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Cohort 6

2018 Israel Mission Sourcebook

Languages

Written, Visual, Musical, Dialogue



This book belongs to _____

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Logistical preparation for the Mission and Year Two

Introduction to the Israel.cleveland.next (icnext) Cleveland Mission
June 10-21, 2018

Israel Mission Itinerary

During your 10 days in Israel, you will explore half the length and all the breadth of Modern Israel. You will come to know the topography and the history of this fascinating land. In the course of exploring its centrality to Judaism and Jewish History, you will also consider the issues that confront Israel in the start of the 21st century and meet some of the people who make up the mosaic of life in Israel today.

The goals of this mission are to learn cultural, demographic and geographic facts, along with security challenges that face Israel. We will work on sharpening your Israel content knowledge skills, and using this acquired knowledge as a resource for engagement activities on behalf of Israel with other teens.

The itinerary is driven by the desire to see and experience as much as possible in the short time you have in Israel. The mission staff will be available to you to help make this an enjoyable, as well as a meaningful and insightful experience.

The Israel content knowledge approach for the icnext Cleveland Israel Mission:

1. Geo-political knowledge: Experience and learn the demographic, historic, and geographic facts, along with Israeli security challenges.
2. Culture knowledge: Experience the Israeli narrative (culture, the mosaic of Israeli people). The theme of the 2017 mission is Languages. The theme will be manifested itself in three ways:
 - Written Language
 - Visual Language
 - Musical Language
 - Dialogues
3. Mifgash: intimate (gathering, meetings) with Israeli teens at the Beit Shean/Emek Hamayanot Cleveland partnership.

icnext Cleveland – Written Expectation

True to the mission of the icnext program, in Israel you will be expected to:

- Listen to speakers and take brief notes about the most important points.
- When possible, pose carefully worded questions to interview speakers. Ask yourself and the speakers, 'What is the relevance of this experience for Israel engagement?'
- Interview other Israelis whom you may meet.
- WRITE blogs as indicated on the schedule. Your blog should contain:



1. Your name, date, and the subject (spelled correctly)

2. Information about the subject for the reader – remember the readers are not with us

3. Impression - this should be descriptive and can include writing about the surroundings

4. Reaction – a personal response to the person or experience you are writing about

5. Connection – what about this experience connects you to Israel, and to the theme of the trip?

- What you write will also be the basis of the ic.news project to be completed during your second year. Everyone will take turns writing while we are on the trip.
- Remember, we use WRITING in this program for a reason; writing clearly and persuasively is the desired end result after you listen, ask, observe and gather your thoughts.

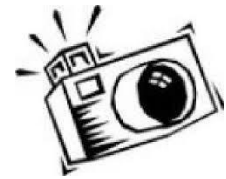
icnext Cleveland - Conducting an Interview

- Learn about the person(s) you are interviewing. Learn a little about the group or denomination to which they belong. Consult your Sourcebook for advance reading, and write down some questions prior to your interview. Next, put them at ease by beginning with non-threatening questions such as "Tell me something about yourself. Where were you born?" etc.
- After a few "softball" questions, you can begin with more in-depth questions. For example, you might ask an Ethiopian Jew whether or not he or she has ever experienced discrimination. If you get a one-word answer, DO NOT STOP THERE-ask a follow-up question.
- If the interviewee says he or she did not experience discrimination, give an example that person might not have thought of like: Did you ever feel you lost out on a job, or an apartment you wanted to rent, because of your skin color?
- Ask the person if he (or she) could change one thing about the way he is looked at or treated, what would it be? Again, if you get a brief answer, ASK FOR MORE SPECIFICS!
- Always appear interested and engaged in your interviewee's answers. Listen carefully to answers given as these may suggest/lead to questions you hadn't thought of before.
- Finally, NEVER rely on your memory for the answers to questions you've asked. Always have a way to get the answers down in the interviewee's own words!
- Get the CORRECT SPELLING of that person's name!

icnext Cleveland – Visual Storytelling Expectations

Your camera is your second tool to document your experience. Please use it as much as possible in a sensitive and thoughtful way:

- Document the most important experiences.
- **Place situation background clues in each picture.** This will add to a better visual storytelling image.
- Remember that next year's icnext exhibit will document the theme of "Languages". This exhibit will be based on you taking high quality images.
- Download your images to a portable hard drive (the mission staff will have it handy every day).
- Posing a human subject:
 - * Watch the small details such as hand positioning, how the subject is holding their body and "stray hairs", etc.
 - * Natural expression – it's better to get your subject to express a real emotion rather than to 'fake it' – get them laughing rather than asking them to just smile.



- Landscape tips:
 - * Stabilize your camera! Lean against something, set your camera on a surface.
 - * Consider the sky. If the clouds are interesting, let them be a major part of the image.
 - * When you find an interesting landscape, make it more interesting by putting something visual in the foreground.
 - * Subject. One of the more difficult things about landscape photography is clearly defining your subject. Use composition rules to make it clear what the subject of your photo is.

Specific Assignments

1. Each day two or more icnext fellows will be in charge of posting to the icnext Cleveland blog.
2. Students are expected to take many pictures that document their Israeli Languages experiences:
3. Each students will have to submit a narrative with their pictures
4. Carry a notebook, paper and camera to write down any memorable quotes or important lessons or facts learned that day. Each quote or fact learned must be accompanied by the name and identifying credential of the person making the statement.

We will then share these quotes and observations in our daily Reflection sessions.

icnext Cleveland Next - the daily photography activity

New and Old - make sure to take pictures that in one frame you can identify something new and something old. It can be the signs in the airport, new graffiti on old walls or anything you have in mind.

Signs - they are the way to help us with understanding and orienting to the place we are in. Try to find signs of the same word in few languages. Look for street signs, different signs on the road, grocery store signs, etc.

Emotions- people express their emotions with their faces: mimics, face notes and so on. It's your opportunity to capture feelings in a frame: misery, joy, happiness, sadness and more.

Round, Square and Triangle- all shapes in the world are built from a combination or part of these shapes. The 3 main religions' symbols are created from these shape. Take a picture of the 3 religions signs in different places: the Israeli flag hanging on windows, the Sahar sign on cars or any shape that is a reminder or part of those 3 symbols.

Selfie- well, you probably know what it is...but, Selfie is a self-portrait. It includes the opportunity to capture you and other people/views/situations in the same frame. Since you are spending the Shabbat with your host family, show in a photo how the Israeli family's Shabbat looks.

Logo- strong symbol that people understand without words. Find how one letter can tell you a whole story. For example: F for Facebook, P for Pinterest, א for the army and more.

Nature- the power of the nature. In Israel in a day you can see the green of the north, the blue of the sea or the beige of the desert. What did you see in your view today ?

Numbers- they represent one of the international languages. They show size, street locations and much more. Find one that will surprise us.

Conflicts- our lives are full of them. These days in Israel, a tour can show a lot of daily life conflicts as an Israeli, as a tourist, as a person. Sometimes it is easier to look at a conflict through the camera lens. Find a shot that shows conflict for you.

Photographic and written assignments

icNews (CJN assignment) – All members of icnext Cohort 6 will submit an article for the icnext insert in the Cleveland Jewish News based on the blogging assignments below. Specific focus for the blog will be determined through discussion with Tina Keller and Amnon Ophir.

(by 6/08) - Pre mission

- Explanation, expectation of our mission to explore the mission theme: “Israel Languages” - Sophie B. and Bethany S.

Sunday, 6/10

- *Photographers for the Day* - Noah T., Bethany S.
- Airport Discussion Leaders – Josh, Dylan, Sophie B., Sammy F., Danny E. (Letters to...)
- *Article Prep* -
 - The Truth About Hamas and Israel - Adam K., Alyssa S.
 - A Window Into the West Bank's - Jacob L., Emily A.
 - A new generation of ultra-Orthodox Jews - Aidan G., Anna J.
 - Israeli Arabs - Noah T., Kayla S., Aaron L. Elijah S., Danielle S.
 - Jerusalem - Leah S., Sophie B.
- Writers for the Day -
 - Airport Discussion – Max F., Aidan G.

Monday, 6/11

- *Photographers for the Day* - Alyssa S., Danielle S.
- Writers for the Day
 - Graffiti Tour of Tel Aviv - Emily A.
 - Visual Language Opening with Hadar Glick - Brian C.

Tuesday, 6/12

- *Photographers of the Day* - Kayla S. and Leah S.
- Writers for the Day
 - Zeev Ben Schachar – Andrew C., Sophie C.
 - Geopolitical tour along the border- Anna J., Adam K.
 - Beta Israel Village - Sammi F.

Wednesday, 6/13

- *Photographers of the Day* - Elijah S. and Jacob Levine.
- Writers for the Day
 - Rabbi Unterberg - Aidan G.
 - Yad Vashem - Josh I. and Jack K.
 - Tour of the Holy Basin – Danny E. and Leah S.
 - Ultra-Orthodox community in Israel - Kayla S.
 - “Am Hasefer” - interview activity - Danielle S., and Alyssa S.

Thursday, 6/14

- *Photographers of the Day* - Aaron L., Anna J., Jack K. (concert)



- Writers for the Day
 - Haas Promenade and Jerusalem borders – Bethany S., Dylan S.
 - Tasting tour - Jacob L.
 - Hebrew Language Crash Course - Noah T. and Sophie B.
 - The Teapacks Concert and meeting with Israelis- Elijah S.

Friday, Saturday - 6/15-16

- *Photographers of the Day* - Josh I. and Sammi F.
- Writers for the Day
 - Water activity with Israelis – Anna J.
 - Documenting the family on Shabbat – Andrew C., Brian C., Sophie C., Aaron L.

Sunday, 6/17

- *Photographers of the Day* -Aidan G. and Leah S.
- Writers for the Day
 - A tour of the Golan Heights with Sarit Zehavi – Adam K., Jack K., Dylan S.
 - A visit to Havat HaShomer – Jacob L., Danny E.

Monday, 6/18

- *Photographers of the Day* -Max F. and Daniel E.
- Writers for the Day
 - Activity with the Partnership - Leah S.
 - A meeting with Ibrahim Abu Ahmad - Kayla S., Danielle S.
 - A visit to Jisr A-Zarqa - Alyssa S. and Bethany S.

Tuesday, 6/19

- *Photographers of the Day* -Sophie C. and Brian C.
- Writers for the Day
 - Final meeting with Hadar Glick - Sophie B.
 - Visual activity around the Shuk - Noah T., Emily A., Andrew C.
 - A musical tour of Jaffa - Max F.
 - “Road Signs” - Musical - Sammi F.

Wednesday, 6/20

- *Photographers of the Day* -Andrew C., Emily A. and Adam K. (Night Tour)
- Writers for the Day
 - The Roots program- Josh I., Dylan S.
 - A Meeting with a Gush Etzion residence - Adam K. and Jack K.
 - Zeev Ben Schachar - Aaron L., Jacob L.
 - Graffiti workshop - Leah S., Elijah S.
 - Barechovot Shelanu - Kayla S.

Thursday, 6/21 Post mission (by Friday 76/23)

- Mission Reflection - Max F., Sammi F.

Cohort 6 Israel Mission and Year 2 Themes

Languages: Written, Visual, Musical and Dialogue

Year 2 Assignments - Members of Cohort 6 are responsible for 3 things during Year 2:

- Participation in Year 2 meetings:
 - August 26 – Cohort 6 Reunion
 - October 14 – Super Sunday
 - November 18 – Jewish life on a College Campus
 - February - @akiva Annual Celebration (with parents)
 - May 14, 2019 - @akiva Programs Graduation
 - Additional meetings with scholars.in.residence will be added
- Participation in Shinshin Celebration (May 16, 2019)
- Year 2 Project (will require additional meetings)

Year 2 Projects:

- **Photo Exhibit Curators** – review all photographs taken during the Israel Mission, then select and assemble the Photo Exhibit.
- **Photo Exhibit Docent** – provide background and explanation for the photo exhibit at locations in the community
- **BBYO Event** – create and lead an Israel program for Convention
- **ic.news** – produce 6, 2-page inserts for the Cleveland Jewish News using blogs and photos from the Israel Mission
- **ic.play** – produce and perform a play about the Israel Mission experience. Script was written by a member of Cohort 5
- **StandWithUs** – training in recognizing and responding to anti-Semitic, anti-Israel sentiment.

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Prep reading for the Mission

Letters to My Palestinian Neighbor by Yossi Klein Halevi

Guiding questions

Jewish Sovereignty (Peoplehood)

In Letter Seven, Halevi addresses the similarities and differences in Islamic and Jewish Peoplehood. Do you understand these similarities and differences? How does the deep religious conviction of both peoples challenge our ability to work together for peace?

The Other Narrative

In the introduction to his book and in letter four, Halevi addresses the Juxtaposition of the Naqba. Do you understand or empathize with the Palestinian story of ruin? Is it justified or unjustified given the past seventy years of history between our peoples?

Refugees

Halevi touches on refugee problems in many contexts, from the historical expulsion of the Jews after Roman conquest to modern day Jewish and Palestinian refugees from and in Arab lands. The ability to return to an ancestral homeland is a cornerstone to understanding the Jewish narrative.

Highlight and mark some sentences in the book that speak to you and the refugee issues. They can be from any chapter, but be ready to share why you highlighted them and what they made you think about.

Jerusalem

Letter Seven addresses the reunification of Jerusalem. Pay attention to the emotions Halevi expresses feeling during this moment. Have you spoken to your grandparents and teachers about what the reunification meant for the Jewish people? Can you explain to somebody who does not understand the Jewish-Israeli narrative why this was so important.

Be sure to take extra time on this question, and explore other resources online, as well as the rest of the book, to consider the importance of Jerusalem's reunification to the Jewish narrative in Israel.

Borders

Letter Six is focused on border and partition. Does Halevi approve of partition, or disapprove? How does he make his case? Do you agree that a partition of Jewish Israelis and Arab Palestinians is necessary, or disagree? Why?



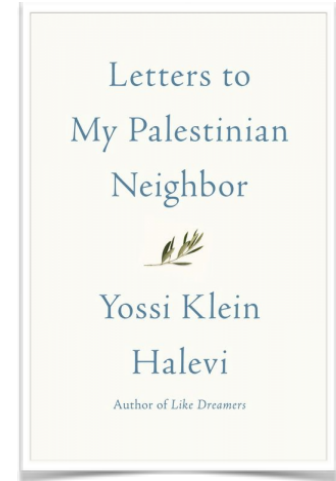
The Holocaust

Many claim that Israel was created as a result of the holocaust, and Europeans not wanting to deal with the mass numbers of displaced Jews after World War Two. Letter Nine addresses how the Holocaust should or should not, according to Halevi, be part of the Israel story.

What are the pros and cons, according to Halevi and your own opinions, of associating Israel with the Holocaust? How *should* we discuss the Holocaust in relationship to Israel and ourselves as Jews?

Colonialism

What does Yossi Klein Halevi say about the narrative that Israel is a colonial state? What defines a colonial state? Does Israel fit that definition? *If* Israel is a colonial state, what does that mean for us? How do we determine if Israeli is a colonial state or not?



These questions will guide our conversation, but the conversation we have can be as large or as detailed as we want it to be. Above all, students should use this book as an opportunity to reflect on what they know and do not know about Israel, and what they understand and do not understand about the Jewish story outlined by Halevi.

The Truth About Hamas and Israel. Dozens of Palestinians died to further the terror group's lies—and the Western media ate it up

by Ronen Manelis (Brig. Gen. Manelis is the spokesman for the Israel Defense Forces)

Adam K. and Alyssa S.

