zionist Congress. The decision is made to proceed with political Zionism.

Nations are often united by language, culture, ethnicity, shared ideals and/or territory. Today, states around the world, ranging from Italy to Uzbekistan, base their existence on being expressions of a national identity.

Discussion Questions:

1. How unique was the founding of Israel as a nation-state?
2. What other nations were also founded or achieved independence in modern times? [Teacher Examples: United States (declared 1776; established 1787), India (1950), South Korea (1948).]
3. How do other countries express their national identity or connection to a native ethnic group? What expressions of this concept do we see in the following examples?

The Dreyfus Affair

Background

Alfred Dreyfus was a French Jew and a captain in the French army. In 1894, papers discovered in a trash can in the office of German military headquarters made it appear that a French military officer was providing secret information to the German government. Dreyfus came under suspicion, possibly because he was a Jew and because he had access to the type of information that had been supplied to the German agent. The army authorities declared that Dreyfus' handwriting was similar to that on the papers.

Results

In a secret military court-martial, Dreyfus was wrongly convicted of treason. Twelve years later, in 1906, he was exonerated of the charges and was then restored to his original military rank. The Dreyfus Affair was a major turning point in how Jews saw themselves within their host nations in the late 1800s. This scan-

dal included the highest ranking government and church officials. The event underlined the strong anti-Semitic attitudes and feelings of the time and can be thought of as a catalyst for the Zionist movement.

Herzl's Assignment

In 1894, Austrian journalist Theodor Herzl was stationed in Paris for *Neue Freie Presse* reporting on the trial of Alfred Dreyfus. Following the trial, Herzl witnessed mass rallies in Paris where many chanted "Death to the Jews!" This incident and the trial showed Herzl that Jews could never truly be free from persecution when not in their own land, even in an "Enlightened" Europe. Although there is debate as to the extent Dreyfus influenced Herzl, many believe that the anti-Semitic nature of the Dreyfus Affair further spurred Herzl in his endeavors to secure the creation of a Jewish state.

Discussion Questions:

1. Who was Alfred Dreyfus and what was he accused of?
2. What role did the Dreyfus Affair play in impacting Theodor Herzl?
3. Have students think of recent events where anti-Semitism, bigotry, xenophobia, etc. played a role on the national stage or where a national incident based on hate affected social policy.

Examples

A.) **Jena Six:** If you were a principal or head of school in Jena, Louisiana, what would you do to address the problem of racism? Similarly, if you were a local or national public official, how would you combat the specific social policy such as anti-semitism?

B.) **Matthew Shepard:** Do you feel the harassment that Matthew Shepard experienced has effects beyond the specific individuals involved? If so, how?

1908

Hatzvi, first Hebrew daily, is published in Jerusalem.

1909

Tel Aviv begins to be built near Jaffa.

First kibbutz, Degania, is founded by young Jewish pioneers on the shores of Lake Kinneret (Sea of Galilee).

1914-18

World War I

1917

Balfour Declaration is issued, pledging the British government's support for the establishment of a Jewish National Home in Palestine.

1918

The Jewish Legion, a military unit of Jewish volunteers in the British army, is formed.

1919-23

Third wave of Aliyah to Palestine, comprised mostly of young Russian Jews with strong Zionist and socialist beliefs.

Theodor Herzl: Founder of Modern Zionism

Background

Theodor Herzl was born in Hungary, Budapest in 1860 and attended the University of Vienna in 1878. During his work he witnessed an increasingly anti-Semitic atmosphere emerging in France. Herzl became more and more concerned with the Jewish question, and looked at a range of ways to cope with the issue. The Dreyfus trial, compounded by ongoing anti-Jew violence in Eastern Europe, led Herzl to conclude that the only solution to the persecution of Jews was to establish a Jewish state. Herzl believed that Jews had the right to self-determination and to go back to their ancient homeland of Israel.

Writing

Beginning in late 1895, Herzl wrote *Der Judenstaat*, (The Jewish state). It was published February 1896 to immediate acclaim. Even social critics like Max Nordau, who would eventually become a co-founder of the World Zoinist Organization with Herzl, was swept off his feet by *Der Judenstaat*. He described the pamphlet as a great act, a revelation. In the book he outlines the reasons that the Jewish people need to return to their historic homeland. Between the book and Herzl's ideas, word spread very rapidly throughout the Jewish world and attracted international attention. As expressed in this book, Herzl envisioned the founding of a future independent Jewish state during the 20th century, arguing that this would be the best way to avoid anti-Semitism in Europe.

A Movement is Started

Herzl's ideas were met with enthusiasm by the Jewish masses in Eastern Europe, although Jewish leaders were less ardent.

Herzl appealed to wealthy Jews such as Baron Hirsch and Baron Rothschild, asking them to join the national Zionist movement; however these appeals were made without results. He then appealed to the people, which led to the First Zionist Congress in Basel, Switzerland in August 1897.

PRIMARY SOURCE:

» Theodor Herzl, *The Jewish Question*, 1896:
<http://tinyurl.com/dp-herzl1>

The Zionist Congress(es)

Establishment

In 1897, Theodor Herzl convened the First Zionist Congress in Basel, Switzerland. The congress served as an umbrella organization for many different groups and ideologies, sharing only the vision of establishing a Jewish state. The congress helped unite and mobilize world Jewry and transform the ideology into a political movement. Herzl wrote in his diary, "At Basle, I founded the Jewish state. If not in five years, then certainly in fifty, everyone will realize it." Israel was proclaimed 51 years later.

Political Ambition

Herzl saw the need for encouragement by the political powers to help the Jewish people. Thus, he traveled to meet with Kaiser Wilhelm II of Germany and the Sultan of the Ottoman Empire. The meeting with Wilhelm and the Sultan were failures. When these efforts proved unsuccessful, he turned to Great Britain, and met with Joseph Chamberlain, the British colonial secretary, as well as other British notables. The only concrete offer he received from the British was the proposal of a Jewish autonomous region in Uganda, located in eastern Africa.

