



icnex2

2014 Israel Mission Sourcebook

This book belongs to _____

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Introduction to the Israel.cleveland.next (icnext) Cleveland Mission

June 15-25, 2014

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).
3. Mifgash: intimate (gathering, meetings) with Israeli teens at the Beit Shean/Emek Hamayanot Cleveland partnership.

icnext Cleveland - Written Expectations

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

1. Listen to speakers and take brief notes about the most important points.
2. When possible, pose carefully worded questions to interview speakers: Ask yourself and the speakers, 'What is the relevance of this experience for Israel engagement?'

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3. Interview other Israelis whom you may meet.
4. **WRITE** about the above in letters to the editor, longer op-eds and newspaper articles, blog entries and Facebook observations.
5. What you write will also be the basis of the magazine project to be completed during your second year. No one is exempt from these assignments.
6. 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. Sharpening these skills will serve you well in Israel, in college, and in life!

The Interview Process

- Your first job is doing your homework about the person(s) you are interviewing. Learn a little about the group or denomination to which they belong. Write down some questions IN ADVANCE. Next, put them at ease by beginning with non-confrontational, non-threatening questions such as "Tell me something about yourself. Where were you born? Where did you grow up? What are your favorite memories growing up?"
- If the interviewee seems relaxed at this point you might ask about unpleasant memories. If the answer is one, two or three words - "my first Hebrew teacher" - pursue the idea and ask what exactly was unpleasant about that teacher or experience.
- After you have gone through 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.
- If the interviewee says he or she did experience discrimination, ask for a specific example or two. If the example isn't clear to you, ask for further clarification. If the example is not a strong one, ask for a second or third example.
- 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? Did anyone ever call you a slang name or not invite you to join a sports team or a party because of your 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!

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- Always appear interested and engaged in your interviewee's answers. Nothing stifles open responses more than someone who seems bored or is just asking questions by rote! 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 notebook and pen ready or some kind of tablet or recorder to get the answers down in the interviewee's own words!
- Get the CORRECT SPELLING of that person's name!

Potential Interview Questions

Before you do your family-related interviews, you might want to look over some of these questions to ask:

All:

- On what subject do you and your family have the most agreement? Disagreement?
- If you could change one thing about your family, what would it be? If I asked your siblings/parents what do you think they would they say?
- Do you or other family members have contact with Israeli-Arabs? Palestinians? (For Israeli Jews only) Do you or other family members have contact with Jews? Explain. (For Israeli Arab families only) Are you ever guests/ visitors to each other's homes?
- Do you share a bedroom with siblings? Parents? How do you carve out your own space?
- Is money a source of conflict or anxiety in your family?
- How have your Jewish values affected the way you raise your family? What values do you hope your children have?
- Do the political views in your family differ from one another? If so, how is that played out? (i.e., you never discuss politics because you argue too much? You discuss/argue about those differences all the time? Other?)

Finish these sentences:

- My family's greatest strength is....
- My family's greatest weakness is...
- When it comes to family, the part I'm proudest of is...

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Jewish (secular/Orthodox):

- What is the best thing about your family maintaining an Orthodox lifestyle?
 - What, if anything, is the most difficult?
- Do your children attend a secular or religious school? Why did you make that choice and how does it affect religious life at home?
- Do different members of your immediate families have differing degrees of religious observance? If so, how does that affect the family dynamic?
- How do you, as a secular family, celebrate Shabbat? The Jewish holidays?

Bedouin

- Do you feel that the pace of industrialization in Israel challenges your way of life? Have any members of your family left for life in the cities (outside of Bedouin culture)? If so, how has the family dealt with this individual(s)?
- If you have a problem with your homework, is there anyone in your family who can help you?
- Some people look down on Bedouins. Does this attitude bother you and other family members? If so, how do you respond?

Immigrant

- As a relatively recent émigré to Israel, what do you and your family miss most about your native country?
- Did anyone in your family not want to move to Israel? Did anyone stay behind? How did the family deal with this?
- What was your greatest fear about moving to Israel?
- What do you find hardest to get used to in Israel?
- Is there a gap between your and your parents' comfort zone? In other words, explain what makes the older generation uncomfortable but which you have no problem with.
- Did you have trouble learning Hebrew?
- Did you have trouble finding a job?

Sabra

- Do you or your family members have any contact with recent émigrés? Arabs?
- As Sabras, do you or other family members feel they have any special obligations to accommodate/be more helpful to more recent émigrés.

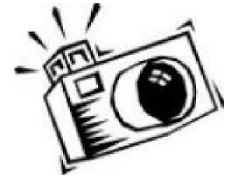
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icnext Cleveland – Visual Storytelling Expectations

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

1. Document the most important experiences.
2. Make sure that the situation background clues will be in each picture. This will add to a better visual storytelling image.
3. Remember that next year's **icnext** exhibit will document the life and experiences of Israeli families. This exhibit will be based on **you taking high quality images** that document the Israeli families' experiences.
4. Remember to take high quality images (not with a phone).
5. Please download your images to a portable hard drive (the mission staff will have it handy every day).
6. Posing the subject
 - a. Posture – should match the theme of the image.
 - b. Point the chin level with the camera and slightly to one side, elongate the neck to create shadows under the face.
 - c. Watch the small details such as hand positioning, how the subject is holding their body and “stray hairs”, etc.
 - d. 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.



Specific Assignments

1. Each day two or more **icnext** fellows will be in charge of posting to the **icnext** Cleveland blog.
2. Each student is expected to take many pictures that document the Israel families' experiences:
 - a. With your Beit Shean/Haemek Hamayanot host family
 - b. During other mission's families related opportunities.
3. Each students will have to submit a family narrative with each picture
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



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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.

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icnext Cohort 2 – Year 2 Brit

Prior to our Israel Mission, please finish viewing the following films:

1. Golani Basic Training
 - a. Golani – Basic Training Reality ep 1 - <https://vimeo.com/86696028>
 - b. Golani – Basic Training Reality ep 2 - <https://vimeo.com/86695213>
 - c. Golani – Basic Training Reality ep 3 - <https://vimeo.com/86768813>
 - d. Golani – Basic Training Reality ep 4 - <https://vimeo.com/86696059>
 - e. Golani – Basic Training Reality ep 5 - <https://vimeo.com/86988987>
 - f. Golani – Basic Training Reality ep 6 - <https://vimeo.com/86998754>
 - g. Golani – Basic Training Reality ep 7 - <https://vimeo.com/88034156>
 - h. Golani – Basic Training Reality ep 8 - <https://vimeo.com/88994972>
 - i. Golani – Basic Training Reality ep 9 - <https://vimeo.com/88034157>
2. The Bedouin - [Back and Forth](#)
3. Stranger No More - <https://docs.google.com/file/d/0B5uXHMYSxKIONDAwS25ad2hDV00/edit>

While watching the films write one or two sentences for each film summarizing the subject matter. Bring these brief summaries to Israel where we will be either talking with the filmmaker or visiting the places profiled in the film. They will be good "refreshers" for discussions on the trip.

All members of Cohort 2 are responsible for at least **5 things during their second year:**

- 1. Submitting article/s to the icnext Magazine**
- 2. Submitting image/s to the second year Family Exhibit**
- 3. Participating in the Year 2 meetings**
- 4. Participating in the Year 2 Engagement Projects**
- 5. Participating in iDay**

Magazine assignment – All members of icnext Cohort 2 will submit an article for the icnext magazine based on the blogging assignments below. Specific focus for the blog will be determined through discussion with Tina Keller and Amnon Ophir.

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(by 6/13) - Pre mission

- Explanation, expectation of our mission to explore the family - Naomi Grant, Jacob Cohen

6/15

- Airport interviews – Justin Bernstein, Evan Shaw

6/16

- Israeli society update – Solomon Wilkoff
- State and religion in Israel – Monica Sass

6/17

- Bedouin society and the unrecognized villages – Miriam Bennett
- Gaza border and Sderot – Turner Badowski
- Israeli family workshop with Asael Romanelli – Rachel Cohen
- Family interviews during cash dinner – Zoe Farkas, Talia Fleshler, Elana Ross, Ben Gordesky

6/18

- Southern excavations and Davidson Center – Ben Gordesky, Josh Podl
- Israel Museum, Beit Avichai's Exhibit, Festival of Light-Old City – Naomi Grant, Becky Marcus

6/19

- PA update with Khaled Abu-Toame – Jeremy Gordesky
- Gush Etzion, the separation wall and East Jerusalem tour – Avi Hartstone, Becky Marcus

6/20

- Meet the families activity – Elan Kodish, Rebecca Marek
- Take a picture activity – Naomi Shapiro, Turner Badowski, Justin Bernstein, Jeremy Gordesky

6/21

- Shabbat Experience – Zach Reizes, Monica Sass, Gabe Segar

6/22

- Northern border with Kobi Merom – Jacob Cohen, Josh Podl
- The Kibbutz Family – Elana Ross, Evan Shaw

6/23

- Mechinat Haemek – Talia Fleshler
- Military base – Abby Ophir
- Jesar A-Zarka – Zach Reizes, Samara Wyant

6/24

- Summary workshop with Asael Romanelli – Rachel Cohen
- Refugees and foreign workers – Abby Ophir, Samara Wyant
- Amir Dadon concert – Justin Bernstein

6/25

- Security debrief with Ra'anani Levi - Rebecca Marek
- Ecology update – Naomi Shapiro
- Final reflection – Miriam Bennett, Naomi Grant

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Second year Engagement Projects

iDay	Magazine	Exhibit	Exhibit Docent	Political Advocacy	Youth movements
Miriam	Miriam	Rachel C	Justin	Turner	Turner
Talia	Jacob	Zoe	Rachel C	Jacob	Justin
Ben G	Naomi G	Becky	Jeremy G	Zach	Zoe
Avi	Solomon	Rebecca	Avi	Naomi S	Avi
Elan		Abby	Rebecca	Samara	Becky M
Elana			Abby		Josh
Gabe			Zach		Gabe
Samara			Monica		Evan
			Gabe		Samara

Year 2 Meeting dates:

- September 7, 2014 (afternoon)
- October 12, 2014 (Afternoon)
- December 14, 2014 (Day)
- February 22, 2014 (iDay)

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Welcome to Israel

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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 superloyal; 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.