Abu Zuhri is the spokesman for the extremist group Hamas, an internationally recognized terrorist organization funded by Iran. Hamas controls Gaza and has killed innocent Israeli, American, Brazilian, Kenyan, British, French and Chinese civilians. As chief intelligence officer of the Israel Defense Forces' Gaza division from 2012-14, I came to know Mr. Abu Zuhri and other Hamas spokesmen from a distance. Their modus operandi is simple: Lie. Their lies support the stated goal of Hamas: the delegitimization and destruction of Israel.



For weeks the international media has reported on violence on the border between Gaza and Israel.

Hamas has continued to lie to the world, which is why their rare acknowledgments of truth are especially revealing. Hamas spokesmen raced to the press last week to lament the death of innocent civilians. But a senior Hamas leader, Salah Bardawil, said in a May 16 interview with a Palestinian TV station: "In the last round of confrontations, if 62 people were martyred, 50 of them were Hamas."

Hamas itself has confirmed that 80% of those killed in their violent riots last Monday were members of a terrorist group, not innocent civilians. Several more of the fatalities were claimed by Palestinian Islamic Jihad. On May 13, Mahmoud Al-Zahar, a co-founder of Hamas, said in an interview with Al Jazeera: "When we talk about 'peaceful resistance,' we are deceiving the public." You can trust Hamas only when they admit to their lies.

The Hamas spokesmen orchestrated a well-funded terrorist propaganda operation. Behind the theatrics was a plan that threatened Israel's border and civilians. Hamas provided free transportation from throughout the Gaza Strip to the border for innocent civilians, including women and children. Hamas hired them as extras, paying \$14 a person or \$100 a family for attendance—and \$500 if they managed to get injured. Hamas forced all of their commanders and operatives to go to the border dressed as civilians, each serving as a director of an area—as if to direct their own stage of the operation.

The audience was the international media. Hamas gave anyone with a video camera front-row access to the show and free Wi-Fi. The IDF had precise intelligence that the violent riots were masking a plan of mass infiltration into Israel in order to carry out a massacre against Israeli civilians. Hamas called it a "peaceful protest," and much of the world simply fell for it.

The idea that this was a peaceful protest is the biggest lie of all, because the basic tenets required for a protest in a democracy like the U.S. or Israel do not exist in Gaza. Under Hamas's control, there is no freedom of speech, no freedom of assembly, no freedom of religion, no freedom of the press. There can

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be no such thing as a peaceful protest in Gaza, only gatherings organized, sanctioned and funded by Hamas. Calling this a protest isn't fake news, just fake.

In multiple assaults on the border this spring, Hamas has used machine guns, Molotov cocktails, airborne improvised explosive devices and grenades. Hundreds of Gazans have tried to blow up or tear down the fence between Gaza and Israel, with the intention of infiltrating our sovereign territory and reaching innocent Israelis who live minutes from the border.

On April 6 the Hamas political leader, Yahya Sinwar, stated: "We will take down the border [with Israel] and we will tear their hearts from their bodies." On Facebook Hamas posted maps for their operatives showing the quickest routes from the border with Israel to Israelis' homes, schools, and day-care centers near the border. Does that sound like a peaceful protest to you?

Facing the dangers posed by cowardly terrorists who disguise themselves as civilians, IDF soldiers acted with courage and restraint, following strict rules of engagement to ensure minimum civilian injury and loss of life while still protecting the border. As part of Hamas's propaganda operation, hundreds of Gazans were injured last week and several dozen died, most of whom were Hamas operatives. None of this violence had to occur, but it was the violence that Hamas instigated and orchestrated so that the headlines and pictures would reinforce the lies that the Hamas spokesmen had planned.

Hamas can lie—to the world, to Palestinians and to their own commanders and operatives—but I am proud that the IDF will never lie or use Israeli civilians or soldiers as pawns. Some of Israel's greatest friends might have preferred that we had looked better in the media this past week, but between vanity and truth, the IDF always chooses truth. It is that morality that sustains the IDF. The uniformed professional soldiers of the IDF may not photograph well compared with terrorists disguised as civilians—but we are honest about what we are and what we say. As the IDF spokesman, if I cannot source and cite material, I will not allow it to be published. I will not release any statement if the facts are in doubt.

Some in the media helped Hamas by publishing its lies rather than the facts. Hamas achieved negative media coverage about Israel after their first violent riot, on March 30, the first day of this propaganda operation. Hamas could have then claimed a propaganda victory, stopped the violence, and prevented many deaths. But for Hamas, lies are more important than lives.

If in order to win the international propaganda war I need to lie like Hamas, then I prefer to tell the truth and lose. The IDF will win where it matters—protecting our civilians in the face of terror. The soldiers of the IDF won this week by keeping Israeli families safe and by stopping Hamas from accomplishing its stated goals.

Even more than the lying, the true difference between Mr. Abu Zuhri and me is that he goes to sleep every night wishing for the destruction of my country and the death of my children. I go to sleep at night hoping for a better life for his children as well as mine. And that's the truth.

A Window Into the West Bank's 'Wildest, Most Violent' Areas By James Glanzmay (NY Times)

Hanamel Dorfman, 21, beside the rubble of a house that was demolished this month by the Israeli authorities in Yishuv Hadaat, a Jewish settlement outpost in the West Bank.

Jacob L. and Emily A.

YISHUV HADAAT, West Bank — With shoulder-length hair tumbling from beneath his knit skullcap, Hanamel Dorfman, a radical young Israeli settler, explains matter-of-factly on camera how hilltop settlement outposts like his own will continue to proliferate across the [West Bank](#). From there, he says bluntly, Israelis will cross the Jordan River and start building on the other side. Reminded that beyond the river there is another sovereign nation, Jordan, Mr. Dorfman says with an unwavering gaze, “Everything is temporary.” The stunning statement comes in one of the final scenes of “The Settlers,” a documentary by an Israeli-American filmmaker, Shimon Dotan, that opens a rare window into the reclusive and politically explosive “hilltop youth” movement.



The film, which had its premiere at the [Sundance Film Festival](#) in January and was shown for the first time in [Israel](#) on Monday evening, suggests that the fringe group of religious hippies is underestimated in its ability to influence Israeli politics and thwart any possibility of peace with the [Palestinians](#).

Mr. Dotan was born in Romania, immigrated to Israel as a boy and moved to New York in 1995. He introduced me to Mr. Dorfman and other settlers during a recent visit to Yishuv Hadaat, which is little more than a collection of mobile homes, a ramshackle synagogue and some playground equipment on the crest of a hill. We also went to the nearby outpost Esh Kodesh — the name means “Holy Fire” — where several residents welcomed us into their synagogue, but one chased our group down in a golf cart and expressed strong unhappiness about our arriving without asking their permission.

Mr. Dorfman, now 21, told me that Israel’s government was illegitimate because it did not rule based on the laws of the Torah. “It stays in its place in a pathetic attempt at survival,” he said. Mr. Dorfman said he had been arrested numerous times, but not for any major attacks on

Palestinians. Still, his ideology echoes a manifesto of a new group of extremist Jewish settler youth that Israeli security officials revealed last year.

Mr. Dotan’s film chronicles the germination of the early settler movement after Israel captured the West Bank from Jordan in 1967, including the ideas and religious zeal that fueled it, and explores its latest extreme element: the hilltop youth.

They are but a tiny fraction of the more than 400,000 Israeli Jews living in the occupied West Bank, but the object of mounting concern as they are blamed for extreme violence there, like the [arson](#) last summer that killed a toddler and his parents in the village of Duma.

“The Settlers” is one of the first close-up views of the motives and personalities in a group that rarely opens up to outsiders. Though mainstream settler leaders denounce violence and try to distance themselves from the radical youth in the hills, Mr. Dotan sees the hilltop dwellers as a natural outgrowth of the original movement.

“Those who push it forward today are the hilltop youth,” he said. “And it seems to me a very dangerous direction.”

Often depicted as uneducated hooligans, the youth in the film come off as raw but canny — an American like me might call them street smart — using acts of defiance and violence to achieve their aims. There is also an aura of romance: Mr. Dorfman, with his long sidelocks, wispy beard and rimless glasses, seems more like a hard-eyed John Lennon than a backwoods militant.

At one point in the film, a settler with a guitar sings Bob Marley’s “No Woman No Cry” in a mixture of English and Hebrew while sitting at a fire. But there are also expressions of virulent racism, a glorification of violence and a desire to replace the modern state of Israel with a full-scale biblical kingdom that would extend as far as Iraq.

In one scene at Esh Kodesh, Pinhasi Bar-On, 25, speaks playfully with several young children about his legal troubles, asking them if they will come along on his escapades when they get older.

“What will you do with me?” Mr. Bar-On asks, as if teaching a preschool class.

“Beat up Arabs,” one child says.

“Yes,” Mr. Bar-On says approvingly.

Mr. Dotan, 66, whose previous films include a feature based on a David Grossman novel (“The Smile of the Lamb,” 1986) and a documentary shot inside Israeli prisons (“[Hot House](#),” 2007), said he had decided to explore the settlements because he views them as a threat to Israel from within.

Living abroad for decades had intensified his Zionism as he saw the Jewish state through expatriate eyes.

“If before that I had a very strong conviction that the state of Israel is probably the most meaningful thing to Jews all over the world,” he explained, “it became absolutely clear to me after spending time out of Israel.”

He said that he had interviewed more than 100 people across the West Bank and Israel for the film and that it had taken months to get access to the more radical outposts, where he tried to let the youth tell their story in their own words.

“Their world is farther away from my world than any other individual’s in the film,” he said. “With those guys, I feel completely disconnected. They do justify the killing and murder of non-Jews, period.”

As a storyteller, he added, “this gap that I felt probably attracted me to them more than to others.”

Yossi Klein Halevi, who studied the early settlers for his 2013 book, “Like Dreamers,” agreed with Mr. Dotan that the hilltop youth “have a significance far beyond their numbers.” Mr. Halevi, a senior fellow at the Shalom Hartman Institute, an educational center in Jerusalem, said the youth had “a strange mix between far-right and a hippie sensibility.” He said the mainstream “settler movement is terrified of these kids — it doesn’t know how to control them.”

Israeli officials estimate that a few dozen hilltop youth are responsible for the most violent acts on the West Bank. But Dror Etkes, who runs Kerem Navot, a human rights organization that opposes the Israeli occupation of the West Bank, said that there were about 100 far-flung outposts in the West Bank, with “many hundreds” of residents, and that large numbers of them participate in arson and vandalism of mosques, churches and olive groves.

Outposts like Esh Kodesh and Yishuv Hadaat that dot the hills above the settlement of Shilo, where Mr. Dotan filmed many of his hilltop scenes, are some “of the wildest, most violent areas of the West Bank,” Mr. Etkes said.

Mr. Bar-On’s views are so extreme that the residents of Esh Kodesh asked him to leave the outpost in February 2014. He was still living there during most of the filming of “The Settlers,” in which he openly admitted, “I’m a racist.”

“Arabs don’t belong in our country,” he said on camera. “Every morning I recite the prayer: Thank you, God, for not creating me a gentile. I’m a racist. I’ll stop for a Jewish hitchhiker and not an Arab because I’m a racist.”

Israeli security forces have recently moved to arrest the most violent elements of the hilltop youth, but several scenes in the movie suggest that the military is sometimes either confused by the fanaticism of the youth or, perhaps, not inclined to intervene.

Mr. Dotan said that at one point, his film crew was attacked and its equipment stolen, while Israeli soldiers stood by. (He said that he had lodged a criminal complaint, but that the police later informed him that it had been dismissed for lack of evidence.)

Mr. Dorfman seemed nervous as he showed us around Yishuv Hadaat, which is home to about 10 families.

He said his skullcap was hand-knit by his mother, who he said lives in a settlement close to Jerusalem. He wore black cargo pants emblazoned with a stylized image of Meir Kahane, the extremist rabbi who was murdered, captioned, “God will avenge his blood.”

Another settler profiled in Mr. Dotan’s film is Matti Blumberg, who lived in Esh Kodesh at the time and appears on screen harassing Palestinian farmers as they try to care for their fields and olive groves near the outpost.

“Maybe one day we’ll tend to these trees,” Ms. Blumberg says.

Mr. Dotan asks, Who determined that this land is yours?

“For starters, God did,” she replies. “It says so explicitly in the Bible. It says, ‘All the land which thou seest.’”

In Israel, a new generation of ultra-Orthodox Jews seek integration by Aron Heller (Times of Israel)

Aidan G. and Anna J.

Young Haredim increasingly want to have it all: a religious lifestyle and community, together with the benefits of modernity and work

A quiet revolution is arising inside the insular world of Israel’s ultra-Orthodox Jewish community — chipping away at the ghetto walls its leaders have erected to protect against what they see as the dangers of secularism. More and more, young ultra-Orthodox insist they can continue to lead pious lives while also embracing technology, the modern workplace and their fellow Israelis. Experts have long warned that Israel faces long-term economic ruin if its fastest growing sector, known as the Haredim, continues to reject the mainstream education system, enjoy sweeping military draft exemptions, raise large families on taxpayer-funded handouts and devote themselves almost entirely to their cloistered world of scripture and study. The current call for reform, however, is coming from within — a community long resistant to outside pressures to change. Some are leaving ultra-Orthodoxy entirely — one in 10 is moving on to more moderate Judaism or secular life. But others like Avigdor Rabinovitch, a single, 25-year-old political science student at The Open University, are building a grassroots movement that strives to transcend a life of poverty and isolation, and to redefine what it means to be an ultra-Orthodox Jew in Israel. “It’s a new identity that I call ‘Israeli Haredim,’” said Rabinovitch, who organizes events for likeminded reformers. “We’re not trying to be like anyone else. We want to be ourselves but to open up to new worlds as well. We want to be involved and not just watch from the side.” After generations have shunned military service, more young Haredim are looking to improve their future job prospects by joining combat and intelligence units that have been set up for them. According to the military, some 2,300 enlisted during the last draft year, up from 288 in 2007. Far more are enrolling in higher education as well. Where only a third of Haredi males had jobs as recently as 2003, the employment rate for Haredi males has now passed the 50 percent mark, according to Gilad Malach, a researcher from the Israel Democracy Institute who specializes in the community. Haredi women have traditionally been the primary breadwinners, and their employment rates are close to 75 percent, he said. “I think it is a historic change,” Malach said. “In the past, in times of crisis, the Haredi world would deal by closing ranks and tightening the ghetto. But they realize that this just doesn’t work anymore — socially, culturally and financially.” The Haredim — Hebrew for “those who fear God” — make up about 8 percent of Israel’s 8.5 million residents.