1920

Haganah, clandestine Jewish defense organization, is founded.

Chaim Weizmann is elected president of the Zionist Organization

Hebrew becomes the official language of the country.

Histadrut (General Federation of Labor) is founded "uniting all workers in the country who live on the fruits of their own labors." This would serve as a trade union as well as economic and social activities.

1921

Rabbi Abraham Isaac Kook is appointed first Ashkenazi Chief Rabbi of Palestine.

1922

League of Nations confirms British Mandate for Palestine, citing the Balfour Declaration in the preamble of the Mandate.

1924

Technion - Israel Institute of Technology is established in Haifa.

1924-32

Fourth Aliyah, comprised of middle-class people, comprised from Polish decent.

Uganda Plan

At the Sixth Zionist Congress at Basel in August 1903, Herzl proposed the British Uganda Program as a temporary refuge for Jews in Russia in immediate danger. While Herzl made it clear that this program would not affect the ultimate aim of Zionism, a Jewish entity in the Land of Israel, the proposal aroused a storm at the Congress and nearly led to a split in the Zionist movement. The Uganda Program was finally rejected by the Zionist movement at the Seventh Zionist Congress in 1905.

PRIMARY SOURCES:

- » Theodor Herzl's Opening Address to the First Zionist Congress:
<http://tinyurl.com/dp-herzl2>
- » Zionist Congresses from the Beginning of the State to Today.
[By: David Mendelsson, Jewish Virtual Library.]
<http://tinyurl.com/dp-herzl3>

Political Zionism

What is Political Zionism?

The principal goal for Political Zionism was for the Jewish people to create a state by working with the international community through diplomatic channels. Herzl and others understood that the movement had no chance of success unless it became a recognized and unified international political source. Through this process, Zionists would gradually come to see the establishment of a Jewish state.

Who are the prominent thinkers?

As explained above, Theodor Herzl was responsible for organizing world Jewry around the ideology of Zionism.

Additionally, Leo Pinsker was a relatively assimilated Russian Jew who turned to Zionism after a series of violent pogroms in the early 1880s. Before becoming a Zionist, Pinsker received a medical degree from the University of Moscow and was honored by Tsar Nicholas I for his treatment of Russian soldiers during the Crimean War. He took an interest in Jewish affairs from 1860 on and argued in a series of articles that Jews should fully assimilate into Russian language and culture. Other violent attacks against Jews in Russia preceded the events of 1881-1882 in Pinsker's adult life without turning him to Zionism. As the pogroms continued throughout the late 1800s, Pinsker was convinced that the rescue of the Jewish population from Russia to another land of their own was essential.

How does Political Zionism help to fix the problems faced by Jews and/or impact the founding of the State of Israel?

By forming a Jewish state, the world would allow the Jewish population to build its own political, social and religious structure without infringing upon the other peoples of the world. Jews would flourish in their own society, free from hatred and anti-Semitism.

Discussion Questions:

1. What is the main goal of Political Zionism?
2. Does Political Zionism describe a Jewish state in the Land of Israel or a State that can be a safe-haven for the Jewish people? Explain your response.

PRIMARY SOURCE:

- » Leo Pinsker, "Auto-Emancipation."
<http://tinyurl.com/dp-primary1>

1925

Hebrew University of Jerusalem opens on Mount Scopus.

1929

The Jewish Agency is formed, as stipulated in the Mandate, to represent the Jewish community in Palestine.

1933-39

Fifth Aliyah, mainly from Germany, including many academics and professionals.

1933

Hitler comes to power in Germany.

Four groups of bus drivers join to form a cooperative transport company called Egged.

1936

Palestine Philharmonic Orchestra, later the Israel Philharmonic Orchestra, is founded

1937

Peel Commission recommends partitioning Palestine into two states, one Jewish and one Arab, with an area including Jerusalem.

Labor Zionism

What is Labor Zionism?

Labor Zionism has its origins in the early twentieth century. This ideology is based on the 2,000 year-old dream of Jewish national self-determination and the belief that the founding of the Jewish national home should be predicated on Jewish labor. Thus, Labor Zionists believed that a Jewish state could be achieved only through the efforts of Jews settling and working the land. The Jewish working class would build from scratch, creating a progressive Jewish society and establishing a home for all Jews.

Who are the prominent thinkers?

Aaron David Gordon arrived in Palestine in 1904 at the age of 48 with the belief that redemption of man as a whole, and of the Jew in particular, could come only through physical labor. Although he was physically weak, Gordon labored in the vineyards and wineries of Petah Tikva, various places in the Galilee, and eventually in one of the earliest kibbutzim in northern Israel. His commitment to physical labor led Gordon to be known as a proponent of a “religion of labor.” He would also become a significant figure for the influential Labor Zionists during the Second Aliyah, which included major figures like David Ben-Gurion. Gordon believed that Jews should not work primarily with their minds but rather with their hands as peddlers or land managers. In practice, this meant in large part a return to farming.

While the majority of his life Gordon lived as an Orthodox Jew, in later years he began to focus more on what he saw as the meta-physical bond between Jews and the Land of Israel.

Another influential Labor Zionist, David Ben-Gurion, was born in Plonsk, Poland in 1886.

From his adolescence, he was involved in the Labor Zionist movement, becoming a teacher at the *Poalei Zion* (Workers of Zion) school in Warsaw. Driven out of Eastern Europe by pogroms and anti-Semitism, David Ben-Gurion immigrated to Palestine in 1906 at the age of 20. He became involved with the trade union movement, including the *Histradrut*, which had been founded to support workers’ rights, later being selected as its leader. By 1935, Labor Zionism prevailed as the predominate force in British Mandate Palestine and Ben-Gurion was appointed chairman of the Jewish Agency Executive, the quasi-government of the Jews in Palestine. Ben-Gurion held this post until the establishment of the Jewish state in 1948 where he would then become the first Prime Minister of Israel.

How did Labor Zionism help to fix the problems faced by Jews and/or impact the founding of the State of Israel?

