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Chort 7

2019 Israel Mission Itinerary

Israeli Hope

Exploring the contemporary structure of the Israeli society



This book belongs to _____

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Logistical preparation for the Mission and Year Two
 Introduction to the Israel.cleveland.next (icnext) Cleveland Mission
 June 16-27, 2019

Israel Mission Itinerary - in a few words

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

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

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

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

1. Geo-political knowledge: Experience and learn the demographic, historic, and geographic facts, along with Israeli security challenges.
2. Culture knowledge: Experience the Israeli narrative (culture, the mosaic of Israeli people). The theme of the 2019 mission is The Israeli Hope. The theme will be explored in two ways:
 - Understanding the four Israeli contemporary communities
 - Exploring case studies of collaboration between the different communities
3. Mifgash: intimate (gathering, meetings) with Israeli teens at the Beit Shean/Emek Hamayanot Cleveland partnership.

Specific Assignments During the Mission

icnext blogging– The Written Expectation

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

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



- 1. Your name, date, and the subject (spelled correctly)***
- 2. Information about the subject for the reader – remember the readers are not with us***
- 3. Impression - this should be descriptive and can include writing about the surroundings***
- 4. Reaction – a personal response to the person or experience you are writing about***
- 5. Connection – what about this experience connects you to Israel, and to the theme of the trip?***

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

Conducting an Interview

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

Visual Storytelling Expectations

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

- Document the most important experiences.
- **Place situation background clues in each picture.** This will add to a better visual storytelling image.
- Remember that next year's icnext exhibit will document the theme of “Israeli Hope”. This exhibit will be based on you taking high quality images.
- Download your images to a portable hard drive (the mission staff will have it handy every day).
- Posing a human subject:
 - Watch the small details such as hand positioning, how the subject is holding their body and “stray hairs”, etc.
 - Natural expression – it's better to get your subject to express a real emotion rather than to ‘fake it’ – get them laughing rather than asking them to just smile.
 - Landscape tips:
 - Stabilize your camera! Lean against something, set your camera on a surface.
 - Consider the sky. If the clouds are interesting, let them be a major part of the image.
 - When you find an interesting landscape, make it more interesting by putting something visual in the foreground.



- o Subject. One of the more difficult things about landscape photography is clearly defining your subject. Use composition rules to make it clear what the subject of your photo is.

Instagrammer of the day

Each day, one of the fellows will publish four or more images on the icnext mission's instagram page. The images will present categories of "what is Israeli" chosen by Cohort 7 as they begin the mission.



Interviewer of the Day

Each day, the fellows will conduct short interviews (based on JPPI's #IsraeliJudaism online test yourself survey) with the speakers. These interviews will be documented and will be used during the second year.



Discussion of the Day

During the mission, the group will have a short discussion on chapters from the book Letters to My Palestinian Neighbor by Yossi Klein Halevi. The discussion will be facilitated by the icnext 7 fellows.



Mission Assignments - Photographic, Interviews and Written

ic.news (CJN assignment) – All members of icnext Cohort 7 will submit an article for the icnext insert in the Cleveland Jewish News based on the blogging assignments below. Specific focus for the blog will be determined through discussion with Tina Keller and Amnon Ophir.

(by 6/14) - Pre mission

- Explanation, expectation and reflection of/on the mission theme: “Israeli Hope” - Max K. and Zachary S.

Sunday, June 16 - On the Road...

- *Photographers for the Day* - Ana B., Isaiah J.
- *Instagrammer of the day* - Spencer K.
- *Airport Discussion 1 - (Facilitators)* - Max K., Ariel L., Emma L.
- *Airport Discussion 1 - (Blogger)* - Ben W.
- *Airport Discussion 2 (Facilitators)* - Hanna L., Zachary M., Alexa P.
- *Airport Discussion 2 - (Blogger)* - Eli R.

Monday, June 17 - Welcome to Israel!

- *Photographers for the Day* - Ana B., Isaiah J.
- *Instagrammer of the day* - Spencer K.
- *Interviewer of the Day* - Laine S.
- *This is Israel - A political update with Zeev Ben Schachar* - Rebecca P., Zachary S.
- *Discussion 3 (Facilitators)* - Shai G., Noam P., Rylan P.

Tuesday, June 18 - The South

- *Photographers for the Day* - Shai G., Ezra G., Avery S.
- *Instagrammer of the day* - Mor G.
- *Interviewer of the Day* - Micah G.
- *Meeting with Guy Ben Porat* - Jacob RL.
- *A tour of Ben Gurion University* - Laine S.
- *The Negev visit center tour* - Eli R.
- *Sderot and Geopolitical tour along the border with Gaza with Shira Kleiman* - Naomi R., Gabriel W.
- *Discussion 4 (Facilitators)* - Yossi B., Ana B., Isaiah J.

Wednesday, June 19 - Jerusalem 01

- *Photographers for the Day* - Mor G., Micah G., Laine S.
- *Instagrammer of the day* - Isaiah J.
- *Interviewer of the Day* - Sophia J.
- *When Dreams come True - Challenges for Jewish Democratic State with Gilad Weiner* - Rebecca P., Ben W.

- Visit to Yad Vashem - Rylan P., Noam P.
- The Holly Basin Tour with Shira Kleinman with tour of the Kotel tunnels - Ezra G., Alexa P.
- The contemporary Challenges of the Orthodox community with Tali Farkash - Zachary M.
- Tour of the Orthodox Neighborhood with Toby Abrams - Hannah L.
- Discussion 5 (Facilitators) - Naomi R., Eli R., Jacob RL.