Many rabbis fear immersion in mainstream society will expose them to secularism and cut into the prayer and study. Leaders speak proudly of centuries-old traditions of learning that they believe have allowed the Jewish people to survive the Spanish Inquisition, European pogroms, the Holocaust and other tragedies. Study in Yeshiva seminaries, they say, is no less important than military strength in protecting the country from modern threats and no less valuable than advanced academic degrees. For decades, a string of secular-led Israeli governments have maintained the status quo, either because of their dependence on ultra-Orthodox political kingmakers or out of fear of an angry backlash from a sector that hasn't hesitated to block roads, clash with police or send tens of thousands of activists into the streets when ordered by their rabbis. Efforts to force them into the army and workplace have generally failed. Menachem Eliezer Moses, a Haredi lawmaker, said that, as individuals, ultra-Orthodox men can appeal to their rabbis for approval for military service, university studies and greater integration. But citing an ancient proverb, he said that as a rule religious study will always take precedence. "Studying Torah is a goal unto itself," he said. "You take an 18-year-old boy who has yet to fill himself with knowledge and transfer him to another entity — that is a problem." But reform advocates say such extreme exclusion is a relatively new phenomenon that has only taken hold in Israel, harming the community and pushing observant Jews away. Their brethren in the diaspora typically work for a living and do commerce with non-Jews. "According to tradition, the ultra-Orthodox worked and we need to get back to that," said Moshe Friedman, a co-founder of KamaTech, a nonprofit that focuses on Haredi integration into Israel's booming high-tech industry. "The grassroots movement is ahead of the politicians on this but they will slowly catch up." High-tech is one of the areas where Haredim have thrived most. Their intense, methodical study of ancient religious texts has proven oddly applicable to computer programming. Friedman, 37, has fielded more than 5,000 Haredi requests for assistance and he's helped launch more than 220 Haredi-led startups. He comes from a long line of distinguished rabbis and was educated in the community's most prestigious yeshivas. While some in his circle have been baffled by his career path, he said his lineage and the fact he has maintained a strict Haredi lifestyle has given his cause credibility. "They know I am not out to destroy the Haredi world but to help it by providing people employment," Friedman said. "The main challenge is proving that you can do this and stay Haredi. If we can show that someone can go work at Google and stay Haredi, others will come." According to a recent survey of Israeli society, large gaps remain between the priorities of the ultra-Orthodox and others. The Pew Research Center found Haredim to be far less likely than others to value career goals. Some 68 percent of Haredim said

being successful in a high-paying career was important to them, compared to roughly 90 percent of all other groups. Employment, though, is a far easier sell than military service or education reform. Draft exemptions go back to Israel's establishment in 1948, when the government allowed several hundred gifted students to pursue exclusive religious studies to help rebuild great schools of Jewish learning destroyed in the Holocaust. As ultra-Orthodox parties became power brokers, the numbers mounted, with thousands of young religious men evading the draft to pursue seminary studies while most other Jewish men are conscripted for three years of mandatory service. The exemptions have caused widespread resentment toward the ultra-Orthodox. Those who have joined still often face harassment, derision and insults from their own community. The current government has rolled back legislation that aimed to gradually incorporate the ultra-Orthodox into the military. Many see education reform as the toughest hurdle. Because of their high birth rates, more than a quarter of all Israeli first-graders are Haredim who study in independent school systems that focus primarily on religion while barely teaching math, science or English. The result: Graduates go on to shun the work world and collect welfare to help raise large families in poverty. Betzalel Cohen is the Haredi principal of Jerusalem's "Chachme Lev," one of just a handful of new "Yeshiva high schools" that combine religious study with a secular education

that prepares students for the nationwide matriculation exams. He said not all Haredi youths will grow up to become rabbinic prodigies and the high percentage of dropouts from traditional Yeshivas requires the community to find a proper framework that prepares them for life and the workforce. "It's like sending everyone to medical school and saying all we need is doctors. All you will get is too many mediocre doctors and not enough jobs for them," he said. "I really think the future of the Haredi community depends on what we are doing ... I'm the biggest threat to the establishment because I am saying 'the emperor has no clothes' and I'm offering an alternative."

Israeli Arab

(Noah T.)

Israeli Arabs Ethnic and religious groupings
In 2006, the official number of Arab residents in Israel (including East Jerusalem permanent residents many of whom are not citizens) was 1,413,500, about 20% of Israel's population. According to the Israel Central Bureau of Statistics (May 2003), Muslims, including Bedouins, make up 82% of the entire Arab population in Israel, with around 9% Druze and 9% Christians.



The national language and mother tongue of Arab citizens, including the Druze, is Arabic, and the colloquial spoken language is of the Palestinian Arabic dialect. Knowledge and command of Modern Standard Arabic varies.

Muslims - Noah T.

Outside of the Bedouin population, traditionally settled communities of Muslim Arabs comprise about 70% of the Arab population in Israel.

Muslims in Israel have the highest birthrate of any group: 4.0 children per woman, as opposed to 2.7 for Jewish Israelis, a natural reproduction rate of 3% compared to 1.5%. Around 25% of the children in Israel today were born to Muslim parents. The Muslim population is mostly young: 42% of Muslims are children under the age of 15, compared with 26% of the Jewish population. The median age of Muslim Israelis is 18, while the median age of Jewish Israelis is 30. The percentage of people over 65 is less than 3% for Muslims, compared with 12% for the Jewish population. According to forecasts, the Muslim population will grow to over 2,000,000 people, or 24-26% of the population within the next 15 years. They will also comprise 85% of the Arab population in Israeli in 2020 (Up 3% from 2005). (See the section on Demographics below for more on this issue.)

Druze - Kayla S.

The Druze are members of a sect residing in many countries, although predominantly in mountainous regions in Israel, Lebanon and Syria. Druze in Israel live mainly in the north, notably in Carmel City, near Haifa. There are also Druze localities in the Golan Heights, such as Majdal Shams, which were captured in 1967 from Syria and annexed to Israel in 1981.

It is in keeping with Druze religious practice to always serve the country in which they live; therefore the Druze population in Israel are Arabic speakers like their counterparts in Syria and Lebanon, they often consider themselves Israeli, and unlike the Arab Muslims and Arab

Christians in Israel they rarely identify themselves as Palestinians. As early as 1939, the leadership of one Druze village formally allied itself with pre-Israeli militias, like the Haganah. A separate "Israeli Druze" identity was encouraged by the Israeli government who formally recognized the Druze religious community as independent of the Muslim religious community in Israeli law as early as 1957.

The Druze are defined as a distinct ethnic group in the Israeli Ministry of Interior's census registration. While the Israeli education system is basically divided into Hebrew and Arabic speaking schools, the Druze have autonomy within the Arabic speaking branch.

The Druze of British Mandate Palestine showed little interest in Arab nationalism that was on the rise in the 20th century, and did not take part in the early Arab-Jewish skirmishes of the era either. By 1948, many young Druze volunteered for the Israeli army and actively fought on their side. Unlike their Christian and Muslim counterparts, no Druze villages were destroyed in the 1948 war and no Druze left their settlements permanently. Unlike most other Arab citizens of Israel, right-wing Israeli political parties have appealed to many Druze. Ayoob Kara, for example, represented the conservative Likud in the Knesset, and other parties such as Shas and Yisrael Beiteinu have likewise attracted Druze voters. Currently, a Druze MK, Majalli Wahabi of the centrist Kadima, as Deputy Speaker of the Knesset, is next in line to the acting presidency.

Christians - Elijah S.

Christian Arabs comprise about 9% of the Arab population in Israel, and approximately 70% reside in the North District (Israel) in the towns of Jish, Eilabun, Kafr Yasif, Kafr Kanna, I'billin, Shefa-Amr and many reside in Nazareth. Several other villages, including a number of Druze villages such as Hurfeish, Maghar, are inhabited by Christian Arabs. Nazareth has the largest Christian Arab population. There are 117,000 or more Christian Arabs in Israel. Christian Arabs have been prominent in Arab political parties in Israel and these leaders have included Archbishop George Hakim, Emile Toma, Tawfik Toubi, Emile Habibi and Azmi Bishara.

Notable Christian religious figures in Israel include the Melkite Archbishops of the Galilee Elias Chacour and Boutros Mouallem, the Latin Patriarch of Jerusalem Michel Sabbah, and Munib Younan of the Lutheran Church of Palestine and Jordan.

The only non-Jewish Arab judge to receive a permanent appointment to preside over Israel's Supreme Court is a Christian Arab, Salim Jubran.

Israeli Arabs - National Identity - Aaron L.

Israel's War of Independence in 1948 created a unique situation and an ongoing identity dilemma for the Arab minority in Israel. More than 100,000 Palestinian Arabs remained inside the borders of the newly-born state and subsequently became Israeli citizens. However, they remained nationally, culturally and religiously tied to the outside Arab world. These Israeli Arab citizens have since been torn between four circles of ethno-religious and national identities: Israeli, Palestinian, Arab, and religious (Muslim, Christian or Druze).

Israel's Declaration of Independence articulates equal rights for all citizens, but makes no reference to non-Jewish national or collective rights. Over the past few decades, Arab national identity has come into greater focus, generating growing collective awareness among and about Arab citizens. Two significant recent milestones in this awareness are:

1. The Events of October 2000 in which demonstrations held by Arab citizens in identification with Palestinians in the West Bank and Gaza Strip turned violent. Investigations of the violence and its

causes led to greater recognition of Arab citizens' collective identity and awareness of the need to address Arab citizen relations with the Jewish majority and the state.

2. The "Future Vision Documents," four positions papers published between 2006-2007 by prominent Arab leaders and think tanks, aimed to define and promote Arab citizens' unique national identity and rights while connecting them to their history and national affiliation with the Palestinian people.

According to various polls and research, a significant portion of Arab citizens in Israel presently define themselves as Palestinian citizens of Israel who belong to the wider Arab world and Palestinian people. Thus, Arab leaders, activists and academics as well as a number of Jewish leaders talk about the need to recognize Arab citizens as a national or indigenous minority deserving collective rights. At times demands are also made to challenge the Jewish identity of the state and transform it into either a "state of all its citizens" or a "bi-national state."

Likewise, there have been periodic attempts to strengthen the Jewish identity of the state, such as enshrining the Jewish character of the state as a Basic Law, that are perceived as challenges to the Arab minority's status as equal citizens.

Israeli Arabs - Economic Development - Kayla S.

The need to integrate Arab citizens into Israel's advanced economy and close socio-economic gaps between Arab and Jewish citizens has been rising as a national priority in recent years. Low

labor participation, high rates of poverty and poor contribution to the country's GDP make economic development of Arab citizens a key factor for Israel's overall growth and social cohesion.

Though the Arab population comprises a little over 20% of Israel's citizenry, Arab economic output amounts to only 8% of the country's GDP, reflecting substantial socio-economic gaps and considerable unrealized potential. While the Arab economy is ostensibly integrated into the national economy of Israel, in practical terms it is largely segregated. There are considerable differences in the level of economic development between the Jewish and Arab communities, which are reflected in statistics on income, employment, industrialization, and socio-economic status.

In recent years, the government has established internal bodies (notably the Authority for Economic Development of the Arab, Druze and Circassian Sectors at the Prime Minister's Office) and partnered with civil society organizations to bring numerous economic development programs to scale and invest unprecedented sums towards rapid and strategic economic development of Arab citizens.

While economic gaps between Arab and Jewish citizens are a result of various historical processes, persistent barriers to development are a result of (i) unequal government appropriation of economic resources such as land, industrial zoning, location of major anchor institutions (e.g. hospitals, universities and government offices) and public transportation (ii) under-developed professional capacities, exposure and qualifications within the population, and (iii) cultural barriers including those within Arab society and between Arab and Jewish citizens.

With these barriers in mind, government and civil society programs aim to develop industrial zones and parks; enhance access to housing, public transportation, adequate child-care options and higher education; increase employment opportunities including vocational and professional training, support

for high-tech careers, job creation and equal employment policies; ensure access to government tenders and contracts; and more.

According to Prime Minister Netanyahu, who spoke at the annual Prime Minister's Conference on this issue in October 2013, "Much of our future growth will come from integrating Israeli citizens from the Arab sector in the country's economy. It's a rocket engine for growth and that's the policy that guides us when it comes to budget appropriation."

Jewish-Arab Relations - Danielle S.

Arab citizens make up a little over 20% of Israel's population. While diverse in its own right, this sizable minority is a significant component of Israel's diversity. The particular historic, social and economic realities of Israel's Arab citizens raise issues related to inclusion, equality and social cohesion, but also offer important opportunity for growth and social development.

Jewish-Arab relations in Israel have known various ups and downs over the years, and to a large extent, are intertwined with and affected by the ongoing conflict between Israel and the Palestinians and between Israel and neighboring Arab countries. For example, during the 90s, with the Oslo Peace Process, internal relations saw what is now perceived as a "golden age," while the outbreak of the Second Intifada in September 2000, the Second Lebanon War in the summer of 2006, and Israel's military operation in Gaza Strip ("Cast Lead" - December 2008; Operation "Pillar of Defense" - 2012), heightened the tensions. In particular, the October 2000 events have had a long-lasting negative impact on the fabric of Jewish-Arab relations.

On the state level there are a number of laws and structures that promote shared society between Jews and Arabs, including within Israel's Declaration of Independence and the recognition of Arabic as a second formal language. At the same time, there is no government definition regulating these relations and relatively little activity to promote better relations, with the exception of a few initiatives and programs within the Ministry of Education. Within civil society a wide variety of efforts to enhance better relations, coexistence and shared society have been in existence for decades, albeit with fluctuating public support depending on the political tensions.

In popular discourse on majority-minority relations in Israel, Jews often point to three major concerns: (1) Demographic concern: The higher natural growth rate of the Arab population (2.5% compared with 1.5% among the Jewish population) is considered by some to be a threat to Israel's ability to sustain a Jewish majority over time. (2) "Re-opening of the '1948 Files'": This includes the demand for the state to assume responsibility for the 1948 Palestinian Nakba (literally, the "catastrophe" of the loss of Palestine). (3) De-legitimization of the State of Israel, and/or for its Jewish nature, and demands to recognize the Arab minority's collective identity and rights.

Arabs also list a series of concerns including (1) Erosion and questioning of their perceived belonging to the Israeli citizenry, manifested, for example in the discourse on population transfer under a future agreement between Israel and the Palestinian Authority (promoted, among others, by Foreign Minister Lieberman). (2) Encroachments on civil rights, manifested in, for example, legislative initiatives demanding "loyalty" of Arabs as a precondition for civil rights, (3) Police violence against Arab citizens (e.g. the 13 Arabs killed by police fire in the October 2000 events) and civic violence in the form of "Price Tag" hate crimes.

These negative trends of mutual fear and suspicion are reflected in various public opinion surveys, while other surveys point to positive trends such as growing “Israelization” among Arab citizens, and enhanced economic integration and mutual acceptance between the two communities.

Jerusalem

Leah S. and Sophie C.

Knowledge is Power (KIP) - Jerusalem by Sarit Zehavi

Who Really Ignited Jerusalem, and Why It Is So Explosive?

1. The sanctity of Jerusalem to the three monotheistic religions:
 - a. Judaism - Jerusalem is a holy city for the Jews; it has been the capital of the Jewish people throughout its entire existence in the Land of Israel. David conquered Jerusalem in 1000 BCE and forty years later King Solomon built the First Temple.

According to Jewish tradition, Jerusalem is the center of the world. Under the Dome of the Rock is the stone, from which, according to tradition, the world was created. Therefore, this is the only place where the Divine Presence dwells. The temple was built there. There God chose to dwell. In addition, according to tradition, the Temple Mount is actually Mount Moriah where Abraham came to sacrifice Isaac.

Jerusalem is mentioned 656 times in the Tanach. The destruction of Jerusalem was considered a great tragedy in Jewish history and the longing to return for the restoration of Jerusalem has been a central national and religious motif in the consciousness of the Jewish people.

- b. Islam - Jerusalem is considered the third most sacred city of Islam after Mecca and Medina in Saudi Arabia. The source of its holiness stems from the story of the rise of Muhammad to heaven (Isra and Mi'raj). According to Muslim tradition, Muhammad flew on his flying horse from his mosque in Mecca to the “the farthest mosque,” which according to the interpretations was in Jerusalem, where he landed and then ascended into heaven and met with the Prophets and accepted the prophecy. Later interpretations also consecrated the Western Wall, as part of a statement that Muhammad tied his horse, named Buraq, to the Kotel. Today, the traditions have changed so much so, that the meeting of Muhammad with the Prophets is described as having occurred in the mosque itself, where Muhammad led the prayer with the Prophets, and not in heaven, as was believed. In addition, Jerusalem was the first direction of prayer for Muslims. Today, Muslims pray toward Mecca. At the beginning of his trip, Muhammad wanted to persuade the Jews to join him, and tried to bring Jewish traditions into Islam. When he saw that it was no use, he changed these practices. One of them was the direction of prayer.
 - c. Christianity - Jerusalem is sacred to Christianity because this is the city in which Jesus was crucified and buried. The Way of the Cross is a tourist site to which many Christians make pilgrimages and walk the path that Jesus walked with the cross. Christianity, however, did not wish to make Jerusalem its capital.