Believing that only through physical labor and working with one’s native soil was true spiritual fulfillment possible, Gordon placed agricultural work of the land at the center of his vision of Zionism. He founded the political party *HaPoel HaTzair* (The Young Worker), which was later folded into Mapai, the founding political party of the State of Israel. Lastly, Gordon’s views on the emptiness of life in the Diaspora and the necessity of labor retained an overwhelming cultural influence in the early decades of the modern independent Jewish state.

Discussion Questions:

1. What is the main goal of Labor Zionism?
2. What effective roles did David Ben-Gurion play in the creation of a Jewish state?
3. Were A.D. Gordon’s aspirations of Labor Zionism influential in the modern State of Israel? If so, please describe how.

1938

Aliyah B, “illegal immigration” of Jews from Europe, begins; by 1948 almost 100,000 illegal immigrants will arrive.

1939

World War II begins.
Hadassah Hospital opened on Mount Scopus in Jerusalem. It is founded by Hadassah, the Women’s Zionist Organization of America.

White Paper is published, restricting immigration and the sale of land to Jews

1941

The Haganah’s army, Palmach is formed.

1942

Zionist leaders declare their postwar program known as the Biltmore Program, recommending an end to the British Mandate and demand Jewish control over immigration to Palestine.

1945

World War II ends.

Revisionist Zionism

What is Revisionist Zionism?

Revisionist Zionism was a response to Labor Zionist policies of the early twentieth century, which had deviated from Herzl's original goals. Revisionist Zionists considered themselves the true heirs to Political Zionism. They felt that Palestine was not only a place for the Jews, but that the Jews would transform it into a self-governing commonwealth led by a Jewish majority.

Who is the prominent thinker?

Vladimir Jabotinsky was born in Odessa, Ukraine to a fully assimilated family and was an intelligent and gifted writer, achieving notoriety as an essayist from an early age. In 1903 he was deeply affected by the viciousness of a pogrom in Kishinev and was inspired to help organize a Jewish self-defense group in Odessa when there were signs that more pogroms might occur. He translated into Russian "In the City of Slaughter," a poem by the influential Hebrew and Zionist poet Haim Nahman Bialik. The poem spoke about the pogroms, and became a call to action for Zionists everywhere.

Working as a journalist in the early decades of the 20th century, he roamed Europe advocating for the Zionist movement. At the beginning of World War I, he served in a platoon with the London Regiment. He worked tirelessly to convince the British to create a Jewish regiment. In 1917, the government agreed to establish three Jewish Battalions, creating the Jewish Legion. Jabotinsky was arrested in 1920 by the British in Jerusalem for organizing a Jewish self-defense corps against Arab riots. He served a lengthy prison sentence of 15 years, which created a massive controversy, and was later pardoned. The episode served to further spread his influence, and in 1925 he created a new Zionist party, the "Revisionists," which formally broke from official Zionist leadership.

Throughout the 1930s, illegal Jewish immigration to Palestine and terrorist attacks by the Irgun were largely conducted by individuals influenced by his ideas. Jabotinsky died in 1940 during a trip to America. Vladimir Jabotinsky remains the ideological father of the Likud Party in Israel, which is led by the current Prime Minister, Benjamin Netanyahu.

How does Revisionist Zionism help to fix the problems faced by Jews and/or impact the founding of the State of Israel?

Similar to Political Zionists, Revisionist Zionists felt a personal threat to the Jews' safety and well-being posed by the anti-Semitic actions of others. By creating a system for Jewish self-defense, they would take the offensive role and finish being submissive to those who wished to diminish the roles of Jews throughout the world. The Revisionists appealed to a Jewish community of small entrepreneurs who were persecuted as a result of anti-Semitism.

Discussion Questions:

1. What is the main goal of Revisionist Zionism?
2. Do Jabotinsky's political views still play a prominent role in Israeli society today?

PRIMARY SOURCE:

» Hayim Nahman Bialik, "The City of Slaughter."
<http://tinyurl.com/dp-primary2>

1946

South wing of King David Hotel, the seat of the Mandate government and the British army, is blown up; 80 are killed.

1948

State of Israel is proclaimed (5 Iyar - 14 May) by David Ben-Gurion, hours before the British Mandate is due to end (15 May).

The United States recognizes Israel eleven minutes later followed by the Soviet Union.

War of Independence begins.

Israel Defense Forces (IDF) is founded, incorporating all pre-state defense organizations.

First census finds a population of 872,700 in Israel - 716,700 Jews and 156,000 non-Jews

1949

First elections (25 January); David Ben-Gurion heads Labor-led coalition government.

Chaim Weizmann is elected first president.

First Knesset meets in Jerusalem (Tu BeShvat). Jerusalem is declared capital of Israel by the Knesset.

Israel becomes 59th member of the United Nations.

1960

Twenty-fifth Zionist Congress; World Zionist Organization is formed.

Cultural Zionism

What is Cultural Zionism?

Cultural Zionism is based on the belief that successful settlement and repopulation of the Land of Israel required revitalization of Jewish culture and Hebrew language. The Land of Israel could then become the cultural and spiritual center for Diaspora Jewry.

Who is the prominent thinker?

Ahad Ha'Am was born Asher Zvi Ginsberg in Skvira, Ukraine. His formal education was strictly Jewish and was so pious that his teacher was forbidden to instruct him even in the letters of the Russian alphabet. Nevertheless, he taught himself to read Russian by age eight from the signs on storefronts, and as an adult could speak five different languages. In the late 1860s he became a devotee of the Jewish "enlightenment" or *haskalah* that was burning through many Eastern European Jewish communities at that time and he ultimately ceased to believe in God.