Thursday, June 20 - Jerusalem 02

- Photographers for the Day - Isaiah J., Sophia J., Rylan P.
- Instagrammer of the day - Ben W.
- Interviewer of the Day - Avery S.
- National Religious community with Michael Unterberg - Emma L.
- Haas Promenade and security borders with Shira Kleiman - Ariel L.
- Tasting tour in Machane Yehuda Market with Shira Kleiman - Max K., Yossi B.
- Ariel Keren Tour in Jerusalem - Zach M.
- Discussion 6 (Facilitators) - Shai G., Ezra G., Mor G.

Friday, June 21 to Saturday, June 22 - Mifgash

- Photographers for the Day - Everyone
- Instagrammer of the day - Everyone
- Interviewer of the Day - Everyone
- Photography assignment with the host family - Everyone
- Documenting the family on Shabbat - Sophia J., Isaiah J., Micah G., Mor G.

Sunday, June 23 - The North

- Photographers for the Day - Spencer K., Zach M., Gabriel W.
- Instagrammer of the day - Ariel L.
- Interviewer of the Day - Emma L.
- Visit of Kinneret College (Israeli Hope Case study) - Ezra G.
- Tour of the northern borders with Sarit Zehavi - Shai G.
- Visit to A visit to Mechvah Alon IDF base - Ana B.
- A meeting with the National Religious community - Yossi B.

Monday, June 24 - From Beit Shean to Tel Aviv

- Photographers for the Day - Ariel L., Emma L., Jacob RL.
- Instagrammer of the day - Hannah L.
- Interviewer of the Day - Spencer K.

- *Living Together (Case study) - Sophie J., Shai G.*
- *Intro to the Arab community in the Galilee - Max K., Noam P.*
- *A visit to Jisr A-Zarka - Avery S.*
- *"The Return" - Theatre Play - Alexa P., Jacob RL.*

Tuesday, June 25 - Tel Aviv and more

- *Photographers for the Day - Hannah L., Zachary M., Eli R.*
- *Instagrammer of the day - Noam P.*
- *Interviewer of the Day - Rylan P.*
- *Intro to the Chiloni community with Elliot Vaisrub Glassenberg (Bina) - Yossi B., Shai G.*
- *Nachlat Binyamin and activity around the Shuk - Mor G., Gabriel W.*
- *Meeting with Oded Rahav, an environmental activist - Ezra G.*
- *Night Game in Tel Aviv with Barechovot Shelanu - Ana B., Naomi R.*

Wednesday, June 26 - Tel Aviv to Jerusalem

- *Photographers for the Day - Alexa P., Rebecca P., Naomi R.*
- *Instagrammer of the day - Sophia J.*
- *Interviewer of the Day - Ben W.*
- *Visit to Haaretz Museum ("Myth meet Land") - Ariel L.*
- *Visit to the Lechi Museum - Laine S.*
- *Final art Reflection with Elinoy - Avery S.*
- *Idan Raichel concert @Sultan Pool, Jerusalem - Micah G.*

Thursday, June 27 - Going back home

- *Israel update and conflicts, closing session with Zeev Ben Shachar - Rebecca P., Zach S.*

(by 6/14) - Post mission

- *Mission Reflection - Rylan P. and Spencer K.*

Cohort 7 Year 2 – Fellows Program

Each icnext participant will be involved for ~20 hours in Year 2. This will be achieved by a combination of 2 engagements:

1. Projects
 - a. Spending 10 hours on one of the Year 2 projects.
 - b. Or - ~10 hours of volunteer service in the Hebrew Cultural Garden.
2. Meetings - Attending 10 hours* of icnext guest speakers or other special presentation:
 - a. **Sunday, 8.25.2019 4:00-6:00pm - Cohort 7 Reunion.**
 - b. **Sunday, 11.10.2019 (TBA) - Pittsburgh Antisemitism Conference.**
 - c. **Sunday, 11.17.2019 (TBA) - A meeting with Zeev Ben Schachar.**
 - d. **Friday-Sunday, 12.6-8.2019 - Teens Israel Leadership Institution @Emory University.**
 - e. **Sunday, 12.15.19 - Exhibit Opening at Mandel JCC.**
 - f. **Sunday, 2.9.2020 (TBA) - Program with Bina.**
 - g. **Tuesday, 5.12.2020 - @akiva Programs Graduation.**

*Subject to changes based on one on one meeting with Tina and Amnon (in the beginning of the year)

Cohort 7 - Second Year Projects

First Name	Last Name	Advocacy group	Photo Exhibit	ic.news	Israel Updates	Stand With Us Council
Yossi	Berkowitz		Y			
Ana	Butze	Y				
Shai	Galili					Y
Ezra	Galili	Y				
Mor	Geri	Y				
Micah	Goldfarb		Y			
Isaiah	Jacobs		Y			
Sophia	Jennings	Y				
Spencer	Kawalek			Y		
Max	Kornblut			Y		
Ariel	Lawton					Y
Emma	Lenson				Y	
Hannah	Light		Y			
Zachary	Mangel				Y	
Noam	Paz					Y
Alexa	Plotkin	Y				
Rylan	Polster			Y	Y	
Rebecca	Powers					Y
Naomi	Reizes	Y				
Eli	Rosner	Y				
Jacob	Rudin-Luria					Y
Zachary	Segar			Y		
Laine	Silverman		Y			
Avery	Steinberg				Y	
Gabriel	Wolf		Y			
Ben	Wyant			Y		

Prep reading for the Mission

Letters to My Palestinian Neighbor by Yossi Klein Halevi

Guiding questions

Jewish Sovereignty (Peoplehood)

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

The Other Narrative

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

Refugees

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

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

Jerusalem

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

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

Borders

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

The Holocaust

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

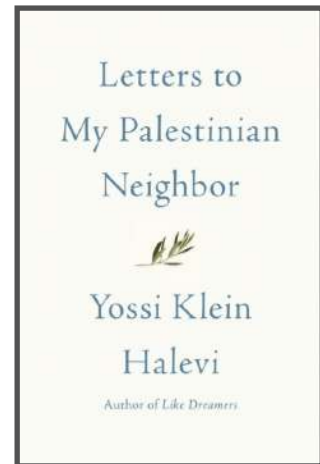


What are the pros and cons, according to Halevi and your own opinions, of associating Israel with the Holocaust? How *should* we discuss the Holocaust in relationship to Israel and ourselves as Jews?