- d. This picture shows an address that was engraved on the wall in the temple, in the corner in which people stood and blew (blasted) the shofar. On it is written Trumpeting Place. The inscription is dated to the Second Temple period. The coin is older and was found about a month ago at the base of the



southern wall of the Temple Mount compound. It says "Hezekiah son of Ahaz, King of Judea." This is from the eighth century BCE. We will soon return to the subject of archeology.

2. History: Control of Jerusalem as seen here has changed hands many times over the years - Jewish, Greek, Roman, Christian, Muslim, and so on. The Jews suffered with any change of government. Wars destroyed the temples, damaged the sanctity of Judaism, and during certain periods Jews were not allowed to enter Jerusalem to pray there. Muslim rule in the city that lasted on and off for a thousand years, did not result in any significant upkeep of the city. As Mark Twain described it in his book "Innocents Abroad" in 1867: "Jerusalem is mournful, and dreary, and lifeless. I would not desire to live here. "

Some important milestones on the timeline before us:

- The destruction of the Second Temple in 70 CE, from this point until the establishment of Israel there was no political Jewish existence in Israel.
- The Arab conquest of the land and the construction in 636 of the Dome of the Rock and the Al-Aqsa mosque in subsequent years by the Umayyad caliphs who ruled Syria. Construction was completed in 705. This was all part of the Muslim empire that spread out through the Middle East.
- In 1187, Saladin freed Jerusalem from the Crusader rule that had lasted nearly a century. From this point on, until 1917, Jerusalem was under Muslim rule. Saladin became a symbol and his name was mentioned in various speeches that referred to the liberation of Jerusalem from the Jews in the present era.
- 1948 – The battles in the War of Independence ended in a situation where Israel did not control the Old City, and the city remained divided. The Old City continued to be in the hands of Jordan.

3. In order to understand the geography of Jerusalem, look at this map. First it is important to note that since the end of the 19th century, and regardless of the state of Israel, Jews have been the majority in Jerusalem. Today there are 804,000 inhabitants of Jerusalem, of which 63% are Jews, 35% are Muslim and 2% are Christian. More than a third of the Jews live in the eastern parts of the city. After the Six Day War, Israel annexed the eastern parts of the city and many other neighborhoods around it. The construction in so-called East Jerusalem is actually construction in Jerusalem. When you look at a map you realize that you cannot really divide the city. Today, despite the wave of terror in Israel there is coexistence in Jerusalem: wedding invitations, commerce, the mixed city creates economic interests which are moderating factors of terrorism. For example, 35,000 workers from East Jerusalem earn a living in the western part of the city. Most of the East Jerusalem Arabs do not have Israeli citizenship, because it is not required, but they have a residency card. According to a recent survey, 52% of them do not want to become citizens of a Palestinian state if it is established.

4. The issue of the Temple Mount - it is important to point out several different locations in this picture. It should be noted that the Dome of the Rock was not built as a mosque and was to be used for individual prayer. Today it is used as a mosque for women, and inside one can see the foundation stone. Solomon's Stables mosque is an underground mosque that was renovated by the Muslims in violation of the status quo on the Temple Mount in 1996. These are halls from the period of Herod that have become the biggest mosque in the country, holding 10,000 worshipers. In 1999, the Palestinians dug a deep hole of 1500 square meters on the Temple Mount to a depth of 13 meters and removed 10,000 tons of earth containing items of archaeological interest and discarded it outside of the Old City. Thus they were able to open up a main entrance to Solomon's Stables. Israeli archaeologists are presently engaged day and night in sifting through the discarded earth.

The status quo on the Temple Mount is a document created after the liberation of Jerusalem in 1967 and designed by then-Defense Minister Moshe Dayan. According to the document Israel created at its own initiative after gaining control of the Temple Mount, it returned control of the Mount to the Muslim Waqf. Waqf means "holy endowment." This practice exists for all holy sites of Islam; they belong only to

a Waqf institution which is essentially a religious institution. At the same time, in the peace agreements with Jordan, Israel officially recognized Jordan's relationship with the Temple Mount and its sponsorship of local history.

According to the status quo document Jews could visit the Temple Mount, in the spirit of the Declaration of Independence of Israel, according to which Israel will allow free access for all religions, but Jews could not pray on the Temple Mount. This section did not seem problematic, because back then most rabbis prohibited entrance of Jews to the Temple Mount. Today there are more and more rabbis who permit entry and prayer on the Temple Mount. A movement has developed in Israel that strives to allow Jewish prayer on the Temple Mount, but the Israeli government has made it clear that it does not intend to change the status quo in Jerusalem.

5. Al-Aqsa in danger: We said that in a recent survey conducted by the TWI, 52% of the Arab residents of East Jerusalem prefer to remain under Israeli sovereignty. However, according to the same poll, 60% of them are supporters of Hamas. How can this be? It must be understood that for years Palestinian children and Muslims around the world have been taught that the mosques are in danger:

- Israel wants to change the status quo and to pray on the Temple Mount.
- Israel wants to destroy the mosques and build the Temple in their place.
- Israel is digging under the Temple Mount and endangering the mosques..

This is libel. Despite the opinions of certain persons within and outside of the government, the Israeli government has no intention of changing the status quo. However, although the document does not make sense, it is contrary to human rights and is often violated by the Palestinians who through rioting try to prevent Jews from visiting the Temple Mount (even if they are not going to pray).

Israel does not want to destroy the mosques. There are Jewish extremists who carried out or attempted to carry out actions to harm the mosques. These attempts were thwarted by Israeli security forces and people were tried. These actions are not part of the Israeli consensus. There have been a few isolated cases in which Jewish terrorists and one Australian Christian succeeded in carrying out terrorist activities on the Temple Mount, they were tried and/or expelled from the country. These actions have no connection to the Israeli government and it condemns them and is working to thwart them.

Aside from one instance which was not coordinated with the Israeli government and which was stopped almost immediately, Israel has never dug under the Temple Mount, not for archeology or for any other reason. Archaeological excavations carried out by Israel in the area were outside the walls. In the previous picture, you could see the line of the Western Wall tunnels along the Western Wall without penetrating the perimeter. All this is done, even though it is clear that this exact place is holy to Judaism. Moreover, those who dug under the Temple Mount compound and risked the danger of collapse were the Islamic Waqf. The most famous case is Solomon's Stables but it is not the only case.

Last but not least – the recent events. In a very unusual step, the police entered the Al-Aqsa mosque, after receiving information that youths had barricaded themselves inside. There they discovered a deposit of stones, Molotov cocktails, pipe bombs and for all intents and purposes, preparation for riots and damage to the sanctity of the place by the Muslims themselves who wanted to thwart Jews from visiting the Temple Mount.

The libel "Al-Aqsa in danger" was fueled by a variety of means, including incitement to violence inside the mosques on the Temple Mount itself. The cartoons presented here are just an example. Last September, for the 20th time the "Al-Aqsa in danger" festival was celebrated, led by the main leader of the campaign, head of the Islamic Movement in northern Israel, Raed Salah. In his speech, Salah called for Muslims to go to Jerusalem, free it, and make it the capital of the Islamic caliphate.

6. Contrary to Israel's policies against Jewish terror, the Palestinian Authority glorifies the children who go out with knives to stab Jewish children in the name of the struggle over Al-Aqsa. One of the first events of this third Intifada, was the stabbing to death of two Jews in the alleys of the Old City in October

2015. Security cameras on site caught the wife of one of the dead men running in panic to call for help. Arab merchants in the alley stood and watched. One of them sipped a can of cola in his hand. No one came to help.

Still, I chose to show you a slightly more optimistic video summary. Regardless of the children undergoing brainwashing in this video, one brave Arab came and asked the preacher to stop. At the end the children were urged to continue. The expression that they are shouting – “Khaybar” – refers to the Battle of Khaybar, the most fertile and richest oasis in Hijaz (present-day Saudi Arabia). Jews were tolerated in Khaybar and that characterized the relations of between the Muslim rulers and the Jews over the years. Today, however, the practical meaning of this call is to kill Jews.

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The Mission

Welcome to Israel



Excerpt from Herzl's The Jewish State (1896)

The Jewish question persists wherever Jews live in appreciable numbers. Wherever it does not exist, it is brought in together with Jewish immigrants. We are naturally drawn into those places where we are not persecuted, and our appearance there gives rise to persecution. This is the case, and will inevitably be so, everywhere, even in highly civilized countries—see, for instance, France—so long as the Jewish question is not solved on the political level. The unfortunate Jews are now carrying the seeds of anti-Semitism into England; they have already introduced it into America...

We have sincerely tried everywhere to merge with the national communities in which we live, seeking only to preserve the faith of our fathers. It is not permitted us. In vain are we loyal patriots, sometimes super-loyal; in vain do we make the same sacrifices of life and property as our fellow citizens; in vain do we strive to enhance the fame of our native lands in the arts and sciences, or her wealth by trade and commerce. In our native lands where we have lived for centuries we are still decried as aliens, often by men whose ancestors had not yet come at a time when Jewish sighs had long been heard in the country. The majority decide who the "alien" is; this, and all else in the relations between peoples, is a matter of power. I do not surrender any part of our prescriptive right when I make this statement merely in my own name, as an individual. In the world as it now is and will probably remain, for an indefinite period, might takes precedence over right. It is without avail, therefore, for us to be loyal patriots, as were the Huguenots, who were forced to emigrate. If we were left in peace...

But I think we shall not be left in peace.

Prayer for the State of Israel

אבינו שבשמים, צור ישראל וגואלו, בָּרַךְ אֶת מְדִינַת יִשְׂרָאֵל, רֵאשִׁית צְמִיחַת גְּאֻלְתָּנוּ.
הֲגֵן עֲלֶיךָ בְּאֵבֶרֶת חֶסֶדְךָ, וּפְרֹשׁ עֲלֶיךָ סֶכֶת שְׁלוֹמְךָ, וּשְׁלַח אוֹרְךָ וְאַמְתָּךְ לְרֵאשִׁיָּהּ, שְׂרִיָּה
וַיּוֹעֲצִיָּהּ, וְתִקְנֶנּוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ. חֲזֹק אֶת יְדֵי מַגְנֵי אֶרֶץ קְדְשֵׁנוּ, וְהַנְּחִילֵם אֱלֹהֵינוּ
שְׂוֹעָה וְעֹטֶרֶת נִצְחוֹן תַּעֲטֹרֵם, וְנִתַּת שְׁלוֹם בְּאֶרֶץ וְשִׂמְחַת עוֹלָם לְיוֹשְׁבֵיהָ. וְאֶת אַחֵינוּ כָּל
בֵּית יִשְׂרָאֵל פְּקֹד-נָא בְּכָל אַרְצוֹת פְּזוּרֵיהֶם, וְתוֹלִיכֶם מִהֲרָה קוֹמָמוֹת לְצִיּוֹן עִירְךָ
וְלִירוּשָׁלַיִם מִשְׁכַּן שְׁמֶךָ, כְּכָתוּב בְּתוֹרַת מֹשֶׁה עֲבָדְךָ: "אִם יִהְיֶה נִדְחָךְ בְּקֶצֶה הַשָּׁמַיִם,
מִשָּׁם יִקְבָּצֶךָ ה' אֱלֹהֶיךָ וּמִשָּׁם יִקְחֶךָ. וְהִבִּיאֶךָ ה' אֱלֹהֶיךָ אֶל הָאֶרֶץ אֲשֶׁר יָרְשׁוּ אֲבוֹתֶיךָ
וַיְרַשְׁתֶּהּ, וְהִיטִבֶךָ וְהִרְבֶּךָ מֵאַבְתָּיִךְ" (דברים ל, ד-ה). וְיַחַד לְבַבְנוּ לְאַהֲבָה וּלְרֵאָה אֶת
שְׁמֶךָ, וְלִשְׁמֹר אֶת כָּל דְּבָרֵי תוֹרַתְךָ. וּשְׁלַח לָנוּ מִהֲרָה בֶן דָּוִד מְשִׁיחַ צְדָקָה, לְפָדוֹת מִסְּבִי
קָץ וְשׂוֹעֵתְךָ. הוֹפֵעַ בְּהַדָּר גָּאוֹן עֲזָד עַל כָּל יוֹשְׁבֵי תֵּבֵל אֶרֶץְךָ, וַיֹּאמֶר כָּל אֲשֶׁר נִשְׁמָה בְּאֶפֶס:
"ה' אֱלֹהֵי יִשְׂרָאֵל מְלֶךְ, וּמַלְכוּתוֹ בְּכָל מְשָׁלָה". אָמֵן סְלָה.

Our God in Heaven, Rock and Redeemer of Israel, bless the State of Israel, the first manifestation of the approach of our redemption. Shield it with Your loving-kindness, envelop it in Your peace, and bestow Your light and truth upon its leaders, ministers, and advisors, and grace them with Your good counsel. Strengthen the hands of those who defend our holy land, grant them deliverance, and adorn them in a mantle of victory. Ordain peace in the land and grant its inhabitants eternal happiness. Lead them, swiftly and upright, to Your city Zion and to Jerusalem, the abode of Your Name, as is written in the Torah of Your servant Moses: "Even if your outcasts are at the ends of the world, from there the Lord your God will gather you, from there He will fetch you. And the Lord your God will bring you to the land that your fathers possessed, and you shall possess it; and He will make you more prosperous and more numerous than your fathers." Draw our hearts together to revere and venerate Your name and to observe all the precepts of Your Torah, and send us quickly the Messiah son of David, agent of Your vindication, to redeem those who await Your deliverance. Manifest Yourself in the splendor of Your boldness before the eyes of all inhabitants of Your world, and may everyone endowed with a soul affirm that the Lord, God of Israel, is king and his dominion is absolute. Amen forevermore.

Prayer for the IDF

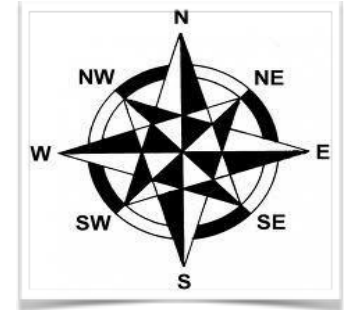
מִי שֶׁבְּרַךְ אֲבוֹתֵינוּ אַבְרָהָם יִצְחָק וְיַעֲקֹב, הוּא יְבָרַךְ אֶת חַיְלֵי צְבָא הַגְּנָה לְיִשְׂרָאֵל,
הַעוֹמְדִים עַל מִשְׁמֵר אֶרְצֵנוּ וְעָרֵי אֱלֹהֵינוּ מִגְּבוּל הַלְּבָנוֹן וְעַד מִדְּבַר מִצְרַיִם וּמִן הַיָּם הַגָּדוֹל
עַד לְבוֹא הָעֶרְבָה בִּיבֹשָׁה בְּאוֹר וּבַיָּם. יְתֵן ה' אֶת אוֹיְבֵינוּ הַקָּמִים עֲלֵינוּ נִגְפִים לְפָנֵיהֶם.
הַקְּדוֹשׁ בָּרוּךְ הוּא יִשְׁמַר וְיַצִּיל אֶת חַיְלֵינוּ מִכָּל צָרָה וְצוּקָה וּמִכָּל נִגַע וּמַחֲלָה וְיִשְׁלַח
בְּרָכָה וְהַצְלָחָה בְּכָל מַעֲשֵׂה יְדֵיהֶם. יְדַבֵּר שׁוֹנְאֵינוּ תַּחֲתֵיהֶם וַיַּעֲטֹרֵם בְּכֹתֶר שְׂוֹעָה
וּבְעֹטֶרֶת נִצְחוֹן. וַיִּקְרָם בָּהֶם הַכְּתוּב: כִּי ה' אֱלֹהֵיכֶם הֵחֵלְדָּ עִמָּכֶם לְהַלְחֵם לָכֶם עִם
אֵיבֵיכֶם לְהוֹשִׁיעַ אֶתְכֶם: וְנֹאמֶר אָמֵן:

God Who blessed our forefathers Abraham, Isaac and Jacob, -- may God bless the fighters of the Israel Defense Forces, who stand guard over our land and the cities of our God, from the border of the Lebanon to the desert of Egypt, and from the Great Sea unto the approach of the Aravah, on the land, in the air, and on the sea. May the Almighty cause the enemies who rise up against us to be struck down before them. May the Holy One, Blessed is God, preserve and rescue our fighters from every trouble and distress and from every plague and illness, and may He send blessing and success in their every endeavor.