In 1889, at the age of thirty-three, Ginsberg published his first article on Zionism. Not regarding himself as a writer, he signed it Ahad Ha'Am, Hebrew for "One of the People." Nonetheless, the article was greeted enthusiastically by readers and he later served as the editor of the important Hebrew journal *Ha'Shiloah*. He attended only the first Zionist Congress, rejected many leadership roles offered, and was shunned by the bulk of the Zionist movement. His writing, however, had a strong effect on many younger leaders from the East, and he was a close adviser to Chaim Weizmann, a Russian chemist who for many years was the official head of the Zionist movement. Ahad Ha'Am was seen as the chief organizer of the Zionists who advocated for the importance of establishing peaceful relations with the Arabs. However, he was extreme in this regard even among those for whom peaceful coexistence was vital, and demanded total pacifism even when Arab violence strengthened against Jews in Palestine in 1921. Ahad Ha'Am served on the First Board of Governors of the Hebrew University in Jerusalem alongside Albert Einstein, Sigmund Freud and other internationally famous intellectuals. He died in Tel Aviv in 1927.

How does Cultural Zionism help to fix the problems faced by Jews and/or impact the founding of the State of Israel?

As Ahad Ha'Am expressed in "The Jewish State and the Jewish Problem," the true spirit and culture of the Jewish people can only develop to its potential in an autonomous Jewish state. The culture and spirit that emanates from the Jewish state will inspire and unify the rest of world Jewry.

Discussion Questions:

1. What is the main goal of Cultural Zionism? Has this goal been achieved?
2. What is the difference between Cultural Zionism and Political Zionism? Do these two philosophies have any overlapping views?
3. Is Ahad Ha'am's philosophy and influence still relevant today?
4. Has Cultural Zionism achieved its goal of influencing Diaspora Jewry?

PRIMARY SOURCE:

» Ahad Ha'am, "The Jewish State and Jewish Problem."
<http://tinyurl.com/dp-primary3>

Religious Zionism

What is Religious Zionism?

Religious Zionism is the belief that Jewish nationalism was a way to help bring about the messianic redemption of the Jewish people. By moving to the Land of Israel, and working to build a national home, the Jewish people would accelerate the coming of the Messianic Era.

The Messianic Era or Age according to Jewish tradition, is a time of world peace and harmony. Classical Jewish texts depict a Messiah who will come to redeem the Jewish people and gather the exiled to the Land of Israel.

Who is the prominent thinker?

Abraham Isaac Kook was born in a small town in Latvia, studied in a Yeshiva in Volozhin and became the rabbi and spiritual leader of the village of Zimel at age twenty-three. Even at a young age, Kook stood out among his classmates and neighbors because of his extreme piety and spirituality and was considered a prodigy. He left the small village post after six years and moved to the town of Boisk in Lithuania. It was during the nine years he spent as the rabbi of Boisk that he wrote his first essays on Zionism. Kook believed strongly in working to bring the Messianic Age and saw Jewish nationalism, even in its most secular form, as a way to herald the age of redemption. These views set him apart from the majority of Orthodox Jews of the time, who viewed Zionism as an illegitimate attempt to jump-start the Messianic Age and deeply distrusted the largely secular and atheist Zionists.

During his time in Lithuania, Kook became a sought-after and desired leader. His own convictions and beliefs led him to move to Palestine in 1904, becoming the Chief Rabbi for Jaffa and the neighboring agricultural villages. During his time as the rabbi in Jaffa, he became known in the Orthodox Jewish world as an outspoken supporter of Zionism and for building the Jewish presence in the land.

After World War I, Kook served as the Chief Rabbi of Jerusalem for the Ashkenazi community. Two years later the British government, which then controlled Palestine, convened a meeting of the Zionist leaders to discuss the creation of their own religious law and court system. Rav Kook was elected as the head of this new rabbinic court. He remained in that post, effectively as the Chief Ashkenazi Rabbi of Palestine, until his death in 1935. One of his first tasks as the Chief Rabbi was to establish the Rav Kook Yeshiva in Jerusalem. The Merkaz HaRav Yeshiva was unique in its time because professors taught in Hebrew and because its focus was just as much on Jewish philosophy and prayer as it was on *halakha* (Jewish law). Kook was well educated and strict with *halakha*, yet possessed an unusual openness to new ideas. This drew many religious and non-religious people to him, but also led to widespread misunderstanding of his beliefs.

Kook's outlook and credibility with both the Orthodox world and the secular Zionists allowed him to build bridges between different factions of the Jewish community. While his views were extraordinarily complex and difficult to follow, he ultimately held that the modern movement to re-establish a Jewish state in the Land of Israel had a profound theological significance. Overall, Kook believed that the Zionists - no matter what their religious affiliation - were agents in a heavenly plan to bring about the Messianic Era. Per this ideology, the youthful, secular, labor pioneers who were committed to working the land, were a part of Kook's grand Divine process. Kook ultimately believed that the land and people of Israel were finally being redeemed from the 2,000 year exile and that spiritual redemption of world Jewry would finally occur.

How does Religious Zionism help to fix the problems faced by Jews and/or impact the founding of the State of Israel?

For thousands of years Jews have been living in exile, waiting for the Messiah to come. By taking it upon themselves, the Jewish people would help bring in the Messianic Era, which includes redemption and the rebuilding of the Holy Temple in Jerusalem.

Discussion Questions:

1. What is the main goal of Religious Zionism?
2. Is Rav Kook's outlook on Zionism relevant today? Explain your answer.

The Future of Zionism in the State of Israel

How did Zionism impact the founding of the State of Israel? How did Zionism influence Israeli culture and society?

When the State of Israel was established, everything about the country was viewed through the lens of Zionism. Historical scholarship was written through Zionist eyes; Zionist narrative was taught in the university setting. From youth movements to standard education, Zionist thought influenced the content and structure. Being Israeli meant being a Zionist.

The political, military, religious and social structures of the State of Israel grew out of the different Zionist philosophies. Each philosophy influenced some aspect of Israeli culture.

What is the significance of Zionism today?