Colonialism

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

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



Israel's Supreme Court rejects appeal to open Temple Mount to Jews on Jerusalem Day

(JTA) Israel's Supreme Court rejected an appeal against closing the Temple Mount to Jewish visitors on Jerusalem Day. The court announced its decision to reject the appeal by Jewish Temple Mount activists, the Kan national broadcaster reported.

Earlier, the Israel Police announced that the site holiest to Jews would be closed to Jews and tourists "for reasons of public safety and public order" on Jerusalem Day.

The site is closed every year on the last days of the Muslim holy month of Ramadan, which this year falls out at the same time as Jerusalem Day, which is on June 1.

It reportedly will be the first time that Temple Mount will be closed on the day marking the reunification of Jerusalem under Israeli control in 30 years. The last time it closed also coincided with Ramadan.

[More from the Jewish Journal] Baseball offers a taste of Jewish culture | Opinion »

The Temple Mount, known to Muslims as the Noble Sanctuary and the location of the Al-Aqsa mosque, is the third holiest site in Islam and is believed to be the site where the prophet Muhammad was transported from Mecca before ascending to heaven.

Jews are allowed to visit the site at certain times of the day and week, but are not allowed to pray or display Jewish symbols. Thousands visited the Temple Mount for Jerusalem Day last year.

Haaretz reported that the police also may limit the route of and the number of participants in the annual flag march on Jerusalem Day in which tens of thousands of religious Zionist teens march through the Old City, including the Muslim Quarter, in an event that has frequently caused tension between Jews and Arabs.

To read more content visit www.jta.org.



SHUAFAT: THE REFUGEE CAMP IN THE HEART OF JERUSALEM by Udi Shaham

A concrete jungle of massive buildings surrounds dirt roads with no sidewalks, and the smell of burned garbage hovers over the narrow streets.

Only a minute's drive from Pisgat Ze'ev and French Hill sits a massive checkpoint separating the city from the Shuafat refugee camp.

Young children coming back from school inside the city walk through a long, narrow corridor that leads to a revolving metal door that takes them inside the camp. At the entrance stands a tall, gray watchtower, covered with color stains and black soot from Molotov cocktails and "color bottles" hurled at it by protesters over the years.

Inside, a concrete jungle of massive buildings surrounds dirt roads with no sidewalks, and the smell of burned garbage hovers over the narrow streets.

Posters praising shaheeds (martyrs) and prisoners are scattered alongside graffiti in the small alleyways of the neighborhood.

It's hard to believe, while standing in this place, that one has not left the Israeli capital.

Shuafat refugee camp was built by the Jordanians in 1966 for refugees from villages from the Jerusalem area, such as Nataf, Deir Yasin, Lifta and El-Bureij, who had earlier settled in a refugee camp in the abandoned Jewish Quarter in the Old City of Jerusalem.

After the Six Day War, the camp was annexed to Israel and was included in the newly drawn municipal borders of Jerusalem.

During the early 2000s, as part of an effort to separate Israel from the West Bank by a security barrier, the government decided to construct the segment of the wall around Jerusalem and to cut off the camp from the rest of the city. However, the camp and the adjacent neighborhoods – Ras Khamis, Ras Shehadeh and Dahiyat as-Salam – are considered part of Jerusalem.

The tall gray walls that surround the neighborhoods from three directions leave them wide open to the West Bank and the Palestinian Authority in the east, and Palestinians enter them freely.

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Clashes in Shuafat

It is hard to estimate how many people are living in the area of the refugee camp. While the Jerusalem Municipality holds that some 30,000 residents live there, the local estimate supported by different NGOs is that there are around 80,000 inhabitants, including nonresidents who came to settle there.

Since the wall was built, the area has suffered from a lack of essential services from Israeli authorities, whose workers most of the time refrain from crossing the checkpoint – for security reasons, they say. In 2005, the cabinet issued a decision directing various authorities such as the municipality, the Interior Ministry, and others to make all the necessary moves in order to provide proper services to the neighborhoods left behind the wall.

However, local residents complain about constant water and electricity shortages, the lack of a proper sewage system and garbage removal, and say that municipal officials are seen in the area only rarely – and even then, it is only to issue fines for illegal buildings, which the vast majority of the edifices are, due to the lack of a proper master zoning plan for the area.



But above all stands the lack of any police presence in the area, which leads to a high level of crime and a high murder rate, according to residents.

The lack of proper police supervision in the camp and the surrounding area, combined with the fact that these Jerusalem neighborhoods are open to the Palestinian territories, has attracted fugitives from both Israel and the Palestinian Authority, and residents say that the weapons possession level in the camp is extremely high.

Ismail Khatib, 50, a local activist born and raised in the camp, holds that the Israeli authorities – including the police – have a policy of allowing citizens to possess lethal weapons.

“The Israeli government left us intentionally. They thought to themselves, Let them kill each other. I’ll tell you this: In south Lebanon there are fewer weapons than in Shuafat,” Khatib told The Jerusalem Post at a local small coffee shop.

“They are closing their eyes.... They know what’s going on here,” he said. “Whoever has problems with the law knows that police do not come here, so they come to reside here. Who opened the door to all the extremists who come here? Police and the Shin Bet [Israel Security Agency],” he added.

Walking with Khatib around the camp, we arrived at a brand-new medical center in Ras Khamis. The medical center’s nurses and doctors show us the emergency room, equipped with brand-new respiratory machines.