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Prayer for the State of Israel

אֲבִינוּ שְׁבַשְׁמִים, צוּר יִשְׂרָאֵל וְגוֹאֲלוֹ, בְּרַךְ אֶת מְדִינַת יִשְׂרָאֵל, רֵאשִׁית צְמִיחַת גְּאֻלַּתְנוּ.
הֲגֵן עֲלֶיךָ בְּאֵבֶרֶת חֶסֶדְךָ, וּפְרַשׁ עֲלֶיךָ סֶכֶת שְׁלוֹמְךָ, וּשְׁלַח אוֹרְךָ וְאַמְתָּךְ לְרֵאשִׁיָּהּ, שְׂרִיָּהּ
וְיִזְעָצֶיךָ, וְתִקְנֶם בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ. חֲזַק אֶת יְדֵי מַגְנֵי אֶרֶץ קְדְשֵׁנוּ, וְהַנְחִילֵם אֱלֹהֵינוּ
שְׂוֵעָה וְעֵטְרַת נֶצְחוֹן תַּעֲטֹרֵם, וְנִתַּת שְׁלוֹם בְּאֶרֶץ וְשִׁמְחַת עוֹלָם לְיוֹשְׁבֶיהָ. וְאֶת אַחֵינוּ כָּל
בֵּית יִשְׂרָאֵל פְּקֹד-נָא בְּכָל אַרְצוֹת פְּזוּרֵיהֶם, וְתוֹלִיכֵם מֵהַרָּה קוֹמְמוֹיֹת לְצִיּוֹן עִירְךָ
וְלִירוּשָׁלַיִם מִשְׁכַּן שְׁמֶךָ, כְּכַתוּב בְּתוֹרַת מֹשֶׁה עֲבָדְךָ: "אִם יִהְיֶה נִדְחָךְ בַּקְּצָה הַשָּׁמַיִם,
מִשָּׁם יִקְבְּצֶךָ ה' אֱלֹהֶיךָ וּמִשָּׁם יִקְחֶךָ. וְהִבִּיאֶךָ ה' אֱלֹהֶיךָ אֶל הָאָרֶץ אֲשֶׁר יִרְשׁוּ אֲבֹתֶיךָ
וְיִרְשֶׁתָּהּ, וְהִיטִבֶךָ וְהִרְבֶּךָ מֵאַבְתְּיָךְ" (דְּבָרִים ל, ד-ה). וְיַחַד לְבַבְנוּ לְאַהֲבָה וּלְרֵאָה אֶת
שְׁמֶךָ, וְלִשְׁמֹר אֶת כָּל דְּבָרֵי תוֹרַתְךָ. וּשְׁלַח לָנוּ מֵהַרָּה בֶן דָּוִד מְשִׁיחַ צְדָקָה, לְפָדוֹת מַחְבֵּי
קַץ וְשׂוֹעֲתֶךָ. הוֹפֵעַ בְּהַדָּר גָּאוֹן עֲזָדְךָ עַל כָּל יוֹשְׁבֵי תֵּבֵל אֶרֶץְךָ, וַיֹּאמֶר כָּל אֲשֶׁר נִשְׁמָה בְּאֶפֶס:
"ה' אֱלֹהֵי יִשְׂרָאֵל מְלֹךְ, 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 יְבָרֵךְ אֶת חַיְלֵי צְבָא הַגְּנָה לְיִשְׂרָאֵל,
הַעוֹמְדִים עַל מִשְׁמֵר אֶרְצֵנוּ וְעָרֵי אֱלֹהֵינוּ מִגְּבוּל הַלְּבָנוֹן וְעַד מְדִבְרַי מִצְרַיִם וּמִן הַיָּם הַגְּדוֹל
עַד לְבוֹא הָעֶרְבָה בִּיבֻשָׁה בְּאוֹרֵי וּבָיִם. יִתֵּן ה' אֶת אוֹיְבֵינוּ הַקָּמִים עֲלֵינוּ נִגְפִים לְפָנֵיהֶם.
הַקְּדוֹשׁ בְּרוּךְ הוּא יִשְׁמֹר וְיַצִּיל אֶת חַיְלֵינוּ מִכָּל צָרָה וְצוּקָה וּמִכָּל נֶגַע וּמַחְלָה וְיִשְׁלַח
בְּרָכָה וְהַצְלָחָה בְּכָל מַעֲשֵׂה יָדֵיהֶם. יְדַבֵּר שׁוֹנְאֵינוּ תַּחְתִּיהֶם וְיַעֲטֹרֵם בְּכֶתֶר שְׂוֵעָה
וּבְעֵטְרַת נֶצְחוֹן. וַיִּקְרָא בְהֶם הַכְּתוּב: כִּי ה' אֱלֹהֵיכֶם הֵהָלַךְ עִמָּכֶם לְהַלְחֵם לָכֶם עִם
אֵיבֵיכֶם לְהוֹשִׁיעַ אֶתְכֶם: וְנֹאמַר אָמֵן:

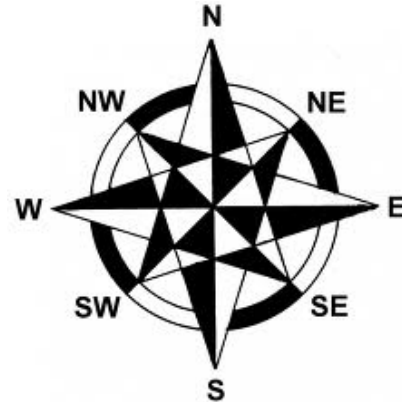
God Who blessed our forefathers Abraham, Isaac and Jacob, -- may God bless the fighters of the Israel Defense Forces, who stand guard over our land and the cities of our God, from the border of the Lebanon to the desert of Egypt, and from the Great Sea unto the approach of the Aravah, on the land, in 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.

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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)

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Poems by Yehuda Amichai

Tourists

Visits of condolence is all we get from them.
 They squat at the Holocaust Memorial,
 They put on grave faces at the Wailing Wall
 And they laugh behind heavy curtains
 In their hotels.
 They have their pictures taken
 Together with our famous dead
 At Rachel's Tomb and Herzl's Tomb
 And on Ammunition Hill.
 They weep over our sweet boys
 And lust after our tough girls
 And hang up their underwear
 To dry quickly
 In cool, blue bathrooms.

Once I sat on the steps by agate at David's Tower,
 I placed my two heavy baskets at my side. A group of tourists
 was standing around their guide and I became their target marker. "You see
 that man with the baskets? Just right of his head there's an arch
 from the Roman period. Just right of his head." "But he's moving, he's moving!"
 I said to myself: redemption will come only if their guide tells them,
 "You see that arch from the Roman period? It's not important: but next to it,
 left and down a bit, there sits a man who's bought fruit and vegetables for his family."

An Arab Shepherd Is Searching For His Goat On Mount Zion

An Arab shepherd is searching for his goat on Mount Zion
 And on the opposite hill I am searching for my little boy.
 An Arab shepherd and a Jewish father
 Both in their temporary failure.
 Our two voices met above
 The Sultan's Pool in the valley between us.
 Neither of us wants the boy or the goat
 To get caught in the wheels
 Of the "Had Gadya" machine.

Afterward we found them among the bushes,
 And our voices came back inside us
 Laughing and crying.

Searching for a goat or for a child has always been
 The beginning of a new religion in these mountains.

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Wilde Peace

Not the peace of a cease-fire,
not even the vision of the wolf and the lamb,
but rather
as in the heart when the excitement is over
and you can talk only about a great weariness.
I know that I know how to kill,
that makes me an adult.
And my son plays with a toy gun that knows
how to open and close its eyes and say Mama.
A peace
without the big noise of beating swords into ploughshares,
without words, without
the thud of the heavy rubber stamp: let it be
light, floating, like lazy white foam.
A little rest for the wounds—
who speaks of healing?
(And the howl of the orphans is passed from one generation
to the next, as in a relay race:
the baton never falls.)

Let it come
like wildflowers,
suddenly, because the field
must have it: wild peace.

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➤ WHAT ENTANGLEMENT IN ➤
THIS SMALL COUNTRY

What entanglement in this small country,
What confusion! "The second son of the first husband
Goes out to his third war, the Second Temple
Of the first God gets destroyed every year."
My doctor treats the guts
Of the cobbler who repairs the shoes of the man
Who defended me in my fourth trial.
In my comb strange hair, in my handkerchief strange sweat,
Memories of others stick to me
Like dogs to the smell,
And I must drive them off
Scolding, with a stick.

All are contaminated by each other,
All touch each other,
Leave fingerprints, and the Angel of Death
Must be an expert detective
To tell them apart.

I once knew a soldier who fell in the war,
Three or four women mourned him:
He loved me. I loved him.
He was mine. I was his.

The Soltam Co. makes both pots and mortars
And I do not make anything.

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Honey, Vinegar and Apartheid

Why apocalyptic warnings from America's diplomat-in-chief will do nothing to advance the peace process.

By: Aaron David Miller
April 29, 2014

Ah, the frustrations of an American peacemaker. Having experienced them during my time in government, working with Arabs and Israelis during Republican and Democratic administrations through most of the 1980s and 1990s, I can relate to Secretary of State John Kerry's growing impatience, annoyance, and perhaps even anger about how these two parties are behaving in the current peace process -- Palestinians threatening to go the U.N. and cozying up to Hamas, while Israelis are creating more settlements. During a closed session with the Trilateral Commission last Friday, Kerry said that Israel could be in danger of becoming an apartheid state. But his recent comments -- which exploded into the press early this week, and for which he issued a statement of apology on Monday night -- are likely to only make his job even harder.

Kerry's comments reflect not only his momentary frustrations but a broader pattern evident for some time now. Reading these in a broader context, these recent comments about apartheid fit into the warnings Kerry has given to both sides -- usually the Israelis -- of the dire consequences should they fail to resolve the Israeli-Palestinian conflict. In the past year or so, Kerry has prophesized about the dangers of violence, demography, and boycott. Nobody doubts the grim future awaiting the Middle East if no resolution is found, though precisely when and under which circumstances it may arrive is totally unclear and uncertain. But acting like the Ghost of Christmas Yet to Come in Charles Dickens's *A Christmas Carol* really isn't necessary; in fact it's counterproductive. And here's why.

First, Israelis and Palestinians can't be scared into submission -- certainly not by an American secretary of state's warning of the future. Indeed, they probably sensed that this was just Kerry talking -- if U.S. President Barack Obama starts using words like "apartheid," that would be a different story. But even then I'm not sure it would make

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much of as difference. They are still only words. Come 2016, both Obama and Kerry will have different jobs, but Israeli Prime Minister Benjamin Netanyahu and Palestinian President Mahmoud Abbas will still be around. They've both seen worse and aren't going to be "Charles Dickens'd" into doing anything.