Some people have suggested that the significance of Zionism today is to create a new Jew - that is a Jew who possesses strength and pride, no longer living at the mercy of foreign powers. Now that Israel has been created, the Jewish people have changed around the world, in most places expressing hope, determination and fortitude. Is Zionism a valid concept today? Have the Jewish people achieved their goals? If so, what does the future hold for the State of Israel? If not, what should the future goals be for the Jewish people?

There are many questions about how Zionism and Israel play a combined role today. But in the end, it is up to each student and pro-Israel supporter to decide what is his/her personal definition of Zionism, and how s/he thinks it should be achieved.

Discussion Questions:

1. When the word "Zionism" is mentioned, what associations do you have with the word Zionism? What did it mean to previous generations, such as your parents, grandparents or other relatives? What do you think it has meant to different generations?
2. Zionists came from a wide range of national, political and ideological backgrounds. How did their background help determine what the united movement looked like? From your own personal experience in organizations and student groups, what are the obstacles in forming a united organization with a clear agenda for carrying it out?

Essential Terminology

Key Terms:

Nationalism
Anti-Semitism
Self-Determination

Key Historical Figures:

Alfred Dreyfuss
Theodor Herzl
Leo Pinsker
A.D. Gordon
Vladimir Jabotinsky
Ahad Ha'am
Rabbi Abraham Issac Kook
David Ben-Gurion
Chaim Weizmann

Types of Zionist Philosophies:

Political
Labor
Revisionist
Cultural
Religious

Significant Historical Events:

Dreyfus Affair
Zionist Congress
Israel's Independence
The impact of different Zionist thought today

Assignments & Activities: Teacher Instructions

The following assignments and activities allow the students to actively participate in learning about the different Zionist philosophies. While reading the Student Booklet and taking notes in class, the students can use the charts and diagrams to help them organize the material. Alternatively, you may choose to assign these charts and diagrams as homework assignments or as summative assessments.

Zionist Philosophies Jigsaw - Handout 1

Jigsaw is an approach to teaching that encourages inquiry-based learning. This activity creates the opportunity for students to learn about the different Zionist philosophies. The basic approach is to divide the body of knowledge into categories. Each student receives resources to complete only his/her part. The students responsible for the same section join together in a temporary expert group to master the concepts of their section.

Part I:

Divide the class into five expert groups.

Assign each group one of the following Zionist philosophies:

- » Political Zionism
- » Labor Zionism
- » Revisionist Zionism
- » Cultural Zionism
- » Religious Zionism

Provide each group with resources pertinent to the philosophy assigned to the group (use the information and resources found in the student and teacher resource packets; you may also supplement with your own research or have the students do independent/group research). At the very minimum, students should be able to identify and explain the following about their assigned philosophies:

- » Who is/are the prominent figure(s)?
- » Summarize the ideology presented by these figures.
- » What are the primary goals of this Zionist philosophy?

Part II:

After the students have researched, discussed and recorded the above information, split them into collaborative jigsaw groups. One representative from each group assembles in a new group (i.e. the new group will consist of one person from each of the expert groups). In their new collaborative groups, the students will debate some of the issues that the Zionists grappled with in the nineteenth and early twentieth centuries. In these collaborative groups, students will share their philosophy's positions and incorporate the knowledge gained from members of other expert groups. (Note: In groups with an odd number of students, more than one representative from a particular expert group can be placed in the collaborative learning group.)

Each collaborative group will debate the following issues:

- » Why create a Jewish state?
- » The location of the state (i.e. Uganda proposal)
- » The method of settlement
- » The role of religion in the affairs of the state

Organizational Chart - Handout 2

This chart will help the students break down the information from this unit and organize it based on Zionist philosophy. You can have your students use this chart in any of the following ways:

- » as a note-taking tool in class
- » to be filled in as they read at home
- » to be completed as an assessment

The students should use the final column, “Other Notes,” for information that does not fall under the other categories. You may ask them to focus on specific items for the different philosophies or just to note items that they find interesting.

Venn Diagrams - Handout 3

Venn Diagrams help people picture the relationship between different things. In this case, the Venn Diagrams will help the students make visual comparisons between the different Zionist philosophies. You may ask your students to use specific philosophies in their comparisons, or you may ask them to choose which philosophies they would like to compare.

For students who need extra guidance, the following are some of the more natural comparisons to make:

- » Political and Revisionist
- » Labor and Religious
- » Political and Cultural

Understanding Your Take on the Power of Zionism - Handout 4

The objective of this activity plan is to use quotes from famous leaders who have expressed their beliefs about Zionism. Students will first select a quote that they feel best represents their viewpoint and then write down why based on what they have just learned. Students will then create their own quote about their outlook of Zionism today. With their two quotes chosen and written, they will then share and compare interpretations with other classmates.

Hint: You can also white out the individual who gave the quote. This might be interesting for students to guess who the quote is from.

For further quotes and examples, we recommend you visit: <http://tinyurl.com/dp-zionismquotes>

Journal Entry

Have students reflect their thoughts on the unit by writing their own definition of Zionism. What feelings do they have towards Zionism? Does it have any relevant meaning to them? Now that Jews have a state, what is the role of Zionism in their eyes?

The paragraph must have a topic sentence and provide at least one supporting reason. Discuss their journal responses. What feelings do they have towards Zionism today?

Handout #1

Zionist Philosophies Jigsaw

Part I:

Using the information provided to you, answer the following questions (note: every team member should take his/her own notes so he will be able to represent this expert group in the next part of this activity):

- » Who is/are the prominent figure(s)?
- » Summarize the ideology presented by these figures.
- » What are the primary goals of this Zionist philosophy?

Expert Group: _____

Group Members:

Part II:

You have been divided into new, collaborative groups. You are responsible for representing your expert group.

In your collaborative group, you will debate some of the issues that the Zionists grappled with in the nineteenth and early twentieth centuries. You must argue for your expert group's positions and incorporate the knowledge gained from members of the other expert groups.