“We mostly get patients with respiratory problems. Most of them are kids, suffering from problems that come from the burned garbage,” one of the nurses tells us.

Continuing our tour, we arrive next to the only state-run school in the area. It is an elementary school for boys – meaning that the rest of the thousands of students need to commute in and out of the camp through the checkpoint on a daily basis to schools inside the city.

“This is a known drug-selling point. People call this area Chicago. Everyone knows it, including police. But instead of closing it and arresting the people involved, police prefer chasing young boys who throw stones at the concrete tower next to the checkpoint.”

According to residents, the lack of a police presence and deterrence lead to a situation in which murders occur frequently.

“A year ago, the situation was such that almost every night we had someone murdered here. Even in New York [at its worst], you didn’t have that same murder rate,” Khatib said.

“People used to lock themselves inside their homes at 4-5 p.m. I am scared for my family and for myself,” he said.

Suleiman Maswadeh, a 22-year-old student and journalist who moved to the neighborhood two years ago due to the lack of housing opportunities in east Jerusalem and the extremely low rental prices, echoes the notion that the lack of law enforcement in the Shuafat refugee camp is intentional.

“Recently I watched an episode of The Wire called “Hamsterdam,” in which it shows the life of the African-American community in the projects. You see there that the police unilaterally decided to allow the people to use and trade weapons and drugs freely.

“Then I eventually realized that it is very similar to the life in the Shuafat refugee camp. Drugs and murder can be found everywhere. Not a week passes without multiple murder cases,” he said.

SHUAFAT REFUGEE camp was known during the violence in Jerusalem in 2014-2015 as a place where many perpetrators come from.

Among them was Ibrahim al-Akari, 47, a Hamas operative who drove his car into two groups of Israelis standing at the Shimon Hatzadik light rail stop on November 5, 2014. Akari killed Border Police officer Jidan Assad in the attack, and wounded 13 others.

But it is not only the terrorism threat that worries Israeli authorities. Jerusalem Affairs Minister Ze'ev Elkin recently announced a plan to cut off the neighborhoods located behind the security barrier in Jerusalem, and to establish a separate municipal entity for these areas.

Besides the Shuafat refugee camp and its surrounding area, there are also the northern areas of Kafr Akab and Samiramis, which are located south of Ramallah and separated from Jerusalem by the Kalandiya checkpoint.

Elkin holds that because these areas are open to the West Bank, Palestinians settle in them, and due to mixed marriages between Arabs with Jerusalem residency and West Bank Palestinians, the rate of Palestinians in Jerusalem is rising. In an interview with the Post last month, Elkin called it a "demographic threat."

Maswadeh said that the fact that Elkin refers to this issue as a threat is a racist statement by itself, and also insists that this is a part of a larger move to cut off these neighborhoods completely from the city. "When they erected the wall, they knew that people would come from Ramallah and Nablus. I refuse to accept the idea that they understood it retroactively.

"They want to use this fact as an excuse to cut off these neighborhoods," he said.

Khatib expresses similar opinions, saying that Israel is gradually pushing Palestinians out of east Jerusalem into these blocs behind the barrier, and then promotes plans to separate them from the city.

"They are chopping off neighborhoods that used to be connected to Jerusalem in the north, in the south, in the east and in the west, placing different checkpoints for each one.... But they will not allow PA police to enter here [and keep things in order]," he said.

The residents of the camp and surrounding area express their concern that establishing a separate municipal entity there will eventually lead to preventing them from entering Jerusalem.

While Elkin's plan does not call for such a step, residents have two main concerns: being denied access to the Old City's al-Aksa Mosque (mainly on Fridays and holidays) and being prevented from working in Israel – a right to which they are entitled as Israeli ID holders, and which the vast majority of them exercise.

THE CAMP has been a scene of clashes between residents and security forces through the years.

Khatib says he opposes violence in any form, but that the residents are feeling suffocated, and, as he sees it, some are being drawn to these extreme measures.

"Some people here feel that everything was taken from them. I completely oppose it, but it seems like the Israeli authorities are pushing the residents here into another intifada [uprising]."

When Maswadeh thinks of the young children who hurl rocks at the watchtower next to the checkpoint or even about those who wander in the streets the entire day, he says: "These six-, seven-year-old kids that have no after-school programs – they play soccer on the roads, between the burning garbage bins. "This place is completely neglected. The residents had to file a petition to the High Court of Justice only to have the municipality remove their garbage. This is crazy! "Is this the united Jerusalem everyone is talking about?"

In March 2017 police inaugurated a station at the Shuafat checkpoint which was meant to improve the residents' quality of life.

Police spokesman Mickey Rosenfeld told the Post that the opening of this checkpoint is intended to serve the residents, and that this move comes while police are regularly operating in the area.

"We are operating at all levels, including the criminal level. We are seizing drugs, recovering stolen possessions and confiscating weapons.

"Police is also taking part in improving the infrastructure in the camp. When there are renovations, such as paving roads, we enter with the workers and provide our assistance.

“When it comes to weapons possession, our operations are based on intelligence. When we have an indication, we go inside and operate. We also have a lot of covert activities that residents might not be aware of,” he said.

Talking about the new station, Rosenfeld said that the police intended to make the life of the residents of the camp easier.

“If, in the past, in order to file a complaint, a resident had to go to a station far away from there, now he can do it there – in Arabic.

“We wanted to make the communication easier between the police and the residents. Now they know that they have an address which they can go to,” he said.

The municipality said in response to this article that the security-related reality created in the Shuafat refugee camp and its surrounding neighborhoods since the construction of the security barrier makes it hard for civil bodies – including the municipality itself – to operate there.

“This is mainly due to the need to be accompanied by security forces. However, in recent years there has been growing cooperation between the local community administration and the municipality, which is working to improve the quality of life of the residents.