May God lead our enemies under our soldiers' sway and may God grant them salvation and crown them with victory. And may there be fulfilled for them the verse: For it is the Lord your God, Who goes with you to battle your enemies for you to save you. Now let us respond: Amen.

The Story of the Compass

"When I was a child I had a beloved uncle who brought gifts every time he visited. One day he gave me a little compass and taught me how to find the north. I took the compass with me everywhere I went, and the first thing I did was find out where the north was. In every place the needle showed the north. At school, in the playground, in my room, in Father's store. On his next visit, my uncle asked me a riddle: If you stand right at the north pole, where will the needle point?"



His question stumped me, and he rejected every answer I could think of. Then he told me: There, in the north pole, the needle will go mad. It will point up, down, sideways, every which way. The compass is good for showing the north in every place on Earth except for the north itself.

That is what my uncle said. And the moral?

How easy was Zionism when all it consisted of was longings for Zion. In all the corners of the Diaspora, in Poland and Russia and Yemen and Morocco, the needle pointed the way, showed us what must be done. But from the moment we came here, to Zion, the needle went mad."

("The World A Moment Later" by Amir Gutfreund)

Our Logistical Leader and Educator

Hey, my name is Ido Biton. I'm 21 years old, and I am living in Jerusalem. Two months ago, I finished my army service, as a commander of new immigrants. Since then I have been working at The Israeli Experience – your tour provider. I also work in a hostel that treats people with special needs. Next fall I will start to study in the university.



Sunday, June 10 - Departure from Cleveland

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Photographs of the Day - Noah T., Bethany S.

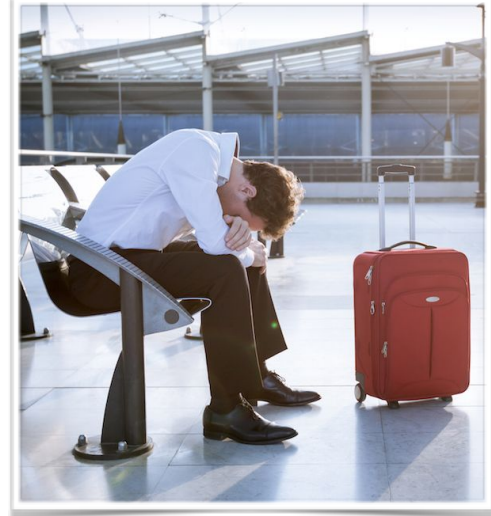


Airport Discussions leaders - Josh, Dylan, Sophie B.,
Sammy F., Danny E. (Letters to...)



Article Prep -

- The Truth About Hamas and Israel - Adam K.,
Alyssa S.
- A Window Into the West Bank's - Jacob L.,
Emily A.
- A new generation of ultra-Orthodox Jews -
Adian G., Anna J.
- Israeli Arabs - Noah T., Kayla S., Aaron L. Elijah
S., Danielle S.
- Jerusalem - Leah S., Sophie B.



BLOG

Airport Discussion - Max F., Aidan G.

Monday, June 11 (Arrival in Israel- 10am)**Photographs of the Day - Alyssa S., Danielle S.****The daily photography activity**

New and Old - make sure to take pictures that in one frame you can identify something new and something old. It can be the signs in the airport, new graffiti blending into the old walls or anything you have in mind.

10:05am-Arrive in Israel - Meet local staff

12:00pm-Leave Airport

12:30-Stop for Lunch

1:00-Graffiti Tour of Tel Aviv Elinoy from Grafitiyul (Visual)

BLOGEmily A.

4:30-Check in at Maccabim

5:30-Visual Language Opening with Hadar Glick (Visual)

BLOGBrian C.

7:00-Dinner

7:30 -Opening and Daily Reflection +

10 mins. Discussion - The Truth About Hamas and Israel with Adam K. and Alyssa S.

Good night

Overnight - Maccabim**Graffiti Art Tour**

Join us and discover the mysteries of the street. Our tour includes a meeting with a graffiti artist who works in Florentine (south Tel Aviv). We're here to teach you about the people behind the art, what motivates them and what they're trying to tell us – and why in the street? We'll tour the alleys, see the work of artists from all over the world and understand what made this special neighborhood the temple of the Israeli graffiti scene.

**35**

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This is a rare opportunity to experience graffiti up-close. This artistic adventure won't be found in any museum! The walls change rapidly so there's always fresh work and you might even catch a glimpse of an artist working on a new piece.

Hadar Glick is an industrial designer who graduated from Holon Institute of Technology. She is an M.A student in the cultural studies program at Hebrew University of Jerusalem. In the past she was the Israeli Shlichah in Cleveland.



Tuesday, June 12 - The South



Photographs of the Day - Kayla S. and Leah S.

The daily photography activity

Signs - they are the way to help us with understanding and orienting the place we live in. Try to find signs of the same word in few languages. it Can be street signs, different signs on the road, grocery store signs, est.

8:00am-Breakfast

8:30-This is Israel - A political update with Zeev Ben Schachar

BLOG Andrew C., Sophie C.

10:30-Geopolitical tour along the border with Gaza Maase Center including Lunch

BLOG Anna J., Adam K.

2:30pm-Beta Israel Village and Amharic writing workshop

BLOG Sammi F.

6:30-Drive to Jerusalem

8:00-Late check in + dinner

9:00-Day Reflection +



10 mins. Discussion - Jerusalem with Leah S. and Sophie B.

10 mins. Discussion - A new generation of ultra-Orthodox Jews with Aidan G. and Anna J.

Good Night

Overnight - Ramat Rachel, Jerusalem



Zeev Ben-Shachar is Jerusalem U's Director of Israel Education. He oversees curriculum development and is Senior Educator for the JU Israel Gap Year Program, a leadership development program for post-high school students studying in Israel. The course – taught in over 20 schools to 500 students – provides a comprehensive foundation of Israel-related knowledge and addresses the issues at the heart of the Arab-Israeli conflict. Zeev lectures widely at synagogues, youth movements, Jewish federations, college campuses and national and international conferences, in Israel and abroad, in English and Hebrew. He has a BA in Psychology from Harvard – later teaching there and receiving a certificate of distinction for teaching – and a Masters in Middle Eastern Studies from Tel Aviv University. He was a soldier and commander in the IDF's Sayeret Givati Brigade. Among his many talents, Zeev is also a spinning instructor and personal fitness trainer in Jerusalem. He has even combined his passions in a "Spinning Through Israel Course," in which he takes students on a virtual cinematic tour of Israel while both teacher and class are pedaling on their spinning bikes!



Maase – Otef Gaza (perimeter) and Sderot Center for Public Diplomacy was established with the purpose to give our visitors a thorough understanding of our life reality. Understanding of how, thanks to our population social resilience, we succeeded to manage an outstanding life routine, under constant threaten of rocket and mortars attack, tunnels. How the last military confrontation, "Amud Anan" and "Tzuk Eitan", totally changed Israeli reality, because now it's not anymore a local problem, now, more than half of the country population is under actual existential threaten after missiles were fired to Jerusalem, Haifa, Tel Aviv, Ha Sharon area. The tour is organized by a highly professional team with a profound knowledge of the regional history as well as the political actuality. As matters of fact, all of Maase leaders live in the area therefore they can tell the region story in a human and unique way, with the final goal to create awareness and solidarity with the Israeli society. Given the case that the groups won't be able to arrive to our area, we offer the option to meet them in another convenient place as well as the possibility to adapt the talk content to the group needs.



Atachlit Farm is an allotment project and educational center for Ethiopian culture. An initiative of the "Hineni"[*] community in Kiryat Gat, Atachlit was founded in 2005 with three clear aims:

- 1) To offer vocation to the elder population within the Ethiopian community.
 - 2) To strengthen the social structure of the Ethiopian community in Israel.
 - 3) To be a learning centre for Ethiopian culture. In particular, a place where Ethiopian Israeli youth can learn about and take pride in, their own culture.
- The Ethiopian community suffers from a generational crisis. In traditional Ethiopian society community elders held a position of utmost respect. Upon immigrating to modern Israel they encountered a society which held different attitudes toward the elderly. Being absorbed in Israeli cities, they lacked land



on which to practice agriculture, their traditional economic base. Most of the older Ethiopians also lacked the language, cultural and vocational skills needed to succeed in modern Israeli society. Meanwhile, the younger generation adjusted as a faster rate to the language and social norms. The results was a generational crisis in which the formerly revered elders were now looked down upon as socially and economically handicapped, often supported by their children.

Disconnected from traditional lifestyle, professions, outlets for creative expression and community, elders suffered the most.

Atachlit was founded as an attempt to address this challenge.

The establishment of the Atachlit farm and the allocation of 40 plots radically changed the lives of these elders. They were able to regain a sense of purpose and self-respect, for suddenly there was a demand for the agricultural knowledge only they hold. The younger generation gained a new found sense of respect for their elders. And of course, the vegetables and other crops they grow have become part of the family diet and help the farmers to contribute to their households.

[] Hineni is a network of communities seeking to strengthen Ethiopian neighborhoods throughout Israel. It is a member network of Israel's National Council of Mission Driven Communities (NCMDC).*

The Negev



For many visitors, the Negev, the desert part of the trip, leaves the strongest impression of Israel. It does not have as many historical sites as Jerusalem or the Galilee, but it probably looks much more like the Israel many first timers expect to see, with vast empty spaces and camels and Bedouin on the horizon. The Negev has an important role in Israel's heritage

and a chief role in the vision of the future.

The word Negev appears in the Bible and translates to “dry”. The Biblical commentator Rashi explains “it is called Negev because at all times it is dry, there is no shade from trees and the sun is always shining and drying it out.” The modern Hebrew word for desert, “*Midbar*”, means place of grazing. The Bedouin sheep and goats will also depict that aspect of the desert. Since the Negev is in the southern part of the country, “*Negev*” took on the meaning “south” as well.

The Negev is the name of the southern “triangle” of the State of Israel. Its north and east borders are natural borders: the Arava rift valley in the west (which is also the border with Jordan) and the Beer Sheva valley in the north. The eastern border of the Negev—a straight line—is the Sinai Peninsula and the international border of Egypt. There are no natural landmarks that delineate this border. The Negev highlands are made up of mountains between 600 and 1000 meters tall. The climate in the Negev is dry—200mm of rain fall annually in the Beer Sheva area, 100mm in Mitzpeh Ramon, and only 25mm in Eilat. Even though rain is sparse in the Negev, flash floods in the river beds are common in the winter months, but the rocky terrain doesn't allow for infiltration of the water. The Negev has unique geological formations such as the three Machteshim (craters), and has natural resources important for different industries.

The Negev holds an important role in Jewish history as well. Abraham, Isaac, and Jacob lived in the Negev. King Solomon made a road that ran through the Negev, connecting Judeah to Eilat (Etzion Gever). Similar to today, this road connected the Jewish kingdom to the markets of the Far East. The scenery of the Negev was also the inspiration for some of the Psalms and for the words of the prophets. These deep roots led the Negev to be central in David Ben Gurion's Zionist vision of the development of the Negev.

Today the Negev is home to a wide variety of lifestyles. Beer Sheva is the capital of the Negev and has all the provisions of a modern city, such as a university, a hospital, a shopping mall, etc. The Negev is home to development towns, kibbutzim, moshavim, Bedouin towns and encampments, and the many hikers and nature lovers from all over the country that find inner peace in its wilderness.

Sderot



Sderot is a western Negev city in the Southern District of Israel. According to the Israel Central Bureau of Statistics (CBS), at the end of 2006 the city had a total population of 19,300. The city has been an ongoing target of Qassam rocket attacks from the Gaza Strip. In March 2008, the mayor said the population had declined by 10%-15% (aid organizations say the figure is closer to 25%) as families left the city in desperation. Many of the families that remain cannot afford to move out or are unable to sell their homes.

Less than a mile from Gaza, Sderot has been the target of Palestinian rocket attacks that have killed 13 residents, wounded hundreds, caused millions of dollars in damage, disrupted daily life and wreaked havoc on the local economy. According to MSNBC, "nearly everyone [has been] traumatized by the frequent sound of air-raid sirens and explosions of incoming projectiles". All local schools have been fortified. From mid-June 2007 to mid-February 2008, 771 rockets and 857 mortar bombs were fired at Sderot and the western Negev, an average of three or four each a day.

Wednesday, June 13 - Jerusalem - Part 1

Photographs of the Day - Elijah S. and Jacob L.**The daily photography activity**

Emotions- people express their emotions with their faces: mimics, face notes and so on. It's your opportunity to capture feelings in a frame: misery, joy, happiness, sadness and more.

Round, Square and Triangle- all shapes in the world are built from a combination or part of those shapes. The 3 main religions' symbols are created from those shapes. Take a picture of the 3 religions signs in different places: the Israeli flag hanging on windows, the Sahar sign on cars or any shape that is a remainder or part of those 3 symbols.

7:30am-Breakfast

8:00-Meeting with Rabbi Michael Unterberg (Dialogue)

BLOG Aidan G.

10:00-Visit to Yad Vashem – Israel's Holocaust Museum

BLOG Josh I. and Jack K.

12:30pm-Lunch

1:30-The Holly Basin Tour

BLOG Danny E and Leah S.

5:00-Learn about the Ultra-Orthodox community in Israel

BLOG Kayla S.

7:00-Dinner

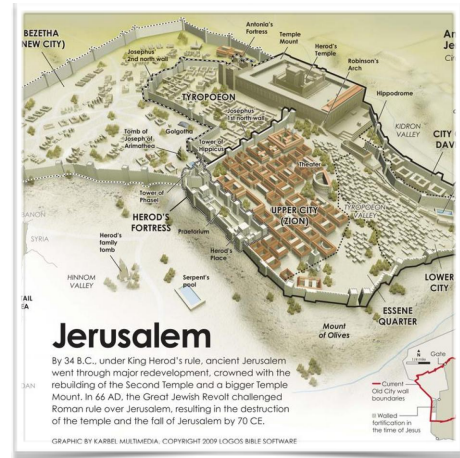
8:30-"Am Hasefer" - interview activity

BLOG Danielle S. and Alyssa S.