Second, honey and vinegar, as the late U.S. ambassador to Israel Samuel Lewis used to say, are critical ingredients to making this peace process work. Getting miffed at the Israelis now frankly makes no sense. It will only anger both sides and make them more resistant, not more compliant. The trick to using a strong-arm approach successfully is almost always timing.

There are productive fights to pick with Israel and unproductive fights. Kerry's comments are gratuitous and serve no purpose. Indeed, picking a fight now -- when the process is, for all intents and purposes, on hold -- will yield no benefit whatsoever.

And third, Kerry is now in danger of being "Carterized." While the title of Jimmy Carter's book, *Palestine: Peace Not Apartheid*, upped sales considerably, it didn't do much for the former president's reputation and credibility with the Israelis. Diplomacy -- like life -- is about addition not subtraction. And if Kerry ever wants a chance to be an effective broker of an agreement, he must not be perceived as fundamentally biased to one side or the other. Telling the Israelis that they are in danger of becoming like a racially structured South African state does nothing except piss people off. And it's simply wrong to boot.

Richard Goldstone, a former justice of the South African Constitutional Court who led the U.N. fact-finding mission on the Gaza conflict in 2008-2009, knows a thing or two about apartheid.

As he wrote in his *New York Times* 2011 op-ed:

"In Israel, there is no apartheid. Nothing there comes close to the definition of apartheid under the 1998 Rome Statute ... Israeli Arabs -- [who make up] 20 percent of Israel's population -- vote, have political parties and representatives in the Knesset and occupy positions of acclaim, including on its Supreme Court. Arab patients lie alongside Jewish patients in Israeli hospitals, receiving identical treatment. ...

The situation in the West Bank is more complex. But here too there is no intent to maintain 'an institutionalized regime of systematic oppression and domination by one

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racial group.' This is a critical distinction, even if Israel acts oppressively toward Palestinians there. South Africa's enforced racial separation was intended to permanently benefit the white minority, to the detriment of other races. By contrast, Israel has agreed in concept to the existence of a Palestinian state in Gaza and almost all of the West Bank, and is calling for the Palestinians to negotiate the parameters."

Granted, Goldstone was describing the situation as it existed in 2011, not speculating about the future. And who knows how bad the situation might get in the years to come. But the process won't be facilitated by the dire warnings or lectures of a clearly and understandably frustrated secretary of state. Indeed, that Kerry has issued a statement of apology on the eve of the very day -- today, April 29 -- on which he had hoped to reach an agreed framework to guide negotiations toward a deal is not only the cruelest of ironies, but proof enough that the secretary of state shouldn't have made the statement to begin with.

I Wish I Knew How to Quit

The world is addicted to the Israeli-Palestinian peace process. But are never-ending negotiations only delaying a day of reckoning?

By: Aaron David Miller
April 17, 2014

In an extraordinary editorial last week, the *New York Times* all but called for the United States to stop wasting its time on Israeli-Palestinian negotiations and to just move on. In another world, such advice might be not only emotionally satisfying but quite practical too. Process works better than peace does for both Benjamin Netanyahu and Mahmoud Abbas; both sides get stuff without having to make real commitments. And John Kerry is the security blanket that makes that possible.

So why not take the blanket away?

From Kerry's perspective, I sort of get why he doesn't want to do that. You can't get to a conflict-ending agreement now -- a judgment I've been making since 2003, to the

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dismay of many who cannot abide my negative analysis. But through process, you can avoid violence and keep hope alive.

There is yet another reason for the survival of almighty process: America and the world are constitutionally incapable of walking away from it. That was the case in the more than two decades I put into working on Middle East peace, and it's truer now than ever before. There are several reasons why.

Sometimes I get the feeling that the entire world regards the peace process between the Israelis and Palestinians as the fulcrum of modern civilization. It's an extraordinary testament to the durability of this issue that, with Egypt in a chronic mess, Syria melting down, Libya in a modified state of failure, Vladimir Putin threatening to gobble up more of Ukraine, and Asia beckoning for more attention too, the peace process continues to exert the pull that it does.

This is, thanks in no small part, due to the veritable peace-process industry that keeps the drums beating. This industry comprises defenders and detractors of the Jewish state, who are intent on keeping the issue relevant for years to come; religious leaders and believers, Muslim, Jewish, and Christian alike; and diplomats from around the world who make their living on the subject (I speak from personal experience). And of course, there is the media, which sees this as a constant source of news -- a story that keeps on giving.

All these actors combined together provide a potent force for a perennial peace process. Even if outcomes never come about, the peace lobby will keep the fire burning.

Kerry is a key member of this lobby. In short, he is addicted to the peace process. I know the feeling. He truly believes that it's in the U.S. national interest not just to keep this thing alive but also to make it work. He believes that this really is the last chance for peace, and he believes that he has the trust of the parties and the will and skill to pull it off. Plus, he believes that an agreement is his ticket into the Secretary of State Hall of Fame.

You cannot just walk away when you believe such things.

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Kerry couldn't fake being OK with quitting. He just cares too much. And so he is doing everything he can to buy time, hoping that something will happen to rescue the process: for instance, a U.S.-Iran deal on the nuclear issue, or Bibi magically disappearing (the former only a bit more likely than the impossibility of the latter).

To be sure, America has threatened to walk away before. The iconic moment most often cited is James Baker giving the Israelis the White House phone number during congressional testimony in June 1990, saying, "When you are serious about peace, call us."

But today's circumstances are fundamentally different than they were back then. In June 1990, there really wasn't any kind of process from which to walk away. Nor did the Arabs and Israelis have 20 years of negotiating under their belts. In any event, Baker's comments didn't have a notable impact. It wasn't until 18 months later that, in the wake of the Bush administration's victory over Saddam Hussein, the Madrid process got serious. Then, Baker used the threat to walk away again -- and much more effectively. He had something to lose, and so did the parties. They knew it, and he scared them.

Kerry isn't Baker, however; he is too invested to throw up his hands -- which, while certainly risking the entire process, might send something of a wake-up call to the parties that he isn't going to protect them anymore. And the president, I suspect, will not order the secretary of state to do so. The collapse of the process probably scares them both more than it does Bibi and Abbas, which is not a good thing.

It is more than likely, then, that the process will truck on. In the immediate term, either Kerry will try to get an agreement on extending some version of the original deal, or the parties, for their own purposes, will come up with a face-saver to get past the so-called April 29 deadline by which some kind of framework for a permanent status is supposed to be reached.

But even if neither of those things happens and the process does break down, it still would not be dead. The peace lobby is too strong for the process not to live on in some form -- and the Israelis' and Palestinians' lives and futures are too inextricably linked.

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If anything could force the two sides to finally bring this conflict to a conclusion, it very well might be the dangers inherent to their proximity to one another. As morally unacceptable and politically incorrect as it is to admit, our efforts to keep the peace process alive, while intended to avert violence, may only be delaying a day of reckoning.

The Nakba - perpetuating a lie

Only once the Palestinians recognize that wars and terrorism that they initiated are the root cause of their own suffering and the suffering of others will become possible to arrive at a true peace in the Middle East.

*By: Moshe Arens
May 19, 2014*

The Nakba is a bald-faced lie. No matter how many demonstrations are held in Israel and other parts of the world, no matter how many PLO flags are hoisted, no matter how many Israel Defense Forces soldiers are assaulted by rioters, it still remains a lie. The proof for all to see is the date that the Nakba demonstrators have chosen to mark the day – May 15. That is the day on which the armies of Egypt, Jordan, Syria, Lebanon and Iraq invaded Israel with the intention of destroying the nascent Jewish State.

More than the Arab rejection of the November 1947 United Nations resolution on the establishment of a Jewish and an Arab state in Palestine, more than the attack by Arab bands against Jews and Jewish settlements in Palestine that followed immediately upon the passage of the UN resolution, the combined attack of the regular Arab armies on that day – the day on which British rule in Palestine came to an end and Israeli independence was declared – proves beyond doubt that the Nakba, “the Catastrophe,” is a catastrophe that the Arabs brought upon themselves.

With all the sympathy that we can and should muster for the suffering of hundreds of thousands of Arabs in Palestine that resulted from the mistakes made by their leaders and the leaders of the Arab world, mistakes which the local Arab population supported

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without dissent, those who argue that we in Israel should recognize the Nakba, or even teach it in our schools, are lending a hand to perpetuating a lie and engage in Soviet-style manipulation of history.

George Orwell wrote in his dystopian novel 1984: “those who control the past control the future.” Make no mistake about it, those who perpetuate the Nakba lie are making an attempt to control the future by manipulating the past.

The Palestinian Arabs are not the only Arabs who have suffered as a result of their leaders' mistakes. Just look at Syria, where the number of casualties and refugees by now exceeds by far the plight of the Palestinian Arabs. Recognition of these mistakes and their tragic consequences is an essential condition for turning a new page to a life of progress and peace.

Germans and Japanese, nations that were devastated by war initiated by their leaders, well understand that they themselves are the guilty ones, not only for the crimes they committed against those they considered to be their enemies, but also for the tragedies that they themselves suffered as a result. Victory in Europe Day, May 8, is not commemorated in Germany as the day of the German catastrophe, and Victory in Japan Day, August 15, is not commemorated in Japan as the day of the Japanese catastrophe. The Palestinians can take a lesson here.

But far more importantly, the recognition by the people of Germany and the people of Japan of their guilt for their own suffering and the suffering of others paved the way to peaceful relations with their former enemies. Peace could not have been achieved without it. The same is true for the Palestinians and the rest of the Arab World. It is only once they recognize that wars and terrorism that they initiated are the root cause of their own suffering and the suffering of others that it will become possible to arrive at a true peace in the Middle East. The annual Nakba demonstrations are a clear indication that they still have a long way to go before they reach that point. Those who lend their support to the false Nakba narrative of history simply assist in laying obstacles on the path to peace in the Middle East. The Nakba is a lie and peace will not be built on a lie.

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The Play's the Thing

Lawrence Wright's "Camp David" brilliantly depicts the famous 1978 peace summit -- and reveals why there's no hope in the current Israeli-Palestinian talks.