“The municipality has invested tens of millions of shekels to improve the quality of life of the residents of the neighborhoods. It has paved new roads, built new youth community centers which operate afternoon activities and have approved a new and improved tender for garbage removal.”

The municipality also said that UNRWA (the United Nations Relief and Works Agency for Palestine Refugees) is the body in charge of education inside the camp. For children and youth in the surrounding neighborhoods (who do not receive assistance from UNRWA), the municipality operates school buses in and out of the area, at a cost of millions of shekels annually.

On Israel's borders, Gaza presents the biggest problem By Ira Sharkansky

JERUSALEM — It's been a tough time on Israel's southern border. Gaza is a slim slice of land on Israel's and Egypt's borders.

If Israel is small, about the size of New Jersey, Gaza is tiny, about 11.5 percent of Rhode Island's size, with perhaps 2 million of population, about twice the number of Rhode Island's.

Its statistics show it to be similar to some of the poorer African countries, but insofar as it is alongside Israel, the contrast is sharp.

Critics refer to it as a prison, kept closed by Israel. Yet they overlook that Egypt also has closed its border with Gaza.

Israel is Gaza's principle supplier of fuel and consumer goods, and Israeli currency is what circulates there.

At one time Gazans could enter Israel in order to work, but that opportunity has been closed for years. Hamas controls what is the Gazan government, and is sharply at odds with the Fatah government in the West Bank. Hamas policy, and that of several smaller organizations even more extreme, is committed to Israel's destruction.

Surveys show local opposition to Hamas, but who can do anything about it?

Since Israel's withdrawal of settlements in 2005 there have been several upticks in violence. There were major incursions with ground troops in 2008 and 2014. Since then there have been periods of rocket attacks from Gaza and IDF air strikes, the most recent a week ago.

Estimates are that Gazans have thousands of missiles, most of them home made without means of guidance. A fair number do not make it out of Gaza when fired. Most others land in empty fields. Some of the hundreds fired during the last go-around landed on houses or cars. Four Israelis died and several dozen were injured, some seriously. While most damage was close to Gaza, rockets fell in Ashkelon, Ashdod, and Beer Sheva.

Israel's responses included numerous air attacks, and escalated from previous encounters to include the destruction of multi-storied buildings and targeted killings.

Several events were in the background of calculations. Ramadan on the Gazan side, and Memorial Day then Independence Day and a week after the Eurovision song contest in Israel.

A cease fire was arranged, mainly by Egyptian pressures on Gazan, two days after the onset of violence. Calculations are difficult. While some Israelis call for an invasion and conquest, the counter is why? To control 2 million restive Palestinians at a continuing cost of Israeli casualties?

Since 2014 Israel has refrained from an extensive ground operation, seemingly wary of the human cost for minimum benefits.

Argument continues, generally with critics demanding more forceful responses. Many urge a political solution. But that is difficult to conceive against the rhetoric of Hamas and Jihad.

Providing sea and airports, even with some degree of Israeli control, and developing Gaza, to the point where it would have much more to lose in opening violence, comes up against the antagonism expressed by Gaza's leaders.



Are we destined for a period of occasional violence and then quiet? Or near quiet? Providing enough fuel and consumer goods to keep some semblance of satisfaction, with or without opportunities for the movement of population outward?

Currently Israel faces four insoluble problems: Gaza, the West Bank, Lebanon, and Syria.

They differ sharply in detail, even while all are marked by the need to cope, without exaggerating Israel's actions.

The West Bank seems easiest. There's a tense peace. The Palestinian political leadership is antagonistic to Israel, but gets along with it in practice. More than 100,000 West Bank Palestinians work daily in Israel, there are other visits for medical care and religious purposes, and living standards are decent. Israelis enter the West Bank for shopping. There are numerous settlements sharing roads with Palestinians. Often there is violence on these roads. Polls show considerable disagreement of the Palestinian people with their political leadership, which is old, sick, and crumbling, but internationally recognized.

Lebanon appears stable, but with a substantial sector of Hezbollah equipped with thousands of missiles, active in Syria and threatening to Israel. Yet it's been largely quiet toward Israel since the Second Lebanese War of 2006. Guesses are that Lebanon as well as Israel have a lot to lose in the case of overt violence.

Some would improve Gaza to Lebanon's situation, perhaps with sea and airports, so Hamas would have more to lose from violence. It may only be a matter of taking a chance, in the hope that there is enough rationale in Gaza so that it would work.

Syria's civil war may be winding down, but still has points of tension involving Kurds, Turkey, the Assad government, Iran, Hezbollah and Russia, as well as occasional attacks by Israel on Iranian and Hezbollah facilities.

Gaza is Israel's most pressing problem, with international actors pretty much ignoring Egypt's role in closing its border.

Involved here is intense dispute between the Hamas and Jihad leaderships and that running the West Bank, as well as the intensity of animosity toward Israel. Tensions are persistent, marked for the last year by weekend marches by masses near the border and occasional injuries and deaths from Israeli sniper fire, as well as kites and balloons with incendiary devices sent toward Israeli fields.

Israel's provision of supplies and allowance of Gazan fishing have been cut and restored, and the provision of financial aid from Qatar allowed and prohibited in response to Gazan missiles.

Israel's antagonists, including the West Bank leadership, refer to Gaza as an Israeli prison, while overlooking Egypt's closure and the West Bank's opposition to any aid for the Hamas leadership.

There's also a charge that Israel maintains Gaza in a state of suspension, keeping it alive in competition with the West Bank as a way of avoiding a settlement of the Palestinian issue.

Israeli and Palestinian security forces sometimes cooperate in the elimination of Hamas operatives in the West Bank.

There may be nothing that Israel can do with the Hamas and Jihad combine, financed and encouraged partly by Iran, except to keep it under control, without expanding operations designed to remove it, and replace it with who knows what.