10:30-Reflection

Good night

Overnight - Ramat Rachel, Jerusalem

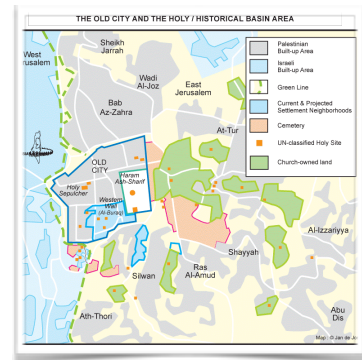


Michael Unterberg has been an educator for over 20 years. He was a founding member of the Torat Tzion Kollel movement in Cleveland, Ohio, where he and his wife Dara taught in and helped create the curriculum of the Fuchs Mizrachi School. Michael was the lead educator for ICNext, a training program for the broader Jewish Community in Cleveland. He was also a creative consultant the the Cleveland Playhouse. Michael studied philosophy in and received smicha from YU. Michael and Dara have five children and live in Efrat.



The Holy Basin

Jerusalem has long been considered a huge issue in the Israeli-Palestinians Question. In 1947, when the United Nations put forward a plan to partition the land into two states, it proposed placing Greater Jerusalem and Greater Bethlehem into an international zone called the “Holy Basin.” This Holy Basin would be neither part of Israel nor Palestine, to remove the sensitive region from the conflict. However, as fate would have it, the partition plan was rejected by the Palestinians who then launched a war to destroy Israel in May 1948, together with armies from Transjordan, Lebanon, Syria, Egypt and Iraq. At war’s end, the Holy Basin was divided with the western half of Greater Jerusalem and Hebrew University falling under Israeli control, and Greater Bethlehem and the eastern half of Jerusalem falling under Arab control (Jordan annexed the area and granted the Palestinian Arabs there citizenship). The sensitivity over the Holy Basin is due to the fact that it holds many holy sites for the three monotheistic religions. A short list includes:



- The Temple Mount/ The Noble Sanctuary (Jerusalem). *Jewish and Muslim*
- Al Aqsa Mosque (Jerusalem). *Muslim*
- Dome of the Rock (Jerusalem). *Jewish and Muslim*
- The Wailing Wall / Kotel (Jerusalem). *Jewish*
- Church of the Holy Sepulchre (Jerusalem). *Christian*
- Dormition Abbey (Jerusalem). *Christian*
- The Old City (Jerusalem). *Jewish*
- Church of the Nativity (Bethlehem). *Christian*
- The Tomb of Rachel (Bethlehem). *Jewish*

There are many other churches, synagogues and mosques in the Holy Basin, however, these sites are considered sacred as various events are believed to have occurred at these locations. For Christians, the churches were built on the various spots where Jesus and Mary are thought to have had significant life events. For Muslims, the Al Aqsa Mosque is considered to be the place where Mohammed ascended to heaven. For Jews, the Temple Mount is not only considered to be the place of two Temples, but also the spot where Abraham brought Isaac for a sacrifice.

Yad Vashem ("a monument and a name") is Israel's official memorial to the victims of the Holocaust. It is dedicated to preserving the memory of the dead; honoring Jews who fought against their Nazi oppressors and Gentiles who selflessly aided Jews in need; and researching the phenomenon of the Holocaust in particular and genocide in general, with the aim of avoiding such events in the future.

Established in 1953, Yad Vashem is on the western slope of Mount Herzl, also known as the Mount of Remembrance, a height in western Jerusalem, 804 meters (2,638 ft) above sea level and adjacent to the Jerusalem Forest. The memorial consists of a 180-dunam (18.0 ha; 44.5-acre) complex containing the Holocaust History Museum, memorial sites such as the Children's Memorial and the Hall of Remembrance, the Museum of Holocaust Art, sculptures, outdoor commemorative sites such as the Valley of the Communities, a synagogue, a research institute with archives, a library, a publishing house, and an educational center, the International School/Institute for Holocaust Studies.

A core goal of Yad Vashem's founders was to recognize non-Jews who, at personal risk and without a financial or evangelistic motive, chose to save Jews from the ongoing genocide during the Holocaust. Those recognized by Israel as Righteous Among the Nations are honored in a section of Yad Vashem known as the Garden of the Righteous Among the Nations.

Yad Vashem is the second-most-visited Israeli tourist site, after the Western Wall, with approximately one million visitors each year. It does not charge any fee for admission.



Thursday, June 14 - Jerusalem - Part 2

**Photographs of the Day – Aaron L.,
Anna J, Jack K. (concert)**

The daily photography activity
Round, Square and Triangle- all shapes in the world are built from a combination or part of those shapes. The 3 main religions' symbols are created from those shapes. Take a picture of the 3 religions signs in different places: the Israeli flag hanging on windows, the Sahar sign on cars or any shape that is a remainder or part of those 3 symbols.



7:30am-Breakfast

9:00-Haas Promenade and security borders

BLOG [Bethany S., Dylan S.](#)

12:00pm-Tasting tour in Machane Yehuda Market + lunch (Visual and Written)

BLOG [Jacob L.](#)

2:00-Hebrew Language Crash Course (Written)

BLOG [Noah T., Sophie B.](#)

6:30-Meeting the Israelis and Dinner

9:00-Teapacks Concert

BLOG [Elijah S.](#)

Good night

Overnight: Beit Shean and Emek Hamaayanot - Home hospitality

Teapacks (also known as Tipex) is an Israeli band that formed in 1988 as HaHotzaa La'Poal (*The Execution*) in the southern Israeli city of Sderot. Originally the band was named after the correction fluid Tipp-Ex, but in 1995 the transliteration was changed so as not to infringe on the well-known brand, while keeping the pronunciation and spelling in Hebrew the same. Each member of the band has a diverse background, and as a whole the band has Tunisian, Moroccan, Bulgarian, Romanian, Syrian, Polish, Russian, and Yemenite heritage. Teapacks gained popularity by bringing forward traditional Israeli-oriental music combined with light humorous hints. The band leader, Kobi Oz, is well known within Israel for his eccentric looks and style. The band has released eight albums plus a greatest hits collection, which collectively have sold over 300,000 copies. Teapacks has been chosen "Band of the Year" numerous times by Israeli radio stations.



Friday, June 15 - Mifgash**Photographs of the Day – Josh I. and Sammi F.****The daily photography activity**

Selfie- well, you probably know what it is...but, Selfie is a self-portrait. It includes the opportunity to capture you and other people/views/situations in the same frame. Since you are spending the Shabbat with your host family, show in a photo what the Israeli family's Shabbat looks like.

10:00am- Water activity and lunch in the Kibbutzim Creek

BLOG [Anna J.](#)

12:00pm-Lunch

1:00-Photography assignment with the host family (Written and Visual)
Shabbat with the host families (Dialogue)

Overnight: Beit Shean and Emek Hamaayanot - Home hospitality

Shabbat, June 16 - Shabbat**The daily photography activity**

Selfie- well, you probably know what it is...but, Selfie is a self-portrait. It includes the opportunity to capture you and other people/views/situations in the same frame. Since you are spending the Shabbat with your host family, show in a photo what the Israeli family's Shabbat looks like.

Spending Shabbat with host families

Motzaei Shabbat/After Shabbat - Social activity with the Israelis

BLOG [The Shabbat Experience – Andrew C., Brian C., Sophie C., Aaron L.](#)

Overnight: Beit Shean and Emek Hamaayanot - Home hospitality

מִפְגָּשׁ Mifgásh

Etymology - From the root פ־ג־שׁ (p-g-sh).

Noun - מִפְגָּשׁ (mifgásh) m (plural indefinite form מִפְגָּשִׁים, singular construct form מִפְגָּשׁ, plural construct form מִפְגָּשִׁי)

1. A gathering, meet-up, convention: a pre-planned meeting of members of an organization, party, movement, or the like.

פְּגִישָׁה (p'gishá) f (plural indefinite form פְּגִישוֹת, singular construct form פְּגִישַׁתְּ, plural construct form פְּגִישוֹתְּ)

1. A meeting: an instance of meeting.

2. Meeting: the act of meeting.

PGISHA, CHATZI PGISHA	MEETING, HALF A MEETING	פְּגִישָׁה, חֲצִי פְּגִישָׁה / רחל
<p>Pgisha, chatzi pgisha, mabat echad mahir, Kitei nivim stumim - ze dai Veshuv hetzif hakol, ve shuv hakol his'ir Mishbar ha'osher vehadvai.</p> <p>Af secher shichechah - baniti li magen Hinnech haya kelo haya. Ve'al birkai echra , al sfat agam so'en Lishtot mimmeno li rvayah</p>	<p>Meeting, half a meeting, a quick glance, pieces of vague phrases enough And again flooded, and again stormed all a heavy wave of happiness and distress.</p> <p>Even a dam of forgetting - I built a shield Here it is as it never was. And I will fall on my knees, on a roaring lake's shore, to drink my fill from it.</p>	<p>פְּגִישָׁה, חֲצִי פְּגִישָׁה, מַבַּט אֶחָד מֵהִיר, קִטְעֵי נִיבִים סְתוּמִים – זֶה דִּי... וְשׁוּב הֲצִיף הַכֹּל, וְשׁוּב הַכֹּל הִסְעִיר מִשְׁבַּר הָאֲשֶׁר וְהִדְוִי.</p> <p>אֶף סֶכֶר שִׁכַּחַה – בְּנִיתִי לִי מַגֵּן – הִנֵּה הִיָּה כְּלֹא הִיָּה. וְעַל בְּרַכֵּי אֶכְרַע עַל שְׁפַת אֲגָם סוֹאֵן לְשִׁתּוֹת מִמֶּנּוּ לְרוּיָה!</p>

The Region - Beit Shean is a city in the North district of Israel, which has played an important role historically due to its geographical location at the junction of the Jordan River Valley and Jezreel Valley.

The mayor of Beit She'an is Jacky Levy. Beit She'an was the hometown and political power base of his father, David Levy, a prominent figure in Israeli politics. About 18,000 people live in the municipality.



The Beit-She'an-Valley of Springs-Cleveland Partnership



The Beit-She'an-Valley of Springs-Cleveland Partnership is one of the veteran partnerships in the unique initiative of the Jewish Agency, to build connections between Israel communities and Jewish communities around the world. It began in 1995 and has been a platform for community development and various connections between Beit She'an, Valley of Springs and Cleveland ever since. Every activity emphasizes using empowering cooperation, and creates interpersonal and inter-community relationships which affect different aspects of life – whether it's community pride and responsibility or Jewish and Zionist identity – of all the participants and their various social circles.

The Partnership is being lead by a steering committee, combined of municipalities' representatives and volunteers, residents of the region's community and Cleveland.

As part of the Strategic Planning Process, which took place in 2011-2012, it has been decided that the Partnership will focus on three main fields: education, community development and tourism. This will be done through the two unique tools of the Partnership: volunteerism and the connection to the Jewish community in Cleveland.

Valley of Springs is a regional council in northern Israel that encompasses most of the settlements in the Beit She'an Valley. Each Kibbutz and Moshav has a fascinating history. The mayor of Valley of Springs Regional Council is Yoram Karin. About 13,000 people live in the sixteen Kibbutzim and six Moshavim located in its municipal territory. Tourists from all over the world and Israel travel to Beit She'an, to tour the impressive dig site and learn about 5,000 years of history. And there's more to see and taste in the region – parks and springs, delicious meals from the home hospitality project, unique agricultural farms and sites such as *Eden farm* or *Bio Bee*, beautiful private gardens and collections, fascinating people who tell the stories of the region and its history.

The main means of transport in Beit She'an is the bus, and the city is served by the Egged buses for long-distance (bus 961 to and from Jerusalem) and Kavim for short-distances (411 and 412 to and from Afula).

Eden Farm - an agricultural experimental station established in 1937 and still used by agriculturalists from the Valley of Spring to study a variety of subjects including plant varieties, agro-technology, innovations, removal of barriers and closing gaps in knowledge.

Sunday, June 17 - The North



Photographs of the Day - Aidan G. and Leah S.

The daily photography activity

Logo- strong symbol that people understand without words. Find how one letter can tell you a whole story. For example: F for Facebook, P for Pinterest, ♯ for the army and more.

7:30am-Travel to the North

8:00-Tour of the northern borders with Sarit Zehavi

BLOG Adam K., Jack K., Dylan S.

3:00pm-A visit to Havat HaShomer, an IDF base

BLOG Jacob L., Danny E.

6:00- Final Program with Israelis

Good night

Overnight: Beit Shean and Emek Hamaayanot - Home Hospitality



Major (Res.) Sarit Zehavi served for over 14 years in the Israeli Defense Forces specializing in the Military Intelligence Corps - first at the Research and Analysis Division, followed by a stint at the OC Northern Command. During her distinguished military service, she gained wide experiences in briefing hundreds of delegations, ranging from US Senators and politicians, in addition to global military VIP's as well as journalists and visiting delegations – including JFNA, Keren Hayesod and many global Jewish organizations..

Sarit focuses on multi-disciplined material, based on her expertise on the Arab media specializing in: Lebanon, Turkey, and national security issues and challenges along Israel's volatile northern border. She also holds an M.A. degree on Middle East Studies from Ben Gurion University. Sarit is a mother of three and a proud resident of the northern Galilee.



The Golan Heights is a high basalt plateau in the northeastern corner of Israel. It was formed millions of years ago by erupting volcanoes, whose extinct cones, such as Mt. Bental, still line its eastern rim. Beneath its otherwise mostly flat rocky landscape are huge bodies of ground water (aquifers), which fill up from cold wet winters and melting snow from neighboring Mt. Hermon. This is the source of the region's numerous perennial streams and beautiful waterfalls, such as Yehudiya, Zavitan, and Devora, which flow into the Sea of Galilee and Jordan River. In addition to being attractive hiking and swimming spots, these waters provide Israel with 30% of its fresh drinking water.



The Golan Heights, (or Ramat Hagolan), has been inhabited since prehistoric times. In the Bible, it is referred to by several different names: Golan, Horon, and Bashan. Sometimes people say the “dolmens” (the giant stone ‘tables’) scattered about the region are the furniture of Og, King of Bashan, who the Bible claims was a giant. During the Second Temple period, the Golan Heights had a large Jewish population and it was a center of olive oil production. In 66 CE when the Great Revolt against Rome began, the Roman army placed an emphasis on conquering major Jewish centers in the Golan Heights in order to sever the link between the Jews of Eretz Yisrael and their brethren in the Diaspora. A particularly fierce battle was fought at Gamla, which became known as the “Masada of the North”.

Jewish life in the Golan Heights didn't end with the destruction of Gamla. In the Mishnaic and Talmudic periods, the Golan's Jewish communities flourished, as attested to by the numerous ancient synagogues discovered throughout the region. The “Talmudic Village” and basalt stone synagogue in Katzrin are particularly fine examples of the rich Jewish material culture at this time.

Over the past 30 years, the Golan has been a source of contention between Israel and Syria. Prior to 1967, the Golan was in Syrian territory. The Syrian army took advantage of its dominant elevation over farms and villages “below” in Israel to shell and snipe at them on a regular basis. Numerous casualties were inflicted on the Israeli civilian population. Many children in the kibbutzim below the Heights spent virtually every night of their childhood in bomb shelters. On one occasion, the Syrians even tried to divert the headwaters of the Jordan River at the Banias in order to deprive Israel of its main source of fresh drinking water.

This changed in June 1967. In a series of lightning strikes over 2 days, Israel captured the Golan Heights during the Six Day War. This began a new period in the history of the region. In the wake of the soldiers

came civilians who began exploring the region as hikers, scientists, and archaeologists. Soon kibbutzim, moshavim, and other settlements began to appear, as a new generation of Israeli pioneers began to follow in the footsteps of their ancient and modern forefathers.