By: Aaron David Miller
April 23, 2014

This past weekend, I had a chance to see Lawrence Wright's play at Arena Stage about the Camp David peace summit of September 1978. As a refugee from the other Camp David summit, in July 2000 (the one that didn't work), my expectations going in were pretty low. After all, how does one stage a dramatic and compelling theatrical event about a Middle East peace conference, even one that produced a treaty between Israel and Egypt six months later? Although this is Washington, where policy wonks, diplomats, and assorted foreign-policy addicts would be inclined to attend a play like this, I really wasn't sure whether Wright could pull it off. Summits by and large can be tedious, claustrophobic, and exhausting. At the second Camp David meeting, the most exciting thing that happened was Israeli Prime Minister Ehud Barak choking on peanuts, saved only by Gidi Grinstein, the youngest member of the Israeli delegation.

I must admit that I was surprised. As a dramatic presentation, the play was an impressive success. My standard for evaluating plays and movies these days is admittedly low; if I don't look at my watch during the show, it goes into the enjoyment category. Yet I can comfortably say that, in about 90 minutes or so, Wright did the near impossible: held my attention; captured the essence of the personalities of Menachem Begin, Anwar Sadat, and Jimmy Carter; and reflected the stakes at the only Middle Eastern summit ever hosted by a U.S. president that actually worked. (In the interest of full disclosure, I've had a couple of phone conversations with Wright over the course of the last year about the play.)

The acting was brilliant. Khaled El Nabawy, the acclaimed Egyptian actor, was a superb President Sadat. Passionate, angry at times, thoroughly likable throughout, Nabawy conveyed the spirit of a larger-than-life figure who, in journeying to Jerusalem and

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ultimately in his willingness to agree to a separate peace with Israel, became one of the great men of history. Wright's script also has Nabawy in at least two chilling instances foreshadowing his own death at the hands of Islamic extremists in October 1981, a reminder of the truly existential nature of Arab-Israeli peacemaking. Yitzhak Rabin was on my mind during those moments.

Ron Rifkin's portrayal of Begin was equally captivating and compelling. The mix of humor, passion, intellectual brilliance, and anger that drove Israel's prime minister to take a step that even Carter told me, in his view, went further than the one Sadat had taken was fully revealed. Tough, legalistic, withholding, exasperating, and proud of his identity as a Jew, Begin was the only participant at the summit who was prepared to walk away and could have without significant political cost. At one point, Begin says to Carter that he wants to make clear precisely what kind of Jew the U.S. president is dealing with. The play concludes with an emotional scene recounted in Carter's memoirs of Begin refusing to sign until the prime minister looks at the photographs Carter had signed for his grandchildren. (What impact the photos actually had on Begin's decision is unclear. On that final day, there were two issues -- Jerusalem and a letter on settlements -- both of which broke Begin's way. I suspect a bit of dramatic license on this one, but that's OK.)

Finally, Richard Thomas is a truly likable President Carter. The relentlessness, risk-readiness, religiosity, passion for peacemaking, and the idealism are all there. But gone is the moralism and holier-than-thou attitude that at times has made post-President Carter a guy who thinks he has all the answers to Middle East peace. Carter is made all the more accessible and vulnerable in the play by Hallie Foote's wonderful portrayal of Rosalynn Carter, whose common sense, humor, and "don't give me this kind of crap, Jimmy" steals the show. The first lady, who gave her husband the idea of going to Camp David with the two leaders, also has wonderful interactions with both Sadat and Begin in which she charms them and offers sage advice.

The play's bottom line is this: Sadat and Begin made the idea of Egyptian-Israeli peace possible, but Carter's unique commitment made it real. And that brings me to the main takeaway. Getting past the theatrical, the dramatic, the Hollywood-like happy ending,

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what does *Camp David* (the play and the events on which it is based) teach us that could be applied to the world today? That peace is possible but hard, that you need a strong U.S. role -- sure, that's true. But above all, *Camp David* tells viewers that Arab-Israeli peace (double for Israeli-Palestinian peace) is impossible unless you have the kinds of leaders with the will, skill, and courage to risk their political fortunes -- sometimes even their lives.

Sadat and Begin couldn't stand one another. They met three times at the summit: twice at the beginning -- until Israeli Attorney General Aharon Barak told National Security Council staffer William Quandt that Carter should keep them apart and do the mediating -- and once at the end. They were men with big agendas, Quandt told me, "not politicians looking over their shoulders." (Sadat wanted the Sinai back and a relationship with the United States, while Begin saw a moment to take the largest and most powerful Arab state off the confrontation line and cement his own hold over the West Bank and Jerusalem.) The two leaders were masters of their political houses, not prisoners of their constituencies; they saw a doable deal; and there was an American president who was prepared to take the risks necessary to strike an agreement.

Camp David is an uplifting and heroic tale. But it should not be turned into an exercise in sentimentality, let alone a poster child for today's Israeli-Palestinian peacemaking or a prescription for Secretary of State John Kerry's efforts. The 1978 summit succeeded not because of particular processes that can be replicated, but because the right people were in the right place at the right time. None of this exists today. There's no Begin, no Sadat, and no Carter, and I wonder sincerely whether the terms of a doable deal could ever be reached. (The announcement of a unity government between Hamas and the Palestine Liberation Organization on Wednesday doesn't seem to have helped anything.)

Therein lies both the triumph of the first Camp David summit -- and Wright's play -- and the tragedy of current peacemaking efforts.

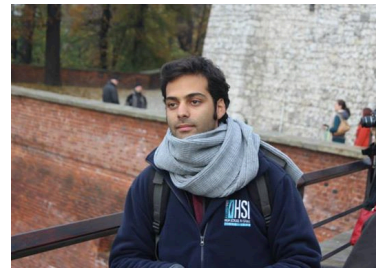
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Our Logistic Leader and Educator



Our logistic leader and educator in Israel will be **Tal Bouhnik**. Tal was born and raised in Ashkelon, which is in the South of Israel. During his high school years he was an active member in the Scouts movement as a Chanich and Madrich. He also played the saxophone. After school he did a year of service (ShinShin) where he spent a year in Baltimore volunteering in the Jewish community. It was a very meaningful and eye opening experience for Tal, as he experienced the life of American Jews. During his army he served in the intelligence force. After his army service he worked for at the Israel Experience for the summer. During the past 9 months Tal has worked at the Alexander Muss high school in Israel.



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Sunday, June 15

Departure from Cleveland

- Airport (Interviews 01)

Justin Bernstein, Evan Shaw



BLOG

Monday, June 16 (Arrival in Israel- 3:15pm)

The First Day

- 6:00- The Israeli society an update with Caleb

Ben Dor (Kol Voice)

Solomon Wilkoff

- 8:00- Arrive in Kramim
- 8:00- 8:30 Dinner at hostel
- 8:30- 10:00 State and Religion in Israel with Dr.

Guy Ben-Porat (Ben Gurion University)

Monica Sass

- 10:00-11:00 Reflection

BLOG



Lunch: Snack at the airport

Dinner: Gan Kramim hostel

Overnight: Gan Kramim hostel

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Calev Ben Dor grew up and was educated in England, where he was active in Bnei Akiva and gained a BA from Leeds and an MSc from the London School of Economics in International History and Politics. He also worked in the Public Affairs Department of the Israeli Embassy in London where he formulated articles, briefings and press releases and conducted presentations about Israeli policy to the Jewish community, human rights organizations and students. He made Aliyah in December 2005 and joined the political-security team at the Reut Institute, an innovative policy group designed to provide real-time, strategic decision-support to Israeli leaders and decision-makers, where he focused on the political process with the Palestinians, Israel's National Security, and the challenges posed by international delegitimization of Israel. Calev currently works in the Policy Planning Department of the Ministry of Foreign Affairs, which has been tasked to plan and design long-term foreign policies for the State of Israel. He is a regular speaker on Jewish and Israeli topics in Jerusalem, Tel Aviv and the Limmud Conference in the UK.

Kol Voice seminars work to strengthen identity and improve the standard of activism across the Jewish world. Kol Voice was founded on the belief that active engagement with the complex issues affecting Jews and Israel today creates confident Jewish activists and stronger Jewish communities. They have brought together some of the best young speakers and facilitators in Israel to provide top quality, tailor-made sessions for every group. This vibrant team brings together a wealth of relevant experience from community and campus leadership combined with innovation and a passion for passing on their knowledge to groups and individuals from across the world.

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Dr Guy Ben-Porat was born in Israel (1967), studied at Tel-Aviv University and Johns Hopkins University (Ph.D. in Political Science). In his first book *Global Liberalism, Local Populism; Peace and Conflict in Israel/Palestine and Northern Ireland* he explored the peace process in Israel and Northern Ireland. His latest book engages with processes and dilemmas of secularization in contemporary Israel. He is the father of two daughters and lives in Lehavim, in the south of Israel.

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Tuesday, June 17

“Neither Jerusalem nor Tel Aviv but still Israel” – a Visit to the South

- 07:00 Breakfast at Gan Kramim hotel
- 08:00-09:00 Introduction to the Bedouin society (Tal) 
- 10:00-12:00 Visit to the unrecognized Bedouin villages.

BLOG

Miriam Bennett

- 12:30-16:00 Security tour along Gaza border and a visit to Sderot with Kol Voice (Benji Davis)

BLOG

Turner Badowski

- 1:00 Cash lunch at Sderot
- 4:00-5:30 Drive to Jerusalem
- 6:30-8:00 The Israeli Family – An introductory workshop with Assael Romanelli

BLOG

Rachel Cohen

- 8:00-10:00 Shvua HaSefer, including cash dinner (Interviews 02)

BLOG

Zoe Farkas, Talia Fleshler, Elana Ross, Ben Gordesky

- 10:30 -11:15 pm - Reflection time



Lunch: Cash lunch in Sderot

Dinner: Cash dinner in Jerusalem

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Overnight: Bait VaGan hostel, Jerusalem



Benji Davis grew up in Los Angeles, CA and was an active member of United Synagogue Youth. He spent his gap year on the Nativ program studying at Hebrew University and volunteering on Kibbutz Sa'ad in the Western Negev. He received his BA in Middle East Studies and History from George Washington University. While at GW, he spent a semester abroad at Cambridge University, where he served on the committee of the Jewish Society. He also spent a semester of his university studies volunteering in Sderot where he appeared on CNN and was interviewed on Israeli Channel Two news about life under rocket fire. Benji made Aliyah in 2009, and was recently released from the IDF, where he served as the Coordinator for New Immigrants at the Lishkat Giyus (draft office).