Debate the following issues:

- » Why create a Jewish state?
- » The location of the state (i.e. Uganda proposal)
- » The method of settlement
- » The role of religion in the affairs of the state

Collaborative Group: _____

Group Members:

Handout #2

Name: _____

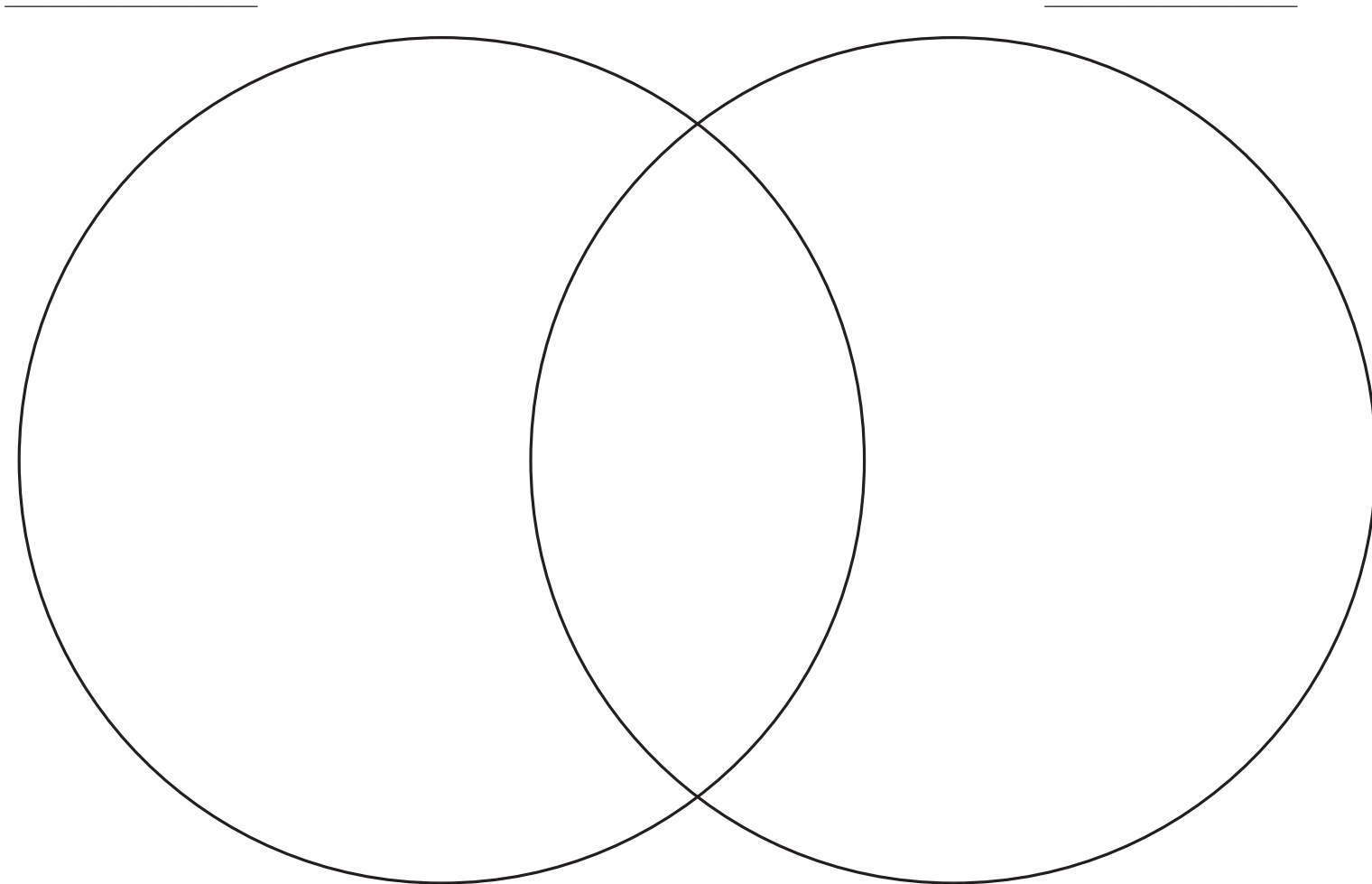
Fill in the chart below to help organize the information about the different Zionist philosophies.

Zionist Philosophy	Prominent Figures	Brief Summary (Ideology)	Primary Goals	Other Notes
Political Zionism				
Labor Zionism				
Revisionist Zionism				
Cultural Zionism				
Religious Zionism				

Handout #3

Name: _____

Choose two philosophies to compare in the Venn Diagram. Fill in the diagram to the best of your ability.



Handout #4 Understanding Your Take on the Power of Zionism

Please circle one or two of the ideas listed below in which Zionism personally relates to you. Write why you think it applies to the unit you just learned about.

"There is not much that we can concede to Arab nationalism, without destroying Zionism. We cannot abandon the effort to achieve a Jewish majority in Palestine. Nor can we permit any Arab control of our immigration, or join an Arab Federation...This state of affairs will continue, because it cannot be otherwise, until one day the iron wall will compel the Arabs to come to an arrangement with Zionism once and for all."

– Vladimir Jabotinsky:

<http://tinyurl.com/dp-zionismquote1>

"The Jewish people alone has for centuries been in the anomalous position of being victimized and hounded as a people, though bereft of all the rights and protections which even the smallest people normally has...Zionism offered the means of ending this discrimination. Through the return to the land to which they were bound by close historic ties...Jews sought to abolish their pariah status among peoples."

– Albert Einstein:

<http://tinyurl.com/dp-zionismquote2>

"Zionism finds in it, for the Jews, a reason to raise their heads, and, taking their stand upon the past, to gaze straightforwardly into the future."

– Louis Brandeis

<http://tinyurl.com/dp-zionismquote3>

"Zionism is creating a society, however, imperfect it may still be, which tries to implement the highest ideal of democracy — political, social and cultural — for all the inhabitants of Israel, irrespective of religious belief, race or sex."

– Yigal Allon:

<http://tinyurl.com/dp-zionismquote4>

"Zionism has succeeded in bringing back into the fold many men and women, both here and in Europe, who otherwise would have been lost to Judaism. It has given them a new interest in the synagogue and everything Jewish, and put before them an ideal worthy of their love and sacrifice."