Thousands protested near the border to mark the Nakba, or Palestinian catastrophe. There was one Palestinian killed and nearly 50 injured. But Hamas seemed to limit the violence, seemingly to keep Israel's concessions on track.

Israel at 70: It's time to reclaim the Z-word, Zionism by Gil Troy

If we Zionists don't stand up for ourselves, who are we?

If we let those anti-Zionist haters win, what are we?

Let's learn from our heroic predecessors — and from feminists, gays and African-Americans, whose first attempts to defend their rights didn't poll well either. Take back the night, resist internalizing our oppressors' hatred of us.

Reclaim the Z-word: Zionism.

You cannot defeat those delegitimizing Israel by surrendering Zionism, the movement that established Israel. If, a century ago, Zionism brought pride back to the term "Jew," Jews and non-Jews today must bring pride back to the term "Zionist."

In his book on "the strange career of the troublesome" N-word, the African-American Harvard Law professor Randall Kennedy explains the "protean nature" of political words. Groups can triumph with linguistic magic by defining themselves and their aims; when enemies define them, they lose. Kennedy warns against allowing the hater to define the hated, and that's what is happening.

First, "shame on them": Shame on the anti-Zionists who single out Jewish nationalism, meaning Zionism, in a world organized by nationalisms, and call it "racist." Shame on them for libeling a democratic movement. Shame on them for ignoring Judaism's national-religious duality, which allows non-Jews to convert into the Jewish religion and join the Jewish nation, making Zionism among the *least* biologically based, least racist, most permeable forms of nationalism. And shame on them for racializing the national conflict between Israelis and Palestinians — inflaming hatred, making peace more elusive.

Alas, shame on us, too. Zionism should be a more popular term than "Israel." Until 1948, Zionism was the movement affirming that Jews are a people with a homeland and that like other nations, Jews have the right to establish a state on that land (others may, too — nationalism involves collective consciousness, not exclusive land claims). Since 1948, Zionism has been the movement to perfect that state.

Like all countries, Israel makes good and bad moves. If you're anti-Zionist, you reject Israel's very existence. If you're critical of Israel somehow, you're a thinking human being.

America's president offers an opportunity to understand that distinction. The 77 percent of American Jews who hate Donald Trump still remain proudly American. Why can't we love Israel and Zionism regardless of particular prime ministers or policies, too?

Here's the real question for Jews: Do you feel connected to Israel, today's great Jewish people project? If so, you stick with it because you belong to the Jewish people. And you help perfect that state through Zionism — embracing different schools of Zionist thought. It could be Religious Zionism or left-leaning Labor Zionism or right-leaning Revisionist Zionism or Cultural Zionism.

In honor of Israel's 70th birthday, I just published "The Zionist Ideas," updating Arthur Hertzberg's classic anthology "The Zionist Idea." Adding the "s" broadens the conversation, from the 38 thinkers in his book to the 170 in mine. As part of its publication and in honor of Yom HaAtzmaut, Israel's Independence Day, I am urging readers to host Zionist salons, home-based conversations addressing "what Zionism and Israel mean to me today."



Establishing Israel in 1948 fulfilled the Zionist *idea* — that powerless Jews need a state as a refuge, immediately, and as a platform to flourish and express Jewish values, long-term. Seventy years later, debating Zionist *ideas* welcomes debate from left to right, religious and nonreligious, about what Zionism and Israel can mean to me as Jew, as a person — and how some of these ideas can help Israel become a model democracy.

That's why Zionism didn't end in 1948 — the debates continue.

If Zionism as an *idea* asserts that Jews are a people with a homeland, and Zionism as a *movement* builds, protects and perfects the state, Zionism as a *value* is more personal. Zionists see it as a way of explaining Judaism as a culture, a civilization, an ethnicity, a tradition, not just a religion. It anchors us in a self-indulgent, throwaway society, providing a sense of community in an often lonely, alienating culture, and a sense of mission in an often aimless world.

Reclaiming Zionism often entails moving from Political Zionism — asking what we can do for our country — to Identity Zionism — asking, with apologies to JFK, what your country can do for you. There's a reason why Israel ranks 11th on the world "Happiness Index," despite the nation's many challenges. Most Israelis are instinctively Identity Zionists. Their identity blossoms from the Zionist state — which appreciates strong family values, robust community ties, deep patriotic feelings — and a broader sense of mission in life. That's part of the package Birthright participants and other tourists appreciate when visiting Israel. And that's the recipe that makes so many Israelis happy despite the rush-rush of their society and the roar-roar of some Palestinian neighbors demanding their destruction.

Zionism is not the only way or the best way; it's just my way, my people's way. I'm not smart enough to improvise another framework.

Identity Zionism includes commitments to Jewish education, Jewish action, to making Jewish ethics come alive, to Jewish peoplehood and Jewish community — these are core *Zionist* values I, for one, would — in Churchill's words — never surrender.

Today, the #MeToo conversation spotlights how often victims — especially women — internalize persecution, letting bullies win. Anyone interested in abandoning Zionism first should ask: How much of this internalizes the delegitimization campaign?

If we don't stand up for ourselves, who are we? If we let those haters win, what are we? And if we don't start celebrating and reclaiming the Z-word now — at Israel's 70th — then when?

—

*Gil Troy is the author of *The Zionist Ideas*, which updates Arthur Hertzberg's classic work *The Zionist Idea*, and was just published by The Jewish Publication Society. He is a Distinguished Scholar of North American History at McGill University. Follow on Twitter @GilTroy*

Europeans and Egypt send air support as Israel battles wildfires by Dan Williams

JERUSALEM (Reuters) - Four European countries and Egypt sent aircraft to help Israel battle wildfires that have forced the evacuation of some small towns, Prime Minister Benjamin Netanyahu said on Friday, as a record heatwave looked set to worsen conditions. Firefighting planes were coming in from Cyprus, Greece, Italy and Croatia, Israel's Foreign Ministry said. Egypt, on the orders of President Abdel Fatah al-Sisi, had also sent two helicopters to assist Israel, Netanyahu told reporters.