Assael Romanelli grew up and in Israel and the United States. He received a Masters in clinical Social work with specialization in child and adolescence therapy from Haifa University. He is a certified NLP (neuro-linguistic programming) trainer, consultant and Master Practitioner from NLP University in Santa Cruz, CA. He received his BSC in Behavioral Sciences from Beer-sheva University. Today, he lives in Jerusalem with his wife and son, and works as an integrative couple and family therapist incorporating psychodrama and action methods. Assael is passionate about researching the meeting point between therapy, arts and education; his belief is that all three are intertwined and can benefit from more interaction. His mission: To connect people to themselves and to each other through therapy, arts or dynamic workshops. He creates safe spaces where people can explore, express and learn

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about themselves and others.

Bedouin

According to the Foreign Affairs Minister of Israel, 110,000 Bedouins live in the Negev, 50,000 in the Galilee and 10,000 in the central region of Israel.

The term “Bedouin” (“Badawi” in Arabic) defines a range of nomadic desert-dwelling ethnic groups spanning from the Western Sahara desert to the Najd desert including one of its arms, the Negev (“Naqab” in Arabic). Through the latter half of the 19th century, the traditionally pastoral nomadic



Bedouin in Palestine began transitioning to a semi-nomadic pastoral agricultural community, with an emphasis on agricultural production and the privatization of tribal lands.

Prior to the establishment of Israel in 1948, there were an estimated 65,000-90,000 Bedouin living in the Negev. In the 1950s and 1960s the Israeli government in the relocated the 11,000 who remained to an area called the siyag (“enclosure” or, “fence”) made up of relatively infertile land in the northeastern Negev comprising 10% of the Negev desert. Negev Bedouins, like the rest of the Arab population in Israel, lived under military rule up to 1966, after which restrictions were lifted and they were free to move outside the siyag as well. However, even after 1966 they were not free to reside outside of the siyag; they came to reside within 2% of the Negev and never returned to their former range. Seven government-built townships were established in the siyag area where roughly half of Israel’s Bedouin population lives today, centered around the largest legal Bedouin locality in Israel, Rahat. The Israeli government encourages Bedouin to settle as permanent residents in these development towns, but the other half of the Negev Bedouin population continues to live in 45 “unrecognized villages,” some of which pre-date the existence of Israel. These villages do not appear on any commercial maps, and are denied basic services like water, electricity and schools. It is

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forbidden by the Israeli authorities for the residents of these villages to build permanent structures, though many do, risking fines and home demolition.

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 Machtshim (craters), and has natural resources important for different industries.

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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-

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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.

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Wednesday, June 18

Jerusalem of Complexity - Part 1

- 07:30 Breakfast: At the hotel
- 09:00-10:30 Tour of Southern Excavations and Davidson Center with Rabbi



Michael Unterberg

Ben Gordesky, Josh Podl

- 10:30- 12:00 Kotel time and the Jewish quarter (interviews 03)
- 12:15-1:00 Lunch
- 1:30-3:30 Israel Museum - A visit to the Shrine of the Book and the model of Jerusalem in the 2nd temple era
- 4:00-5:30 “Jerusalem – Re-Imagine” – Beit Avichai’s Exhibition
- 6:00- 7:30 Mamila - “Pizur” dinner
- 8:00 - 9:30 Festival of Light – Old City



Naomi Grant, Becky Marcus

- 10:00-11:00 Reflection in the hotel

Lunch: Packed lunch

Dinner: Packed dinner

Overnight: Bait VaGan hostel, Jerusalem

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The Davidson Center offers a rare opportunity to explore and study the most significant archaeological site in this country by means of exhibitions and illustrations describing Jerusalem's main episodes. The center serves as an extension of the Archaeological Park, highlighting its main features.



The Shrine of the Book is a wing of the Israel Museum in Jerusalem. It houses several exceptional archeological finds, including the Dead Sea Scrolls, discovered in 1947-56 in 11 caves in and around the Wadi Qumran. The dome covers a structure that is two-thirds below the ground, and is reflected in a pool of water that surrounds it. The striking juxtaposition of the white dome and black basalt wall, precise and opposing geometrical shapes, creates a monumental effect and an extraordinary phenomenon in the Israeli landscape.



The Festival of Light will take place from June 11- June 19, 2014 in the Old City of Jerusalem. This year the festival has grown and will include ten international artists who display the best artistic work in the field alongside dozens of performances, tours, artists, sites and more, presenting a dramatic and artistic dimension to the Old City's nights. Each year, the festival brings 250,000 visitors to the Old City and succeeds in introducing a new trend in Jerusalem nightlife. From the illumination of architecture to light statues, the festival will be a public and family-oriented celebration that artists from different fields partake in. The last three years artists from Israel and abroad took part in the festival and used light in order to create statues, installations.

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Jerusalem: Heart of Our Heart

By Elie Wiesel

Jerusalem is above politics.

Nobel Prize-winning author and Holocaust survivor Elie Wiesel today took out a full-page ad in the Wall Street Journal, in the form an open letter to President Obama, with whom Wiesel visited the Buchenwald death camp last year. Here is the text of the letter.

For Jerusalem

It was inevitable: Jerusalem once again is at the center of political debates and international storms. New and old tensions surface at a disturbing pace. Seventeen times destroyed and seventeen times rebuilt, it is still in the middle of diplomatic confrontations that could lead to armed conflict. Neither Athens nor Rome has aroused that many passions.

For me, the Jew that I am, Jerusalem is above politics. It is mentioned more than six hundred times in Scripture-and not a single time in the Koran. Its presence in Jewish history is overwhelming. There is no more moving prayer in Jewish history than the one

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expressing our yearning to return to Jerusalem. To many theologians, it IS Jewish history, to many poets, a source of inspiration. It belongs to the Jewish people and is much more than a city, it is what binds one Jew to another in a way that remains hard to explain. When a Jew visits Jerusalem for the first time, it is not the first time; it is a homecoming. The first song I heard was my mother's lullaby about and for Jerusalem. Its sadness and its joy are part of our collective memory.

When a Jew visits Jerusalem for the first time, it is a homecoming.

Since King David took Jerusalem as his capital, Jews have dwelled inside its walls with only two interruptions; when Roman invaders forbade them access to the city and again, when under Jordanian occupation. Jews, regardless of nationality, were refused entry into the old Jewish quarter to meditate and pray at the Wall, the last vestige of Solomon's temple. It is important to remember: had Jordan not joined Egypt and Syria in the 1967 war against Israel, the old city of Jerusalem would still be Arab. Clearly, while Jews were ready to die for Jerusalem they would not kill for Jerusalem.

Today, for the first time in history, Jews, Christians and Muslims all may freely worship at their shrines. And, contrary to certain media reports, Jews, Christians and Muslims ARE allowed to build their homes anywhere in the city. The anguish over Jerusalem is not about real estate but about memory.

What is the solution? Pressure will not produce a solution. Is there a solution? There must be, there will be. Why tackle the most complex and sensitive problem prematurely? Why not first take steps which will allow the Israeli and Palestinian communities to find ways to live together in an atmosphere of security. Why not leave the most difficult, the most sensitive issue, for such a time?

Jerusalem must remain the world's Jewish spiritual capital, not a symbol of anguish and bitterness, but a symbol of trust and hope. As the Hasidic master Rebbe Nahman of Bratslav said, "Everything in this world has a heart; the heart itself has its own heart."

Jerusalem is the heart of our heart, the soul of our soul.

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For Jerusalem, a response to Elie Wiesel

The fact is and always will be that this city is holy to everyone - such is its blessing and its curse.

By Yossi Sarid

For Jerusalem's sake I, like you, will not rest.

With great interest I read the beautiful open letter you penned to the U.S. president that appeared in the Washington Post, Wall Street Journal and International Herald Tribune on Friday, and which will appear in the New York Times today. From it I learned that you know much about heavenly Jerusalem, but less so about its counterpart here on earth.

An outsider reading your letter would probably have concluded that peace has already taken root in the City of Peace. He would learn that in Jerusalem, Jews, Christians and Muslims worship their gods unimpeded, that "all are allowed to build their homes anywhere in the city."

Someone has deceived you, my dear friend. Not only may an Arab not build "anywhere," but he may thank his god if he is not evicted from his home and thrown out onto the street with his family and property. Perhaps you've heard about Arab residents in Sheikh Jarrah, having lived there since 1948, who are again being uprooted and made refugees because certain Jews are chafing from Jerusalem's space constraints.

Those same zealous Jews insist on inserting themselves like so many bones in the throats of Arab neighborhoods, purifying and Judaizing them with the help of rich American benefactors, several of whom you may know personally. Behind the scenes our prime minister and Jerusalem's mayor are pulling the strings of this puppet show while in public deflecting responsibility for this lawlessness and greed. That is the real reason for the "new and old tensions surfacing at a disturbing pace" of which you warn in your letter.

For some reason your historical survey missed an event of the utmost importance, namely the destruction of the Temple. If we are already citing events that happened here 2,000 years ago, let us recall the Sicarii, who blinded by religious zeal murdered

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opponents within the Jewish community and brought on us the disaster of our 2,000-year exile. We have no choice, you and I, but to ask whether history is now repeating itself.

You, my dear friend, evoke the Jews' biblical deed to Jerusalem, thereby imbuing our current conflict with messianic hues. As if our diplomatic quarrels weren't enough, the worst of our enemies would be glad to dress this epic conflict in the garb of a holy war. We had better not join ranks with them, even if unintentionally.

The fact is and always will be that this city is holy to everyone - such is its blessing and its curse. That's why the solution to the Jerusalem problem can't wait for the end of the Middle East conflict as you suggest, because it will have no end if its resolution is postponed until "the Israeli and Palestinian communities find ways to live together in an atmosphere of security."

"Jerusalem is above politics," you write. It is unfortunate that a man of your standing must confuse fundamental issues and confound the reader. Is it not politics that deals with mankind's weightiest issues, with matters of war and peace, life and death? And is life itself not holier than historical rights, than national and personal memory - holier even than Jerusalem? The living always take precedence over the dead, as must the present and future over the past.

There is nothing in our world "above politics." Yes, politics creates problems, but only through it can those same problems be resolved.

Barack Obama appears well aware of his obligations to try to resolve the world's ills, particularly ours here. Why then undercut him and tie his hands? On the contrary, let's allow him to use his clout to save us from ourselves, to help both bruised and battered nations and free them from their prison. Then he can push both sides to divide the city into two capitals - to give Jewish areas to the Jews and Arab areas to the Arabs - and assign the Holy Basin to an agreed-on international authority.

Only then can Jerusalem be maintained as "the world's Jewish spiritual capital," as you write. The Jewish spirit does not need Sheikh Jarrah, Silwan, Abu Dis and Shoafat to fulfill God's command to Abraham to "Arise, walk through the land in the length of it and in the breadth of it."