– Solomon Schechter:

<http://tinyurl.com/dp-zionismquote>

"Zionism is a return to Judaism even before it is a return to the land of the Jews...Zionism has already managed to accomplish a wondrous thing, previously thought to be impossible: the firm bond between the most modern elements of Judaism with the most conservative... it is additional proof, if such proof was needed, that the Jews are a nation. This union could only be possible against a national background."

– Benjamin Netanyahu:

<http://tinyurl.com/dp-zionismquote6>

Summative Assessment: Zionist Congress (55 minutes or see alternative below)

After learning about the different modern Zionist philosophies in this unit, the students will illustrate their understanding of these different philosophies by participating in a mock Zionist Congress.

Prior to the day of the Zionist Congress, inform the students that they will be assigned a team and philosophy on the day of the Congress. When they enter the room, have them pick out of a hat in order to determine their teams and philosophies. The students will need to be prepared to receive any of the five philosophies.

Alternative: If you have a short class period, assign the philosophies/teams ahead of time. Students should come to class ready to present.

Each team will receive a proposal (see next page), which the students will read through and develop a clear argument based on their knowledge of the philosophy as to why the Congress should grant them funds to support their proposal. After each team presents its proposal, allow time for clarifying questions, moderated by you. Using the ballots provided to them, the students will vote on which proposal to accept.

Teacher Instructions

As students enter the room, have them pick their philosophies out of a hat. This also determines their teams.

Team preparation: Teams should prepare to present their proposals to the Congress. (15 minutes)

Welcome the delegates and proclaim the importance of the Zionist movement and its overall precepts and goals. (5 minutes)

Proposal presentation: Teams will each receive five minutes to present their proposals. After each presentation, the rest of the class will have time to ask clarifying questions. Student will fill in the ballots. (40 minutes)

Student Instructions (also printed on separate page for students)

In your team, review your philosophy's proposal and develop a **five minute** presentation that you will present to the Congress. Include the following in your presentation:

- » What is the premise of your philosophy?
- » Why is your proposal a necessary component of building a Jewish state?
- » How will the money granted to you by the Congress help achieve the goals set out in your proposal?

Be sure to incorporate your Zionist philosophy in your entire presentation.

After presenting, the other students will have the opportunity to ask your team clarifying questions.

You will receive a Zionist Congress voting ballot. While other teams present, and are asked clarifying questions, you will fill out the ballot for each team. You will not cast a ballot for your own team.

The top three proposals will pass, indicating that the Zionist Congress has chosen to grant them money to complete their proposed plan.

Your teacher will establish the grades using a combination of your ballot scores and the teacher rubric.

Proposals

CULTURAL ZIONISM

To further your vision of Zionism you believe it is essential to create an institution of higher learning in Jerusalem where the greatest Jewish minds of the world can come together to develop to the fullest extent possible the intellectual potential of the Jewish people. In other words, you hope to create a **Hebrew University**.

To build your university, you will need:

- » **Land**
- » A **library**, including money for the construction of a building, the purchase of an extensive collection of books, and salaries for librarians
- » A **main building** for classrooms and offices
- » **Professors**, including money for salaries and relocation expenses

REVISIONIST ZIONISM

To further your vision of Zionism, your team is committed to providing for the necessary defense of the Jews in the Land of Israel. You feel strongly that it makes no sense to plan for other projects that, however valuable, will not be possible without first ensuring the physical well-being of all the Jews in the territory that will become the new Jewish state. In other words, you want to create a **Jewish Army**.

To build your army, you will need:

- » **Weapons**, including money for rifles and other guns, as well as ammunition
- » **Transportation**, including money for small and large trucks to move troops around the country and money for their maintenance and fuel
- » **Uniforms**
- » **Soldiers**, including money for recruitment, training, provisions, and salaries

RELIGIOUS ZIONISM

To further your vision of Zionism, your team is committed to providing for the religious life of the Jews of the Land of Israel and encouraging deeper religious knowledge and practice. To help them, you hope to create a **Network of Religious Schools**.

To build your network, you will need:

- » Small **buildings throughout the country**, including money for the purchase of land, construction, and maintenance
- » **Books**
- » **Teachers**, including money for salaries and relocation expenses

LABOR ZIONISM

To further your vision of Zionism, your team is committed to reclaiming the Land of Israel through physically working its soil. You believe it is essential that a minority of committed Jews set an example by building an ideal agricultural community where all physical labor is performed by Jews. In other words, you want to create a **Model Kibbutz**.

To build your kibbutz, you will need:

- » **Land**, an extensive plot with sufficient area for fields large enough to ultimately provide sufficient food for a large, self-sustaining community in an area of the country with fertile soil
- » Sleeping quarters, dining room, and common areas for kibbutz members, including money for their construction and maintenance
- » **Cows and other animals**, for milk, meat, eggs and other necessities
- » **Tractors and trucks**, to work the land and provide transportation for kibbutz members, including money for maintenance and fuel

POLITICAL ZIONISM

To further your vision of Zionism, you believe that garnering international support is essential before Jews will be able to proceed with the building of their state. To that end, you hope to create **Diplomatic Missions** in major world capitals that will appeal to the governments of various countries to cede a territory to the Jews and / or recognize Jewish sovereignty over a territory given to the Jews by another country.

To create your diplomatic missions, you will need:

- » **Residences and offices** in major cities in order to effectively lobby foreign governments, including money for rent and salaries for any necessary staff
- » **Transportation**, including money for travel between countries
- » 'Bakseesh,' or **bribery money** to grease the bureaucracy of countries where the practice is necessary to secure an audience with the leader of the country
- » **Conferences and other efforts** in the world's major cities, in order to increase awareness and support for Zionism among the respective intellectual, business, and political elites

Student Ballot

Assign up to one point per statement, for a total possible point value of four.