Israel's Fire and Rescue Service said blazes in a key corridor between Jerusalem and Tel Aviv were mostly under control but difficult weather remained a conflagration risk.

"As of this moment, this (containment) is being done in the best possible way, but the challenge is yet ahead of us given the weather conditions, the winds and the extreme heat," Netanyahu said.

The Palestinian Authority and Russia had also offered help, he said.

Some 3,500 residents of small towns in the fires path were evacuated on Thursday, officials said. Dozens of homes have burned down.

Israeli Arab

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.)

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.

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.

Israeli Arabs - National Identity

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

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

1. The Events of October 2000 in which demonstrations held by Arab citizens in identification with Palestinians in the West Bank and Gaza Strip turned violent. Investigations of the violence and its causes led to greater recognition of Arab citizens' collective identity and awareness of the need to address Arab citizen relations with the Jewish majority and the state.
2. The "Future Vision Documents," four positions papers published between 2006-2007 by prominent Arab leaders and think tanks, aimed to define and promote Arab citizens' unique national identity and rights while connecting them to their history and national affiliation with the Palestinian people.

According to various polls and research, a significant portion of Arab citizens in Israel presently define themselves as Palestinian citizens of Israel who belong to the wider Arab world and Palestinian people.

Thus, Arab leaders, activists and academics as well as a number of Jewish leaders talk about the need to recognize Arab citizens as a national or indigenous minority deserving collective rights. At times demands are also made to challenge the Jewish identity of the state and transform it into either a “state of all its citizens” or a “bi-national state.”

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

Israeli Arabs - Economic Development

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

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

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

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

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

With these barriers in mind, government and civil society programs aim to develop industrial zones and parks; enhance access to housing, public transportation, adequate child-care options and higher education; increase employment opportunities including vocational and professional training, support for high-tech careers, job creation and equal employment policies; ensure access to government tenders and contracts; and more.

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

Jewish-Arab Relations

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

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

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

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

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

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

Knowledge is Power (KIP) - Jerusalem by Sarit Zehavi

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

1. The sanctity of Jerusalem to the three monotheistic religions:

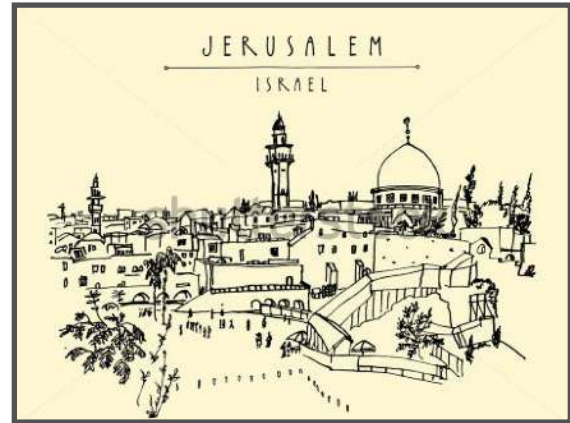
a. Judaism - Jerusalem is a holy city for the Jews; it has been the capital of the Jewish people throughout its entire existence in the Land of Israel. David conquered Jerusalem in 1000 BCE and forty years later King Solomon built the First Temple. According to Jewish tradition, Jerusalem is the center of the world. Under the Dome of the Rock is the stone, from which, according to tradition, the world was created. Therefore, this is the only place where the Divine Presence dwells. The temple was built there. There God chose to dwell. In addition, according to tradition, the Temple Mount is actually Mount Moriah where Abraham came to sacrifice Isaac. Jerusalem is mentioned 656 times in the Tanach. The destruction of Jerusalem was considered a great tragedy in Jewish history and the longing to return for the restoration of Jerusalem has been a central national and religious motif in the consciousness of the Jewish people.

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

c. Christianity - Jerusalem is sacred to Christianity because this is the city in which Jesus was crucified and buried. The Way of the Cross is a tourist site to which many Christians make pilgrimages and walk the path that Jesus walked with the cross. Christianity, however, did not wish to make Jerusalem its capital.

d. This picture shows an address that was engraved on the wall in the temple, in the corner in which people stood and blew (blasted) the shofar. On it is written Trumpeting Place. The inscription is dated to the Second Temple period. The coin is older and was found about a month ago at the base of the southern wall of the Temple Mount compound. It says "Hezekiah son of Ahaz, King of Judea." This is from the eighth century BCE. We will soon return to the subject of archeology.

2. History: Control of Jerusalem as seen here has changed hands many times over the years - Jewish, Greek, Roman, Christian, Muslim, and so on. The Jews suffered with any change of government. Wars destroyed the temples, damaged the sanctity of Judaism, and during certain periods Jews were not



allowed to enter Jerusalem to pray there. Muslim rule in the city that lasted on and off for a thousand years, did not result in any significant upkeep of the city. As Mark Twain described it in his book

"Innocents Abroad" in 1867: "Jerusalem is mournful, and dreary, and lifeless. I would not desire to live here. "

Some important milestones on the timeline before us:

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

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

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

The status quo on the Temple Mount is a document created after the liberation of Jerusalem in 1967 and designed by then-Defense Minister Moshe Dayan. According to the document Israel created at its own initiative after gaining control of the Temple Mount, it returned control of the Mount to the Muslim Waqf. Waqf means "holy endowment." This practice exists for all holy sites of Islam; they belong only to a Waqf institution which is essentially a religious institution. At the same time, in the peace agreements with Jordan, Israel officially recognized Jordan's relationship with the Temple Mount and its sponsorship of local history.