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Thursday, June 19

Jerusalem of Complexity Part 2 and First Night in Beit She'an

- 07:30 Breakfast at the hotel in Jerusalem
- 08:30-10:00 The PA update with Khaled

BLOG

Abu Toameh

Jeremy Gordesky

- 10:30-11:30 Visit to Gush Etzion with Rabbi

BLOG

Michael Unterberg

Avi Hartstone, Becky Marcus



- 12:00-3:00- The separation wall, East Jerusalem tour (starting at the tunnel road) with Rabbi Michael Unterberg including time for lunch
- 3:00-5:00 Drive to Beit She'an



The Mifgash

- Opening activity
- Meeting with families
- Home hospitality



Lunch: Packed lunch

Dinner: Home hospitality in Beit She'an

Overnight: Home hospitality

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Khaled Abu Toameh (born 1963) is an Arab-Israeli journalist, lecturer and documentary filmmaker, who has been writing on Arab affairs for three decades. Abu Toameh writes for the *Jerusalem Post* and for the New York-based Gatestone Institute where he is also a senior advisor. He is a producer and consultant for *NBC News* since 1989. His articles have appeared in *U.S. News and World Report*, the *Wall Street Journal*, *World Tribune*, *Sunday Times*, *Daily Express*, the Palestinian daily *Al-Fajr* and other newspapers.



Gush Etzion (bloc of Etzion) refers to a group of Jewish villages established from the 1920s south of Jerusalem on the northern part of Mount Hebron in the southern West Bank, and destroyed during the 1948 Arab-Israeli War: Kfar Etzion, Massu'ot, Ein Tzurim and Revadim. The first three were aligned with the religious orthodox, and Revadim was aligned with Hashomer Hatza'ir (Young guards). It also refers to the four Israeli settlements reestablished, following the 1967 Six-Day War and those settlements that have expanded the area of the Gush Etzion Block.

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The Civil War

On November 29, 1947, the United Nations approved the Partition Plan. The bloc fell within the area allotted to a proposed Arab state. The Haganah command decided not to evacuate the bloc. Arab hostilities began almost immediately, and travel to Jerusalem became exceedingly difficult. For five months the bloc was besieged - first by Arab irregulars and then by the Jordanian Arab Legion. Throughout the winter hostilities intensified and several relief convoys from the Haganah in Jerusalem were destroyed in ambushes. For 47 days the armed conflict was intense. In January, the women and children were evacuated with British assistance. An emergency reinforcement convoy attempting to march to Gush Etzion under cover of darkness was discovered and killed. Despite some resupply flights by Piper Cubs out of Tel Aviv onto an improvised airfield, adequate supplies were not getting in.

On March 27, land communication with the Yishuv was severed completely when the Neve Daniel Convoy was forced to retreat back to Jerusalem. In the following months, Arab irregular forces continued small-scale attacks against the bloc, which the Haganah was able to effectively withstand. At times, the Haganah forces, commanded by Uzi Narkiss, ambushed Arab military convoys, (and, according to Morris also Arab civilian traffic and British military convoys) on the road between Jerusalem and Hebron. The defenders of Gush Etzion and the central command in Jerusalem mulled evacuation, but although they had very few arms, a decision was made to hold out due to their strategic location as the only Jewish-held position on Jerusalem's southern approach from Hebron.

On May 12, the commander of Kfar Etzion requested permission to evacuate the kibbutz from the Central Command in Jerusalem, but was told to stay. Later in the day, the Arabs captured the Russian Orthodox monastery, which the Haganah used as a perimeter fortress for the Kfar Etzion area, killing twenty-four of its thirty-two defenders. On May 13, a massive attack involving parts of two Arab Legion infantry companies, light artillery and local irregular support commenced from four directions. The kibbutz fell within a day, and the Arab forces massacred the entire population of Kfar Etzion, soldiers and civilians alike, totaling between 75 and 250. Only three men and one woman survived. The following day, the three other kibbutzim surrendered, on the day of the declaration of independence. The prisoners were taken as POW's by the Arab Legion and held in Jordan for a year before being released.

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Reestablishment

From 1949 until 1967, Gush Etzion was controlled by Jordan. During the interim, the survivors of Masu'ot Yitzhak, Ein Tzurim, and Revadim founded their communities anew in Israel to the west of the original sites. The survivors of Kfar Etzion ultimately founded Nir Etzion in the Mount Carmel area near Haifa.

During the Jordanian rule of the West Bank and East Jerusalem, all the buildings were destroyed and the thousands of trees planted in Gush Etzion were uprooted, save a very old one known as the "lone oak." For 19 years, some survivors would gather on the Israel-Jordan frontier and gaze at the tree in remembrance of what was.

As a result of the 1967 Six-Day War, Israel controlled the area of the former Etzion Bloc. A loose organization of Bnei Akiva activists, who later coalesced into Gush Emunim, led by Chanan Porat, whose parents had been evacuated, petitioned Israeli Prime Minister Levi Eshkol to allow the reestablishment of Kfar Etzion. Since then, Gush Etzion has continued to expand. The settlement of Rosh Tzurim was founded on the former site of Ein Tzurim and Revadim, and Kfar Etzion's poultry houses have been built in the area of Massuot Yitzchak. Many other settlements and two municipalities have been founded in the area of historic Gush Etzion, and its name was taken for the greater Gush Etzion Regional Council. The Israeli population in the entire area approaches 50,000 residents.

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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* מִפְגָּשֵׁי־)

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* פְּגִישׁוֹת, *singular construct form* פְּגִישַׁת־, *plural construct form* פְּגִישׁוֹת־)

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 Hinneh 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, מִבַּט אֶחָד מְהִיר, קִטְעֵי נִיבִים סְתוּמִים - זֶה דַּי... וְשׁוּב הֲצִיף הַכּוֹל, וְשׁוּב הַכּוֹל הִסְעִיר מִשְׁבַּר הָאֲשֶׁר וְהִדְוִי. אֵף סֶכֶר שִׁכְחָה - בְּנִיתִי לִי מִגֶּן - הִנֵּה הָיָה כֵּלֵא הָיָה. וְעַל בְּרִכַּי אֶכְרַע עַל שְׂפַת אֲגָם סוֹאֵן לְשִׁתּוֹת מִמֶּנּוּ לְרִוְיָה! תֵּל אַבִּיב, 13.4.25</p>

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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.

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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).

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Friday, June 20

Mifgash Second Day

- 8:45 Reflection
- 'Meet the Families' activity



BLOG

Elan Kodish, Rebecca Marek

- Fun together
- Take a picture activity (at host families)



Naomi Shapiro, Turner Badowski, Justin Bernstein, Jeremy Gordesky

BLOG

- Shabbat with host families

Overnight: Home hospitality

Saturday (Shabbat), June 21

Mifgash 3 Day

- Shabbat with host family
- 9:00-1:00 Motzash activity
- Shabbat experience

BLOG

Zach Reizes, Monica Sass, Gabe Segar

Lunch: Home hospitality

Dinner: Home hospitality

Overnight: Home hospitality

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What is a kibbutz?

A kibbutz (communal settlement) is a shared community where people live and work together for everyone's mutual benefit.

The first kibbutz, Degania, was founded by a group of a dozen young pioneers in 1910 along the banks of the Sea of Galilee. Since then, 273 kibbutzim have spread across the face of the country and, to a certain extent, have defined its borders. From the

beginning, kibbutzniks (kibbutz members) viewed themselves as endowed with a sense of duty, serving as a pillar of strength for Zionism. The members lived under extreme conditions while tilling the soil, drying the swamplands, and building a settlement.

Kibbutzniks have served as leaders in national undertakings, including areas such as youth instruction and guidance, assisting in the absorption of new immigrants, and (most notably) service in the different branches of the armed forces with a high percentage of volunteers serving in prestigious units. Kibbutzniks have also excelled in creative cultural innovation, combining Jewish tradition with a new, original perspective enhanced by the unique traits and "aroma" of the Land of Israel.

Why was the first kibbutz established? What happened in the Jewish world that led to the establishment of the kibbutz (as a social community)?

Kibbutzim were established in the early 20th century for two specific reasons:

A) Establishing communal or collective agricultural settlements built on land that had been purchased by the Jewish National Fund (Keren Kayemet Le-Yisrael) would enable young Jewish pioneers (chalutzim) who did not possess enough capital to purchase land on their own to take ownership in the fruits of their own labor, and realize the Zionist vision of working the soil of Eretz Yisrael with their own sweat and toil.

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B) The communal model, which became the basis for both large and small kibbutzim, reflected an attempt to put into practice the social and political ideals for a modern society that had become increasingly popular among young Zionists in Eastern Europe. But rather than engaging in violent revolution on a massive scale, idealistic chalutzim felt they could establish model societies on a smaller scale that would serve as the vanguard for a free and independent modern Jewish existence in the land of Israel, based on true equality among a community of workers.

What are the changes in the kibbutz today?

During the economic crisis that hampered the Israeli economy during the 1980's, many kibbutzim were deeply affected. Kibbutzim also faced a demographic crisis, as many members left the community. New winds began to blow within the kibbutz courtyard. Many kibbutzim began to privatize consumer items and services, and adopted a graded salary scale according to the position and the type of employment.



Today there are two primary types of kibbutzim – cooperative and “renewed” – and they have redefined levels of collectivity and equality to meet their desires. Another form of kibbutz life based on collectivity is exemplified by four “Urban Kibbutzim”, and thrives in deprived and underprivileged city neighborhoods.

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Sunday, June 22

Israel's Northern Borders

- Breakfast: Host families
- 8:15-9:30 Traveling to the northern border
- 9:30-3:00 Tour of the northern borders with



Kobi Marom including time for lunch

Jacob Cohen, Josh Podl

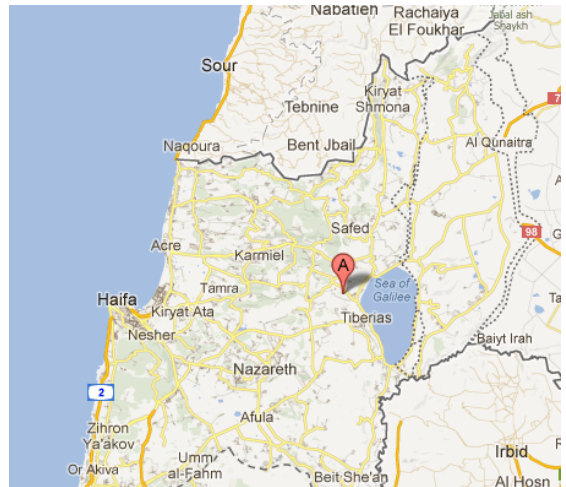
Mifgash Day 4

- 4:00 - Reflection
- 5:00-8:00 The kibbutz family (including dinner)

Elana Ross, Evan Shaw



- 8:00 Home hospitality



Lunch: Packed lunch

Dinner: Home hospitality

Overnight: Home hospitality

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Kobi Marom – Colonel Marom’s IDF career included the 2000 evacuation of Lebanon. As Colonel, he was a Brigade Commander of the Eastern Front, South Lebanon, in the Hermon Brigade, and supervised complex and varied combat units under constant stress, uncertainty and change.