The peace of the region was shattered once again on Yom Kippur 1973. A column of Syrian tanks tried to break through the Israeli lines at Kuneitra and several other points. In the course of 3 days of intense fighting in Emek Habacha (the Valley of Tears) a small number of Israeli tank soldiers defeated a far superior Syrian force in numbers and sophistication of equipment. By the time a cease-fire was declared, the Israeli army was "banging on the door to Damascus". Today there are 30 Jewish settlements in the Golan and over 18,000 residents.

The Galilee Mountains, fertile valleys, water sources, olive trees, and green landscapes make up the scenery of the Galil, the northern part of Israel. It is traditionally divided into two geographical units: the Upper Galil and the Lower Galil with the Bet Hakerem valley running between them. In the Lower Galil, the mountain peaks reach a maximum height of 600 meters (1968 ft). The Upper Galil has peaks reaching double that height with the tallest mountain, Mount Meron, measuring 1200m (3937 ft). The region borders the Mediterranean Sea to the west and the Jordan Valley to the east. The northern part of the Galil borders Lebanon and the southern part runs along the Jezereel Valley. The Galil has always been a prominent stage for Jewish history, at times even more than Jerusalem. When Jews were exiled from Jerusalem and its environs at various times in the past, Jewish settlements flourished in the Galil. Jews settled in the Galil ever since the conquest of the Land of Israel by the twelve tribes in the days of Joshua and the Judges. Important Biblical battles were fought in the Galil, such as the battle of Deborah and Barak against Siserah, the battle of Gideon against the Midianites, and the fateful battle of King Saul against the Philistines in which he was killed. After the destruction of the Second Temple, the Jewish governing body, the Sanhedrin, moved its center to the Galil. During the Arab and Crusader periods, the pulse of the Jewish world moved to Babylon and Jewish settlements dwindled. Small communities of Jews existed in and around Tzefat and Tiberias. Only in the 16th century, after the Spanish inquisition, did Jews come back to Eretz Yisrael. Many settled in Tzefat, making the city and the Galil as a whole a Jewish center once again. It is no wonder that the settlers of the First Aliyah in 1882 chose to live in the Galil, establishing Rosh Pina (the corner stone). It was also in the Galil that the first Kibbutz, Degania, was established in 1910 as well as the first Moshav, Nahalal, founded by pioneers of the Second Aliyah. Even today the Galil remains the home of the pioneering spirit and new settlements are continually forming.

In the Galil you will meet diverse people such as Hassidim and Kabbalists in Tzefat, secular farmers on different kibbutzim, new immigrants from Ethiopia and the former Soviet Union in the development towns of Kiryat Shemona and Carmiel, as well as Sabras whose families originate from the four corners of the world. Christianity was born in the Galil and the many Christian holy sites attract thousands of pilgrims every year. Christian and Muslim Arab villages dot the Galil. Other minorities also live in the Galil-the Druze and Bahai, (breakaway religions from Islam), settled in the mountains in order to escape the scrutinizing eyes of Muslim rulers.

How the IDF Gives At Risk Youth a Second chance - “To choose to serve here means to put your heart here. It means to choose to see the good in people. This place teaches you how to believe in people.” These are the words of Lt. Timor, who works with soldiers from at risk backgrounds. Her and her fellow commanders are responsible for molding their recruits’ characters and guiding them into a fairer future.

The IDF’s Center for Promoting Special Populations (MAKAM) located in the “Havat HaShomer” base is intended to help and care for soldiers who are part of populations at risk. These populations include minorities, immigrants, uneducated youth, and youth with low socioeconomic or criminal backgrounds. “The soldiers who we work with usually have social difficulties or interpersonal difficulties. Many have both. This leads to violence, crime and indifference to the situation they are in,” said Lt. Yarden Timor, a company commander in “Havat HaShomer.” She added that “Ultimately, our goal is to give them the tools they need to integrate into society.”

“As a company commander, I always have to keep calm, see things in perspective, and make calm and rational decisions even when I’m completely overloaded,” said Lt. Idan Shamay. “Even things that already seem normal to us, things we have to deal with on a daily basis such as swearing, temper tantrums and violence, seem crazy to outsiders,” she stressed.

The company commanders in “Havat HaShomer” are in charge of management and planning the courses on base. “Planning doesn’t just mean where we will be at a certain time,” said Lt. Shamay. “We have to think what the soldiers will be like when we they arrive there, how we want to see them at the end, and what process we want them to undergo.”

“We have to be leaders,” added Lt. Timor. “There are no second chances. We can’t allow a soldier to have a commander that wasn’t good enough. We have to be committed to the task, and we have to make sure everyone below us is mission-oriented and committed to the task. We also have to learn how to balance the desire to believe in the soldiers within the requirements of the army.”

Female Only Commanders - The company commanders at “Havat HaShomer” are all female. “I think sometimes an encounter with a woman can refine aggression and ego,” said Lt. Shamay. “Sometimes an encounter with a man creates friction, violence, aggression, stress—it can be a ‘red line’ when a man tells you to do something. Even though we also have different struggles with the soldiers. For most of them, the women in their life are relatively powerless. They’re not used to girls telling them what to do.” “But eventually they get used to it,” said Lt. Timor. “I’ve never heard of a soldier who finished his basic training and still didn’t want to listen to his commander. They change. The soldiers understand how much their commanders can help them.”

The Inner Reward - Even though their job is not easy, Lt. Shamay and Lt. Timor could not imagine themselves anywhere else. “This is where I belong,” said Lt. Shamay. “It’s hard to explain why. It’s so difficult to be here, it’s crazy. But there’s something about the process that is addictive. You learn to get satisfaction from small moments: like when a soldier changes something in his behavior; or when he returns home changed and his mother calls to thank you; or when he helps another soldier. There are so many small moments that give you hope.”

“I remember a soldier who was the most closed and rigid person I had ever met,” said Lt. Timor. “He wouldn’t cooperate at all, and he ended up going to the military prison for a short period. When he



came back, I could see that he had truly changed. He came to talk to me and said that he was addicted to failing, and he asked me to help him quit. And that was when I knew that he now had the tools that he needed to succeed in life. He ended up finishing his basic training and becoming part of a Mechanical Engineering Unit, which is one of the best positions we have to offer.”

Monday, June 18 - From Beit Shean to Tel Aviv**Photographers of the Day - Max F., Danny E.**

7:30am-Reflection +

10 mins. Discussion - Israeli Arabs with Noah T., Kayla S., Aaron L. Elijah S., Danielle S.**The daily photography activity**

Round, Square and Triangle- all shapes in the world are built from a combination or part of those shapes. The 3 main religions' symbols are created from those shapes. Take a picture of the 3 religions signs in different places: the Israeli flag hang on windows, the Sahar sign on cars or any shape that is a remainder or part of those 3 symbols.



Nature- the power of the nature. In Israel in a day you can see the green of the north, the blue of the sea or the beige of the desert. What did you see in your view today ?

8:00am activity at the Beit Shean/Emek Hamayanot Region

BLOG Leah S.

11:00-Lunch

11:30-Ride to Tura'an, an arab Village (Dialogue)

12:30pm-A meeting with Ibrahim Abu Ahmad at Tura'an

BLOG Kayla S., Danielle S.

2:00-a ride to Jisir Az-Zarqa, an arab Village (Dialogue)

3:00-a visit to Jisir Az-Zarqa

BLOG Alyssa S., Bethany S.

6:00- Travel to Tel Aviv

7:00-Dinner at the Hotel

9:00-Day Reflection

Good night

Overnight: Mishkanut Ruth Daniel, Tel Aviv**53**



Ibrahim Abu Ahmad is an Israeli Arab, born and raised in Nazareth, Israel. He studied International Relations, focusing on US-Middle Eastern relations at the American University in Cairo, Egypt and completed his degree at James Madison University in Virginia, USA. In his presentation, Ibrahim deals with the multiple identity-issues of a young Arab-Israeli, born and raised at the north of Israel. He also illuminates the term "Israeli-Arab" and openly shares his thoughts on the unique challenges they encounter as a prominent minority engaged with Israeli society and culture. Ibrahim reveals his personal story and experiences as an Israeli-Arab living in northern Israel and provides many fascinating insights into the dilemmas and issues he contends with on a daily basis.

Jisr Az-Zarqa is a small fisherman's village located on Israel's northern coast. The only remaining Arab town in Israel on the Mediterranean Sea, it is located just north of Caesarea and just south of the Taninim Nature Preserve. Jisr Az-Zarqa means "bridge over the blue" [stream]. In this town, you will find many more locals than tourists. But Jisr Az-Zarqa is an interesting, off-the-beaten-path place in Israel worth visiting, especially if you like quiet beaches.



History - Bedouin lived in the village of Jisr Az-Zarqa prior to the state of Israel being established. After 1948, the people who lived there, mostly of Muslim faith, remained in the area. They continued doing business with the surrounding Jewish towns and cities. Sandwiched between Caesarea and the Taninim Nature Preserve the town did not have much room to grow.

Revitalization efforts are in the works to improve the quality of life for residents there. Considered one of the poorest Arab towns in Israel, efforts are being made to increase tourism to the area.

The town opened its first guesthouse in 2014. It is also a marker on the Israel National Trail. The trail runs from Kibbutz Dan to Eilat and passes through Jisr Az-Zarqa.

One of major draws of this town is the beach. Take the main street all the way to the end. Visitors will see a portion of an ancient aqueduct on the shoreline. The beach is remote and quiet.

Jisr Az-Zarqa is just a 10 minute drive from Caesarea or a 25 minute walk along the beach.

Tuesday, June 19 - Tel Aviv and more



Photographers of the Day – Sophie C., Brian C.

The daily photography activity

Numbers- they represent one of the international languages, also in culture: show size, street location and much more. Find one that will surprise us.

7:30am-Breakfast

8:00-Final meeting with Hadar Glick (Visual)

BLOG [Sophie B.](#)

10:00- Visual activity around the Shuk and Lunch at Nachlat Binyamin (Visual)

BLOG [Noah T., Emily A., Andrew C.](#)

2:00pm-A musical tour of Jaffa with Or Rein

BLOG [Max F.](#)

4:00-Back at the hotel

6:00-Dinner

6:30-Daily Reflection +



10 mins. Discussion - **A Window Into the West Bank's** with **Jacob L., Emily A.**

8:00-"Road Signs"- the Story of Naomi Shemer- Musical (at HaBima Theater)

BLOG [Sammi F.](#)

Good night

Overnight: Mishkanut Ruth Daniel, Tel Aviv





History - Considering its size and importance today, it comes as a surprise that Tel Aviv was nothing but a sand dune 100 years ago. Tel Aviv actually began as a suburb of Jaffa, the adjoining city with which it melded in 1950. Jaffa (meaning “beautiful”) is an ancient venerable town that is mentioned in both the Old and New Testaments.

According to Jewish tradition, Noah’s son Japheth, from whom the town took its name, established Jaffa after the Flood. Jonah, it is said, was swallowed by a whale after he left the port of Jaffa, and Peter performed the Miracle of Tabitha here. In Greek mythology, Andromeda was chained to a rock in Jaffa port.

First inhabited 4,000 years ago, Jaffa was once a Philistine town. King Solomon later used the port to bring cedars from Lebanon which were used for the great Temple in Jerusalem. Though King Herod built Caesarea to replace Jaffa as his main port, Jaffa became important again under Moslem and Crusader rule. Jaffa became so crowded, noisy and dirty that a group of Jews decided to create a garden suburb that became Tel Aviv. They bought uninhabited sand dunes north of Jaffa, formed an association called “Achuzat Bayit” and divided property into parcels of land by drawing lots.

The romantic name Tel Aviv (“Hill of Spring”) was chosen for the new community in 1910 partly because of its associations with rebirth and revitalization, and partly because it recalled the vision of Ezekiel. In the biblical Tel Aviv of Babylon, the exiled prophet saw the vision of animated dry bones, which drew him back to Israel. Another association is that Theodor Herzl’s visionary book *Alteneuland* (Tel Aviv).

It is amusing today to think that Tel Aviv’s founders once banned commercial enterprise in the city. That ban, of course, did not last long; after the First World War (during which the settlers of Tel Aviv were dispersed), the town took enormous commercial strides. In 1921 it became a separated township and the first modern Jewish city in the world. By 1924 Tel Aviv had a respectable population of 35,000 grew to over 200,000 by 1948.

Tel Aviv’s most significant moment in modern history came when David Ben-Gurion proclaimed the State of Israel on May 14, 1948, in the home of Mayor Meir Dizengoff. Since the assassination of Prime Minister Yitzchak Rabin in 1995 at Kikar Malchei Yisrael, this central Tel Aviv Square, which has been renamed Rabin Square, has become a pilgrimage site.

Signs Road, the story of Naomi Shemer by Helen Kaye (The Jerusalem Post 03/31/2018)

“We were not into making a staged Hit Parade,” the authors explain in the program notes. “We wanted to write a play first. The music came after.”

Visually, technically, vocally, choreographically, to say nothing of the acting and singing, *Road Signs* is a treat: top-notch off-Broadway material. It’s got more than a whiff of hero-worship, it’s nostalgic and gripping – in all ways a worthy tribute to an iconic songmaker, as she styled herself: who else but Naomi Shemer?

We meet her in four incarnations: Naomi at 20 (Roni Daloomi), at 40 (Revital Zaltsman), at 50 (Dafna Dekel) and at 70, in the person of Gila Almagor, who gives the



musical weight and authority. The story unfolds from Shemer's (born Naomi Sapir) beginnings at Kibbutz Kvutzat Kinneret to her death from cancer in 2004 and burial in the Kinneret Cemetery, leaving behind her more than 1,000 songs, many of which have themselves become icons, such as "Jerusalem of Gold," which, although written some months before the Six Day War, became its anthem.

Road Signs offers insight into significant milestones of Shemer's life at various ages, her love life, her relationships, her friends, the ostracism she suffered when her political views became aggressively right wing, the Israel Prize in 1983 – all complemented by the choice of songs, not all of which are the big hits.

"We were not into making a staged Hit Parade," the authors explain in the program notes. "We wanted to write a play first. The music came after."

Some of the hits are there, like "Al Kol Eyleh" (For All These Things), "Halleluya" and "Yaffa Sheli" (My Pretty One), but most are songs that fit the situation they're connected with so well that one has to wonder whether Shemer recycled in song what was happening in her life, perhaps at the time, perhaps years later. Yossi Ben Nun is impeccable on the music.

Shani Tur designed the unpretentious, just-right set, whose basis is the kibbutz with bulrushes and other flora in esthetic profusion around the edges of the big Rovina stage. Other set pieces, like doors, windows and chairs are flown or carried in.

The concert venue in the middle dominates the stage, as it's supposed to. Meir Alon's excellent lighting veers from the dramatic to the intimate and Yelena Kelrich's costumes are wonderful, especially for the '70s.

The three younger Naomis – Daloomi, Zaltsman and Dekel – sing beautifully, with the honors going to Daloomi by a hair. They also sensitively portray their own particular present of Shemer's interior landscape and manage not to anticipate their older selves, which is not easy. Add the dignity and inner grace that Almagor gives the play as the older Naomi and with the quartet we have her from alpha to omega.

Riki Blich succeeds in the difficult role of Amalia, Shemer's best friend throughout most of her life; Shimon Cohen is a mite too emphatic as Shemer's husband Mordecai, whose younger self is played with humor by Nadir Eldad; while Tal Mosseri, Tuval Shafir and Matan Shavitare are amiable, if interchangeable, as the young men in Shemer's life.