ZIONIST PHILOSOPHY: _____

Persuasiveness of the proposal: _____ / 1

Explanation of the Zionist philosophy: _____ / 1

Is the proposed project essential to furthering this Zionist philosophy? _____ / 1

Personal vote for this philosophy over the other philosophies: _____ / 1

TOTAL _____ / 4

Zionist Congress Rubric

Teacher should assign point values to the following rubric. Use a combination of the points earned on this rubric and the ballots cast by the students.

ZIONIST PHILOSOPHY: _____

STUDENT NAME: _____

Point Values	____ points	____ points	____ points	____ points
Zionist Philosophy	Full understanding of the Zionist philosophy. Uses language of the primary philosophers and speaks of the philosopher(s) by name.	Partial understanding of the Zionist philosophy. Leaves out one critical element.	Incomplete understanding of the Zionist philosophy. Does not use key terminology.	Poor understanding of the Zionist philosophy. Leaves out critical ideas behind the philosophy and does not use the terminology.
Argument	Makes a clear argument as to why this philosophy is the best approach to Zionism.	Argues why this philosophy is the best approach to Zionism. Shows an understanding of philosophy, but does not make a logical argument.	Weak argument as to why this philosophy is the best approach to Zionism. Shows a lack of understanding of the philosophy's importance.	No argument as to why this philosophy is the best approach to Zionism.
Furtheres the Cause	Makes a clear connection between the proposal and the cause. Explains why this proposal will help further this philosophy's cause.	Makes a connection between the proposal and the philosophy. Weak explanation of why this proposal will help further the philosophy's cause.	Weak connection between the proposal and the philosophy. No explanation of why this proposal will help further the philosophy's cause.	Does not connect the proposal to the Zionist philosophy.

Final Assignment: Zionist Congress

NAME: _____

ZIONIST PHILOSOPHY: _____

Instructions

In your team, review your philosophy's proposal and develop a **five minute** presentation that you will present to the Congress. Include the following in your presentation:

- » What is the premise of your philosophy?
- » Why is your proposal a necessary component of building a Jewish state?
- » How will the money granted to you by the Congress help achieve the goals set out in your proposal?

Be sure to incorporate your Zionist philosophy in your entire presentation.

After presenting, the other students will have the opportunity to ask your team clarifying questions.

You will receive a Zionist Congress voting ballot. While other teams present, and are asked clarifying questions, you will fill out the ballot for each team. You will not cast a ballot for your own team.

The top three proposals will pass, indicating that the Zionist Congress has chosen to grant them money to complete their proposed plan.

Your teacher will establish the grades using a combination of your ballot scores and the teacher rubric.

Resources:

Current Articles:

Wurmser, Meyrav. "Zionism in Crisis" *The Middle East Quarterly*. Winter 2006 pp. 39-47
<http://tinyurl.com/dp-articles1>

The Economist "The Next Zionist Revolution" [April 3, 2008]. <http://tinyurl.com/dp-articles2>

Gordis, Daniel. "Religious Zionism: When Crisis becomes Opportunity." *The Jerusalem Post*. [February 26, 2010]
<http://tinyurl.com/dp-articles3>

Resources & Maps:

Troy, Gil. *Zionism and Israel Websites*.
<http://tinyurl.com/dp-resources1>

Schweid, Eliezer. Department for Zionist Activities, World Zionist Organization. [March, 8, 2004].
<http://tinyurl.com/dp-resources2>

Israel, Steve. "The Story of Zionism." *The Jewish Agency for Israel*. <http://tinyurl.com/dp-resources3>

The Jewish Agency for Israel. *The Arab Israel Conflict in Maps*.
<http://tinyurl.com/dp-resources4>

Additional Activities and Lessons for Classroom

Jewish Women's Archive. *Primary Sources & Lesson Plans*.
Speech Given by Henrietta Szold at Hadassah Convention, 1937
<http://tinyurl.com/dp-lessons1>

THIRTEEN. New York Public Media.
Lesson Plans. *The Origins of Zionism: 19th Century - World War I* <http://tinyurl.com/dp-lessons2>

Recommended Books:

Laqueur, Walter. *History of Zionism*. 2003.

Hazon, David. Hazon, Yoram. Oren, Michael. *New Essays on Zionism*. 2007.

Hertzberg, Arthur. *The Zionist Idea: A Historical Analysis and Reader*. 1997.

Troy, Gil. *Why I am a Zionist: Israel Jewish Identity and the Challenges*. 2002.

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<http://www.mfa.gov.il/MFA/Facts%20About%20Israel/State/ZIONISM-%20Background>
2. Institute for Curriculum Services: Zionism and Arab Nationalism – Background Information
<http://www.icsresources.org/content/factsheets/ZionismAndArabNationalism.pdf>
3. Maor, Moshe. Jewish Virtual Library. The American-Israeli Cooperative Enterprise.
The History of Zionism (May 2009).
<http://www.jewishvirtuallibrary.org/jsource/isdf/text/maor.html>
4. Jewish Virtual Library. The American-Israeli
Cooperative Enterprise. David Ben-Gurion.
http://www.jewishvirtuallibrary.org/jsource/biography/ben_gurion.html
5. Thirteen - New York Public Media. Teaching Heritage: The Origins of Zionism: 19th Century – World War I
http://www.thirteen.org/edonline/teachingheritage/lessons/lp12/docs/lp12_zionism.pdf
6. Modern Jewish Thinkers: An Introduction.
Alan T. Levenson. Jason Aronson Publishers Inc.
(July, 1977)
7. Israel and the Family of Nations.
Yakobson, Alexander and Rubinstein, Amnon.
Routledge Taylor & Francis Group. London and New York 2009
8. The Herzl Museum.
<http://www.herzl.org/english/Article.aspx?Item=531>
9. Israel Ministry of Foreign Affairs. Zionism- Timeline of Events. (October 29, 2002)
<http://www.mfa.gov.il/MFA/History/Modern%20History/Centenary%20of%20Zionism/ZIONISM-%20Timeline%20of%20Events>