In 1998 and 1999, he lived in the U.S. working with Jewish communities on behalf of the Israel Soldiers’ Union (Ha’Aguda Lema’an Hachayal) doing fund-raising and community service. In the summer of 2010 Colonel Marom hosted White House Chief of Staff Rahm Emmanuel and his family, during their visit along the northern borders.

Marom holds an MA degree in Strategic Studies from the National Defense University in Washington D.C. and a BA in Political Science from Haifa University. Currently, Kobi is in the reserves, and is a businessman in the tourism industry. He is also a Research Associate at the International Institute for Counter Terrorism at the Herzeliya Interdisciplinary Center.

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.

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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.

Israeli Settlements in the Golan Heights, February 1992



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.

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The Golan Heights

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. Bentel, 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

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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.

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Monday, June 23

On the way to Tel Aviv

- 7:00 Breakfast: Host families
- 8:00-9:00 Reflection
- 9:00-11:00 HaEmek Beyachad Gap Year

BLOG

Talia Fleshler

- 11:00-12:00 Drive to Bach 1 military base
- 12:00-1:30 Visit to Bach 1 military base

BLOG

Abby Ophir

- 1:30-2:30 Packed lunch
- 2:30-3:00 Drive to Jasar a Zarka
- 3:00-6:30 A visit to Jasar a Zarka, Arab village, including dinner on the Mediterranean beach



BLOG

Zach Reizes, Samara Wyant

- 6:30-8:00 - Drive to Tel Aviv
- 9:00-10:00 - Reflection in Tel Aviv hotel



Lunch: Packed lunch

Dinner: With Arab residents of Jasar a Zarka

Overnight: Mishkenot Ruth Daniel, Tel Aviv

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HaEmek – Yachad Gap Year: Pastoral location in Beit Shean valley, near the Sea of Galilee; leadership and Jewish identity studies focused on building bridges in Israeli society; exploring Israel by building “HaEmek” nature trail; seminars on personal encounters with

different sectors in Israeli society.

Located in the village of Tel HaTeumim in the beautiful and pastoral Beit Shean Valley (just south of the Sea of Galilee), Mechinat HaEmek enables you to become a part of a community of religious and secular Jews, for an unforgettable experience in which you’ll gain valuable leadership skills and explore your Jewish identity. HaEmek is a year of service and study, during which you’ll get a chance to leave a lasting impact on Israeli society, through volunteering in the communities of the Beit Shean Valley, and on the land of Israel, by helping to build “The Valley Trail,” and undergoing a training course to become a certified Valley Trail guide. You’ll be exposed to worlds of knowledge and culture that will enable you to build bridges between different sectors of the Jewish people and beyond.



The Golani Brigade (also known as the 1st Brigade) was formed on February 22, 1948, when the Levanoni brigade deployed on Israel's Lebanese border was divided into two smaller brigades. Golani was stationed in the valleys and hills of the Lower Galilee in northern Israel. Its soldiers included members of the Haganah, residents of settlements in the areas of combat, and enlisted men from all over the country.

Prior to Israel's Declaration of Independence, the soldiers of the brigade fought in the areas of Mishmar Ha'emek, Tiberias, Migdal, Zemach and Rosh Pinna. Their mission was to defend the Upper Galilee and the Galilee valleys. They also participated in the victory at Safed in Operation Yiftach. They captured Arab Sejera, and Bet Shean and its environs.

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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

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.)

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Druze

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.

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Christians

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.

Self-identification

The relationship of Arab citizens to the State of Israel is often fraught with tension and can be regarded in the context of relations between minority populations and state authorities elsewhere in the world. Arab citizens consider themselves to be an indigenous people, though this has been disputed by some pro-Israel advocates, like Joan Peters in her book *From Time Immemorial*. The tension between their Palestinian Arab national identity and their identity as citizens of Israel was famously described by an Arab public figure as, "My state is at war with my nation".

According to the 2008 National Resilience Survey, conducted by Tel Aviv University, 43% of Muslims refer to themselves as "Palestinian-Arabs"; only 15% defined themselves as "Arab- Israelis" and 4% of those surveyed said they considered

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themselves “Muslim-Israelis”. According to the same survey, 24% of Christians in Israel said they defined themselves as “Arab-Palestinians”, 24% referred to themselves as “Arab-Israelis” and an equal number of respondents said they considered themselves “Christian-Israelis”. In 2008 more than 94% of Druze youngsters classified themselves as “Druze-Israelis” in the religious and national context.

Military conscription

Muslims are not required to serve in the Israeli military, and outside the Bedouin community, very few (around 120 a year) volunteer. Until 2000, each year between 5%-10% of the Bedouin population of draft age (holding a unique status as volunteers) volunteered for the Israeli army. The legendary Israeli soldier, Amos Yarkoni, first commander of the Shaked Reconnaissance Battalion in the Givati Brigade, was a Bedouin (born Abd el-Majid Hidir). Today the number of Bedouin in the army may be less than 1%. A 2003 report stated that willingness among Bedouin to serve in the army had drastically dropped in recent years, as the Israeli government has failed to fulfill promises of equal service provision to Bedouin citizens.

IDF figures indicate that in 2002 and 2003, Christians represented 0.1% of all recruits. In 2004, the number of recruits doubled. Altogether, in 2003 the percentage of Christians serving had grown by 16% since the year 2000. The IDF does not publish figures on the exact number of recruits by religious denomination, but it is estimated that merely a few dozen Christians currently serve in the IDF.

Druze are required to serve in the IDF in accordance with an agreement between their local religious leaders and the Israeli government in 1956. Opposition to the decision among the Druze populace was immediately evident, but the decision remained. It's estimated that 85% of Druze men in Israel serve in the army. In recent years, a growing minority from within the Druze community have denounced this mandatory enrollment and refused to serve. In 2001, Said Nafa, who identifies as a Palestinian Druze and serves as the head of the Balad party's national council, founded the “Pact of Free Druze”, an organization that aims “to stop the conscription of the Druze and claims the community is an inalienable part of the Arabs in Israel and the Palestinian nation at large.”

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Demographics

Arab citizens of Israel form a majority of the population (52%) in Israel's Northern District and about 50% of the Arab population lives in 114 different localities throughout Israel. In total there are 122 primarily if not entirely Arab localities in Israel, 89 of them having populations over two thousand. The seven townships as well as the Abu Basma Regional Council that have been constructed by the government for the Bedouin population of the Negev, are the only Arab localities to have been established since 1948, with the aim of relocating the Arab Bedouin.

46% of the country's Arabs (622,400 people) live in predominantly Arab communities in the north. Nazareth is the largest Arab city, with a population of 65,000, roughly 40,000 of whom are Muslim. Shefa-'Amr has a population of approximately 32,000 and the city is mixed with sizable populations of Muslims, Christians and Druze.

Jerusalem, a mixed city, has the largest overall Arab population. Jerusalem housed 209,000 Arabs in 2000 and they make up 33% of the city's residents and together with the local council of Abu Ghosh, some 19% of the country's entire Arab population.

14% of Arab citizens live in the Haifa District predominantly in the Wadi Ara region. Here is the largest Muslim city, Umm al-Fahm, with a population of 43,000. Baqa-Jatt and Carmel City are the two second-largest Arab population centers in the district. The city of Haifa has an Arab population of 9%, much of it in the Wadi Nisnas neighborhood.

10% of the country's Arab population resides in the Center District of Israel, primarily the cities of Tayibe, Tira, and Qalansawe as well as the mixed cities of Lod and Ramla which have mainly Jewish populations.

Of the remaining 11%, 10% live in Bedouin communities in the Negev. The Bedouin city Rahat is the only Arab city in the South District and the third largest Israeli Arab city.

The remaining 1% of the country's Arab population lives in cities that are almost entirely Jewish such as, Nazaret Illit with an Arab population of 9% and Tel Aviv-Yafo, 4%.



In February 2008, the government announced that the first new Arab city would be constructed in Israel. According to Haaretz, "[s]ince the establishment of the State of Israel, not a single new Arab settlement has been established, with the exception of permanent housing projects for Bedouins in the Negev."

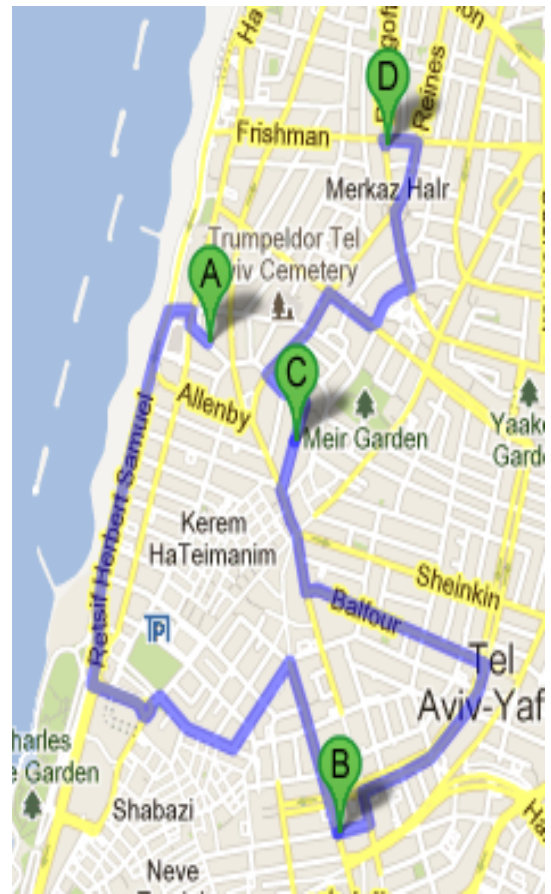
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Tuesday, June 24

Tel Aviv- The city that never sleeps

- 8:30 Breakfast
- 08:30-10:00 Summary 
- BLOG
 workshop with Asael Romanelli
Rachel Cohen
- 11:00-12:30 Beit Reuven with Dafna Lahav
- 1:00-2:30 Lunch at Nachalat Binyamin (cash lunch)
- 3:00-4:30 Refugees and 
 foreign workers tour in southern Tel Aviv with Amnesty International
BLOG
Abby Ophir, Samara Wyant
- 5:00-7:30 – “Getting to know the immigrants in my community” + Sikkum Mifgash, led by Tal and staff
- 7:30-8:00 – Dinner
- 8:00-11:00 – Amir Dadon concert in Zappa Herzlia
- Justin Bernstein** BLOG
- 11:30-12:00 Reflection at the hotel



Lunch: Cash lunch in Tel Aviv

Dinner: Dinner at the hotel

Overnight: Mishkenot Ruth Daniel, Tel Aviv

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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.