Ak Kol Eleh	For All These Things	על כל אלה
<p>Al hadvash ve'al ha'okets Al hamar vehamatok Al biteynu hatinoket shmor eyli hatov.</p>	<p>Every bee that brings the honey Needs a sting to be complete And we all must learn to taste the bitter with the sweet.</p>	<p>על הדבש ועל העוקץ, על המר והמתוק, על בתנו התינוקת שמור אלי הטוב.</p>
<p>Al ha'esh hamevo'eret Al hamayim hazakim Al Ha'ish hashav habayta min hamerkhakim Chorus:</p>	<p>Keep, oh Lord, the fire burning Through the night and through the day For the man who is returning from so far away.</p>	<p>על האש המבוערת, על המים הזכים, על האישה השב הביתה מן המרחקים.</p>
<p>Al kol eleh, al kol eleh, Shmor nah li eyli hatov Al hadvash ve'al ha'okets Al hamar vehamatok.</p>	<p>Don't uproot what has been planted So our bounty may increase Let our dearest wish be granted: Bring us peace, oh bring us peace.</p>	<p>על כל אלה, על כל אלה, שמור נא לי אלי הטוב. על הדבש ועל העוקץ, על המר והמתוק.</p>
<p>Al na ta'akor natu'a Al tishkakh et hatikvah Hashiveyni va'ashuva El ha'arets hatovah.</p>	<p>For the sake of all these things, Lord, Let your mercy be complete Bless the sting and bless the honey Bless the bitter and the sweet.</p>	<p>אל נא תעקור נטוע, אל תשכח את התקווה השיבני ואשובה אל הארץ הטובה.</p>
<p>Shmor Eli al ze habayit Al hagan, al hakhoma Miyagon, mipakhad peta Umimilkhama.</p>	<p>Save the houses that we live in The small fences and the wall From the sudden war-like thunder May you save them all.</p>	<p>שמור אלי על זה הבית, על הגן, על החומה, מיגון, מפחד פתע וממלחמה.</p>
<p>Shmor al hame'at sheyesh li Al ha'or ve'al hataf Al hapri shelo hivshil od Veshene'esaf.</p>	<p>Guard what little I've been given Guard the hill my child might climb Let the fruit that's yet to ripen Not be plucked before its time.</p>	<p>שמור על המעט שיש לי, על האור ועל הטף על הפרי שלא הבשיל עוד ושנאסף.</p>
<p>Chorus: Merashresh ilan baru'akh Merakhok nosher kokhav Mish'alot libi bakhoshekh nirshamot achshav.</p>	<p>Chorus: As the wind makes rustling night sounds And a star falls in its arc All my dreams and my desires Form crystal shapes out of the dark.</p>	<p>על כל אלה... מרשרש אילן ברוח, מרחוק נושר כוכב, משאלות ליבי בחושך נרשמות עכשיו.</p>
<p>Ana shmor li al kol eyle Ve'al ahuvey nafshi Al hasheket al habékhi ve'al ze hashir.</p>	<p>Guard for me, oh Lord, these treasures All my friends keep safe and strong, Guard the stillness, guard the weeping, And above all, guard this song.</p>	<p>אנא, שמור לי על כל אלה ועל אהובי נפשי, על השקט, על הבכי ועל זה השיר.</p>
<p>Chorus: Al kol eleh, al kol eleh, Shmor nah li eyli hatov Al hadvash ve'al ha'okets Al hamar vehamatok.</p>	<p>Chorus: For the sake of all these things, Lord, Let your mercy be complete Bless the sting and bless the honey Bless the bitter and the sweet. Bless the sting and bless the honey Bless the bitter and the sweet.</p>	<p>על כל אלה... שמור אלי על כל אלה, שמור נא לי אלי הטוב. על הדבש ועל העוקץ, על המר והמתוק.</p>

Wednesday, June 29 – Tel Aviv to Jerusalem and back home**Photographers of the Day - Andrew C., Emily A. and Adam K. (Night Tour)****The daily photography activity**

Conflicts- our lives are full of them. These days in Israel, a tour can show a lot of daily life conflicts as an Israeli, as a tourist, as a person. Sometimes it is easier to look at a conflict through the camera lens. Find a shot that shows conflict for you.

7:30am-Breakfast

7:30-Travel to Gush Etzion

9:00-Roots program in Gush Etzion (Dialogue)

BLOG [Josh I., Dylan S.](#)

11:00- Meet a local resident for a discussion

BLOG [Adam K., Jack M.](#)

12:30pm-Lunch and Siyum in Har Herzl

1:00-Israel update and conflicts, closing session by Ze'ev Ben Shahr

BLOG [Aaron L., Jacob L.](#)

2:30 - Travel back to Tel Aviv

4:00-7:00 Graffiti workshop

BLOG [Leah S., Elijah S.](#)

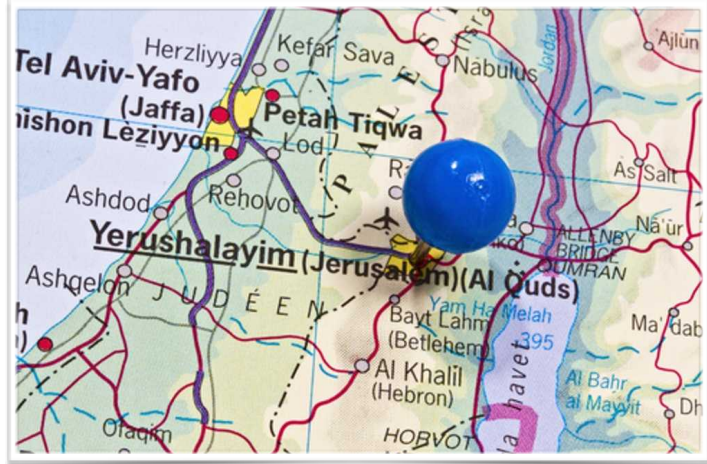
7:00-Final Dinner and Fun

9:00 - Night tour with Barechovot Shelanu (Visual, Text, Musical at night)

BLOG [Kayla S.](#)

2:00am - Daily Reflection

Overnight – Ruth Daniel Hotel in Tel Aviv



Who we are

A unique network of local Palestinians and Israelis who have come to see each other as the partners we both need to make changes to end our conflict. Based on a mutual recognition of each People's connection to the Land, we are developing understanding and solidarity despite our ideological differences. Roots is a place where local peoples can take responsibility. Our work is aimed at challenging the assumptions our communities hold about each other, building trust and creating a new discourse around the conflict in our respective societies. This is a grassroots and local model for making change — from the bottom up.



Why we meet

Despite living so close to each other, Israelis and Palestinians in the West Bank exist in almost complete separation, and both sides have little knowledge of each other's lives or humanity. Stereotypes are generally just reinforced by exposure to only the aggression of the other; whether through media or personal experience of violence and trauma. Through our projects and workshops we create trust and partnership — the societal foundations upon which future political agreements can be built.



Thursday, June 21 - Going back home

7am - Breakfast

8:00 - Travel to the Airport

Depart on: AC 85 21JUN TLVYYZ 1150 1625, AC7409 21JUN YYZCLE 2055 2155



Mission Reflection-Max F., Sammi E.

If This is Our Future by Daniel Gordis

<http://danielgordis.org/2010/05/07/if-this-is-our-future/>

Imagine this, if you can. A prestigious university in the United States, with deep roots in the American Jewish community, invites Israel's ambassador to deliver its annual commencement address. But instead of expressing pride in the choice of speaker and in the country that he represents, the university's students, many of them Jewish, protest. They don't want to hear from the ambassador. (See his Facebook page.) He's a "divisive" figure, the student newspaper argues, and the students deserved better.

Tragically, of course, there's nothing hypothetical about the scenario. Brandeis University recently decided to award honorary degrees to Michael Oren, Dennis Ross and Paul Simon, among others, at its May 23 commencement, and Ambassador Oren, an extraordinary orator among his many other qualities, was invited to deliver the commencement address.

But the days in which Jewish students on an American campus would have been thrilled to have the Israeli ambassador honored by their school are apparently long since gone. Brandeis's student newspaper, *The Justice* (how's that for irony?), deplored the choice, writing that "Mr. Oren is a divisive and inappropriate choice for keynote speaker at commencement, and we disapprove of the university's decision to grant someone of his polarity on this campus that honor."

The ambassador is a polarizing figure? Why is that? Because, the editorial continues, "the Israeli-Palestinian conflict is a hotly contested political issue, one that inspires students with serious positions on the topic to fervently defend and promote their views."

This is where we are today. For many young American Jews, the only association they have with Israel is the conflict with the Palestinians. Israel is the country that oppresses Palestinians, and nothing more.

No longer is Israel the country that managed to forge a future for the Jewish people when it was left in tatters after the Holocaust. Israel is not, in their minds, the country that gave refuge to hundreds of thousands of Jews expelled from North Africa when they had nowhere else to go, granting them all citizenship, in a policy dramatically different from the cynical decisions of Lebanon, Syria and Jordan to turn their Palestinian refugees into pawns in what they (correctly) assumed would be a lengthy battle with Israel.

Israel is not proof that one can create an impressively functioning democracy even when an enormous portion of its citizens hail from countries in which they had no experience with democratic institutions. Israel is not the country in which, despite all its imperfections, Beduin women train to become physicians, and Arab citizens are routinely awarded PhDs from the country's top universities. Israel is not the country in which the classic and long-neglected language of the Jews has been revived, and which produces world class literature and authors routinely nominated for Nobel Prizes.

Nor is Israel the place where Jewish cultural creativity is exploding with newfound energy, as the search for new conceptions of what Jewishness might mean in the 21st century are explored with unparalleled intensity, particularly among some of the country's most thoughtful young people. No longer is Israel understood to be the very country that created the sense of security and belonging that American Jews – and these very students – now take completely for granted.

No, Israel is none of those things. For many young American Jews, it is only the country of roadblocks and genocide, of a relentless war waged against the Palestinians for no apparent reason. For everyone knows that Palestinians are anxious to recognize Israel and to live side-by-side with a Jewish democracy.

That, of course, is why Hamas still openly declares its commitment to Israel's annihilation, and that is why Hizbullah has, according to US Defense Secretary Robert Gates, accumulated "more missiles than most governments in the world."

None of this is to suggest that Israel is blameless in the ongoing conflict with the Palestinians, or that the present government has a plan for ending it. Those are entirely different matters. The point is that even if these students hold Israel partially (or even largely) accountable for the intractable conflict with the Palestinians, even if one believes that it should have conducted Operation Cast Lead differently, or even if one disapproves of its policies in the West Bank, for example, it is a devastatingly sad day for world Jewry when those issues are the only ones that one associates with Israel, when mere mention of the Jewish state evokes not the least bit of pride from students graduating from a prestigious institution long associated with the very best of American Jewish life.

WHAT WOULD have happened had Brandeis invited President Barack Obama to deliver the commencement address? Obama is, after all, not exactly a non-divisive figure. He is president of a country at war in Iraq and in Afghanistan, places in which (a small number of) American troops have committed their share of atrocities, a country in which civil rights issues are still far from resolved, in which the bounty of America is still far beyond the reach of millions of its citizens.

One suspects that the students would have been thrilled to hear Obama, despite the fact that many do not agree with his policies. They would have been honored to host him despite the fact that some must be disappointed that he has not lived up to his campaign promise to call the Turkish treatment of the Armenians a "genocide," despite the fact that he is intent on pursuing the war in Afghanistan, to which many of the students must certainly be opposed. They would have been delighted by Obama's presence because even if they disagree with some of his views or some of America's actions, they understand that the US is more than Obama, and more than this war or that policy. And they are, quite rightly, enormously proud of what America stands for and what it has accomplished.

But that kind of instinctive pride in the Jewish state is, sadly, a vestige of days gone by, even for many American Jews.

Reading some of the reactions to Oren's invitation, one is struck by an astounding simplicity, and frankly, an utter lack of courage to stand firm against the tidal wave of unbridled hostility toward Israel.

Jeremy Sherer, president of the Brandeis J Street U Chapter, wrote to The Justice, "I am... bothered [by the invitation to Oren] because I disagree with his politics." That's what education is now producing – people who want to hear only those with whom they agree? "I'm not exactly thrilled," Sherer wrote, "that a representative of the current right-wing Israeli government will be delivering the keynote address at my commencement."

Prime Minister Binyamin Netanyahu, of course, is now busy fending off members of his coalition who are far to the right of him, like Moshe Feiglin and Avigdor Lieberman, and whether or not one takes him at his word, he is the first head of the Likud to endorse a two-state solution, no small matter for those who know the history of the Likud. But Sherer makes no mention of that complicating data, for it doesn't fit his overarching conception of the intrinsic evil of Israel's "right-wing" government (of which the Labor Party is also – inconveniently for Sherer – a member).

The president of the Brandeis J Street U Chapter, who writes that he's of "Israeli heritage" (whatever that means), did not see fit to say a single positive word about Israel. Not one. One wonders what the "pro-Israel" part of J-Street's "pro-Israel, pro-Peace" tag line means to Sherer.

Ironically, though, some of the attempts to defend the invitation to Oren were no less distressing. A student representative to the Board of Trustees writes in a disappointingly anemic piece to the *The Justice* that Oren “is being invited for his academic achievements, not his political ones,” and then launches into a recitation of Oren’s many academic accomplishments.

Here, too, however, not a single positive word about Israel, or of the honor that having not only a world-class historian, but also its representative to the US, might be for the university. That sort of pride appears nowhere in *The Justice*’s editorial, the *J-Street* representative’s piece or the op-ed defending the invitation. For too many American Jewish undergraduates, it’s simply no longer part of their vocabulary.

Imagine that Sherer had written something like this: “I disagree passionately with Israel’s policies regarding the Palestinians, and welcome President Obama’s new pressure on Israel to bring the conflict to a close. But as a Jew who understands that despite my disagreement with Israel’s policies, the Jewish state is key to the Jewish revival of which my entire generation is a beneficiary, I honor Ambassador Oren for his service to a country of which I am deeply proud in many ways, and I look forward to welcoming him to campus.”

Or if the pro-Oren op-ed had said, “There is a radical disconnect between our generation and today’s Israeli government. Many members of my generation believe that Mr. Netanyahu and his government either do not know how to speak to us, or are uninterested in doing so. Ambassador Oren’s appearance on campus is a perfect opportunity for the Israeli government to address us and our concerns; I urge our campus to listen carefully to what may well be a watershed address at this critical period in Israel’s history and in the relationship between Israel and the future leadership of American Jewry.”

Imagine. But nothing of that sort got said.

Indeed, the seeming refusal of any of the student articles to say even one positive thing about the Jewish state was all the more galling given other events that took place across the globe on the very same week that the Oren controversy was unfolding. At the University of Manchester, pro-Palestinian protesters tried to attack Israel’s deputy ambassador to the UK, some holding Palestinian flags up to the windows of her car and others climbing on the hood and trying to smash the windshield. In Berlin, a Danish street art duo known as “Surrend” blanketed several neighborhoods with maps of the Middle East in which the State of Israel had been removed, with the term “Final Solution” at the top. The Scottish Labor Federation reaffirmed its support for a boycott of Israel, and the student government at the University of California, Berkeley fell just one single vote short in a bid to override a veto against a divestment bill; a similar bill was also debated at UC San Diego.

None of the writers to *The Justice* felt that they had to distance themselves from those views, even as they critiqued or supported the invitation to Ambassador Oren.

The student-thugs at UC Irvine, who disrupted Oren’s speech on campus in February, have won. They have set the standard for how one treats any mention of Israel on any campus. Israel is nothing but a legitimate whipping post even at institutions of higher learning, and sane discussion of its rights and wrongs need not be defended, even in communities ostensibly committed to civil and intelligent discourse.

Tragically, even these students at Brandeis, one of the great institutions of American Jewish life, had nothing terribly different to say to the world. Theirs are only more tepid versions of the delegitimization now spreading across the international community like wildfire.

One shudders to imagine a future in which they might be our leaders.