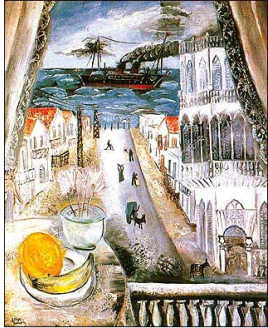
The romantic name Tel Aviv (“Hill of Spring”) was chosen for the new community in 1910 partly because of its associations with rebirth and revitalization, and partly because it recalled the vision of Ezekiel. In the biblical Tel Aviv of Babylon, the exiled prophet saw the vision of animated dry bones,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

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The Rubin Museum is an artist-house-museum in the historical heart of Tel Aviv, formerly the home of the painter Reuven Rubin, where he resided with his family and worked from 1946 until his death in 1974. Constructed in 1930, the house on 14 Bialik St. opened to the public as a museum in 1983. A choice selection from the Museum's permanent collection of Reuven Rubin's paintings has been on display, replaced periodically by guest exhibitions focusing on the early period of Israeli art. There are 4 floors in the Museum: the new children's workshop is located on the basement level, opening to the backyard. The street level floor houses the main gallery, as well as the entry hall and the Museum's shop. An additional gallery is located on the second floor, where the visitor will also find the library and reading room. Rubin's own studio, preserved as it was in his lifetime is located on the third floor. This floor also houses a biographical display of photos, documents and sketches unfolding Rubin's life-story, intertwined as it was with the local artistic and cultural scene.

African migrants celebrate freedom at 'Refugee Seder'

By Ben Hartman

Jerusalem Post



Around 500 African migrants broke unleavened bread with Israeli friends and volunteers at an early Pessah Seder held in south Tel Aviv's Levinsky Park on Thursday night. Migrants from across Africa were given copies of an alternative Haggada in English and Hebrew, and were led through a brief version of the Seder, including the eating of salty greens and matza. A group of elementary school-aged migrants sang "Ma Nishtanah," while student volunteers scurried around serving schnitzel and rice.

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This year's event, titled "From Slavery to Freedom," was the fourth such Seder held near the Tel Aviv bus station. Thursday's crowd was significantly larger than last year's, which was held closer to Pessah, causing complications for attendees.

One organizer said that many of the migrants who were invited last year were not able to come because they were busy cleaning Israeli homes for Pessah.

More than a dozen NGOs helped put on the event, including Amnesty Israel, the Hotline for Migrant Workers, the UN Refugee Agency, the Bina Center for Jewish Identity and Hebrew Culture, and the African Refugee Development Center. Organizers were also given a boost by the Levinsky Park Library, which supplied electricity free of charge for the evening.

There was a festive air to the event, which took place a day after antimigrant activists held a protest in south Tel Aviv calling on the government to act against the rising number of illegal immigrants.

A four-piece band played folk and rock music early in the evening, but was later upstaged by a young African man singing a heartfelt (if slightly mangled) rendition of Justin Bieber's hit "Baby."

A number of migrants spoke of a growing fear that anti-migrant sentiment would become violent, including Oscar Olivier of Congo. "Recently it's gotten worse. Someday someone will take the message of these rallies in a brutal way and something bad will happen, it won't stay perfect forever," he said.

Olivier, who has lived in Israel for 16 years, added that bringing his seven-year-old daughter Esther was important partly because "just yesterday there was a rally against foreigners.

Just yesterday you had Jews talking about wanting to chase away foreigners, and today you have Jews welcoming us. It completes the picture."

Like many others at the Seder, Guy Joseph, a 23-year-old Darfurian who arrived in Israel three years ago, expressed a rather general understanding of the meaning of Pessah.

"I understand that freedom and being free is a good thing. It's also good that we all get to sit together here, as children of the same God."

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Tal Shaked, deputy head of Bina, said the motivation for holding the Seder was “found in the basic idea behind Pessah night, that is that we remember that we were also foreigners in the Land of Egypt.”

Shaked said that the event “shows solidarity with migrants who experienced themselves an exodus from Egypt,” adding that “it comes from a very Jewish place, and we believe it’s part of our Jewish morals to recognize that what happened to us in the past happens to other people in the world.”

Daoud, a Darfurian in his mid-20s, said that as a Muslim and a foreigner in Israel, participating in a Jewish ritual observance was “very nice, we sit together understanding each other, and who we are.

He spoke about his family left behind in Darfur, and the way that Israeli soldiers saved him after he crossed from Egypt. “Now we are rejoicing and eating together, and the future will be better,” Daoud said.



Amir Dadon is an Israeli singer, composer, lyricist, musician and arranger in the music field. As a child, Amir started playing the guitar and piano while growing up in Beer Sheva. His family later moved to Eilat where he joined several local youth bands. In 1994 he joined the IDF and served in the Givati unit. Between 1992-1994 he began his musical career while singing with the "059" band. In 2008 Amir had his major break and was featured in the Idan Raichel project. On that album Amir performed the song 'She'eriot Shel Ha'Chaim'. The song became a massive hit and climbed to the top of the Israeli charts. In 2010 Amir signed with the record company "Helicon", which release his first solo album called "Amir Dadon". He received an “AKUM” award for “Artist to Watch” in 2011, and released a new acoustic folk single called 'lo stam' from his second album in 2012, that was written and composed by Amir accompanied by Idan Richel on piano. In 2013 Amir's 2nd album called 'There is No End' came out. Later that year, Amir joined Idan Raichel once again to release the song 'Chaim Pshutim (Simple Life)'.

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Wednesday, June 25

Shoah to tekumah – the justification, right and challenges of Jewish sovereignty

- 07:00 Breakfast: Mishkenot Ruth Daniel, Tel Aviv
- 08:30 Travel to Jerusalem
- 10:00-1:00 Visit to Yad VaShem
- 1:00-1:45 First summary (in front of Hertzl grave)
- 1:45- 3:00 Drive to Tel Aviv (with packed lunch)
- 3:00- 4:00 Middle East security debrief

BLOG

with Ra'anana Levi

Rebecca Marek

- 4:30-6:30 Ecology in Israel overview with Uri Goldflam

BLOG

Naomi Shapiro

- 6:30 Final dinner at Shipudei HaTikva
- 7:45 Depart for airport

Lunch: Packed lunch,

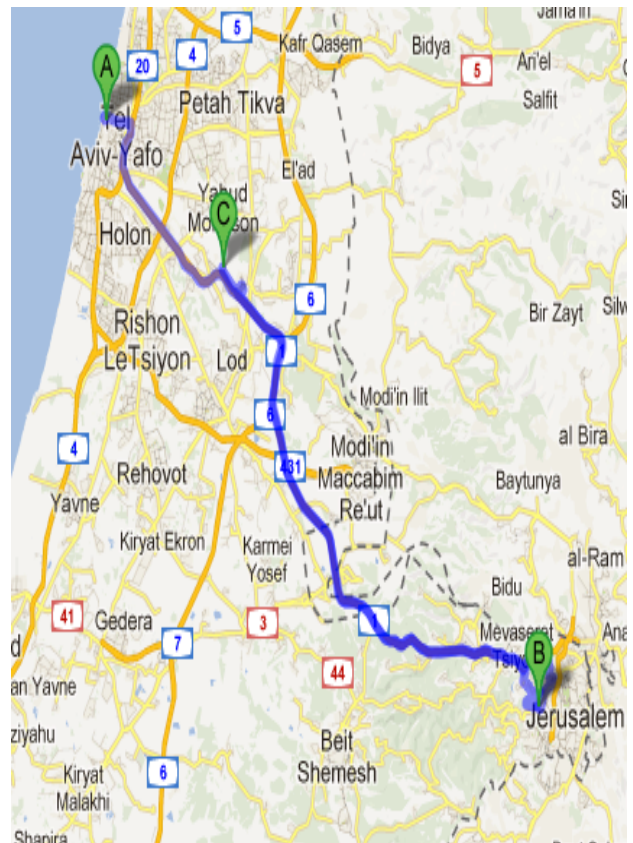
Dinner: Final dinner, Shipudei HaTikva

- Final Reflection

Miriam Bennett, Naomi Grant

BLOG

Thursday, June 26 Return to Cleveland



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Ra'anan Levy is a 13th generation native-born Israeli son of Colonel Yehuda Levy. Today a successful businessman and analyst, Levy served as an NCO in the Israel Defense Forces. He participated as well in several military campaigns such as Lebanon War and Operation Defensive Shield. Levy has been speaking around the world since 1988, continuing the lifetime journey begun by his father, former publisher and President of the Jerusalem Post, by speaking on behalf of Israel and presenting the numerous challenges this tiny country faces.



Uri Goldflam was born in Jerusalem and raised in South Africa, the U.S. and Israel. He has been working in the field of Israel education, leadership training, and educational tourism for the past 17 years in various positions in Israel and abroad. After returning to Israel from the United States in 2002, he founded “Shalhevet”, a private company for education and consulting. In this framework Uri works as a popular lecturer, educational consultant and scholar-in-residence with local and visiting groups on subjects such as Jewish history, peace process, and current events and Israeli Society. Mr. Goldflam holds a BA in International Relations and Judaic studies and an MA in International Relations from the Hebrew University in Jerusalem. He is currently a member of The Interdisciplinary Center, Herzlia’s (IDC) adjunct faculty in the Lauder School of Government, Diplomacy and Strategy. Uri served in the IDF as a combat platoon sergeant in a paratrooper unit, and is still serving in the IDF Paratrooper Reserves. Uri is currently the Director of Foreign Relations and Development for the Society for Protection of Nature in Israel (SPNI). He is married to Yona Cymerman (Toronto) and father to Naveh.

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If This is Our Future

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 this 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

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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

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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.”

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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 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

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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.

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