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

prayer on the Temple Mount, but the Israeli government has made it clear that it does not intend to change the status quo in Jerusalem.

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

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

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

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

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

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

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

6. Contrary to Israel's policies against Jewish terror, the Palestinian Authority glorifies the children who go out with knives to stab Jewish children in the name of the struggle over Al-Aqsa. One of the first events of this third Intifada, was the stabbing to death of two Jews in the alleys of the Old City in October 2015. Security cameras on site caught the wife of one of the dead men running in panic to call for help.

Arab merchants in the alley stood and watched. One of them sipped a can of cola in his hand. No one came to help.

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

The Mission - Welcome to Israel



Excerpt from Herzl's The Jewish State (1896)

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

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

But I think we shall not be left in peace.

Prayer for the State of Israel

אָבינו שְׁבַשְׁמִים, צוֹר יִשְׂרָאֵל וְגוֹאֲלוֹ, בְּרַךְ אֶת מְדִינַת יִשְׂרָאֵל, רֵאשִׁית צְמִיחַת גְּאֻלָּתֵנוּ.
הִגְן עָלֶיהָ בְּאַבְרַת חֶסֶדְךָ, וּפְרַשׁ עָלֶיהָ סֶכֶת שְׁלוֹמְךָ, וּשְׁלַח אוֹרְךָ וְאַמְתָּךְ לְרֵאשִׁיָּהּ, שְׂרֵיָּהּ
וְיוֹעֲצֵיהָ, וְתִקְנֵם בְּעֶצֶה טוֹבָה מִלְּפָנֶיךָ. חֹזֵק אֶת יָדֵי מַגְנֵי אֶרֶץ קְדֻשְׁנוּ, וְהַנְּחִילֵם אֱלֹהֵינוּ
יְשׁוּעָה וְעִזְרָת נְצַחוֹן תַּעֲטֹרֵם, וְנִתַּת שְׁלוֹם בְּאֶרֶץ וְשִׁמְחַת עוֹלָם לְיוֹשְׁבֵיהָ. וְאֶת אַחֵינוּ כָּל
בֵּית יִשְׂרָאֵל פְּקֹד-נָא בְּכָל אַרְצוֹת פְּזוּרֵיהֶם, וְתוֹלִיכֵם מִהֲרָה קוֹמְמוֹת לְצִיּוֹן עִירְךָ
וְלִירוּשָׁלַיִם מִשְׁכַּן שְׁמֶךָ, כְּכָתוּב בְּתוֹרַת מֹשֶׁה עֲבָדְךָ: "אִם יִהְיֶה נִדְחָךְ בְּקִצֵּה הַשָּׁמַיִם,
מִשָּׁם יִקְבָּצֶךָ ה' אֱלֹהֶיךָ וּמִשָּׁם יִקְחֶךָ. וְהִבִּיאֶךָ ה' אֱלֹהֶיךָ אֶל הָאָרֶץ אֲשֶׁר נִרְשׁוּ אֲבוֹתֶיךָ
וּיְרַשְׁתֶּהּ, וְהִיטִבֶךָ וְהִרְבֶּךָ מֵאַבְתֵּיךָ" (דְּבָרִים ל, ד-ה). וְיַחַד לִבְבֵּנוּ לְאַהֲבָה וּלְרֵאָה אֶת
שְׁמֶךָ, וְלִשְׁמֹר אֶת כָּל דְּבָרֵי תוֹרָתְךָ. וּשְׁלַח לָנוּ מִהֲרָה בֶן דָּוִד מְשִׁיחַ צְדָקָה, לְפָדוֹת מַחְבֵּי
קֶץ יְשׁוּעָתְךָ. הוֹפֵעַ בְּהַדָּר גָּאוֹן עֲזָד עַל כָּל יוֹשְׁבֵי תֵּבֵל אֶרֶץְךָ, וְיֹאמֶר כָּל אֲשֶׁר נִשְׁמָה בְּאַפּוֹ:
"ה' אֱלֹהֵי יִשְׂרָאֵל מֶלֶךְ, וּמַלְכוּתוֹ בְּכָל מְשָׁלָה". אָמֵן סְלָה.

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

Prayer for the IDF

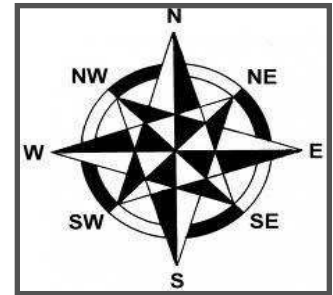
מִי שֶׁבְּרַךְ אֲבוֹתֵינוּ אַבְרָהָם יִצְחָק וְיַעֲקֹב, הוּא יְבָרַךְ אֶת חִילֵי צְבָא הַגְּנָה לְיִשְׂרָאֵל,
הַעוֹמְדִים עַל מִשְׁמַר אֶרֶצֵנוּ וְעָרֵי אֱלֹהֵינוּ מִגְּבוּל הַלְּבָנוֹן וְעַד מִדְּבַר מִצְרַיִם וּמִן הַיָּם הַגָּדוֹל
עַד לְבוֹא הָעֶרְבָה בַּיָּבֶשֶׁה בְּאוֹרֵי וּבָיִם. יְתֵן ה' אֶת אוֹיְבֵינוּ הַקָּמִים עָלֵינוּ נְגִפִים לְפָנֵיהֶם.
הַקְּדוֹשׁ בְּרוּךְ הוּא יִשְׁמַר וְיַצִּיל אֶת חִילֵינוּ מִכָּל צָרָה וְצוּקָה וּמִכָּל נֶגַע וּמַחֲלָה וְיִשְׁלַח
בְּרָכָה וְהַצְלָחָה בְּכָל מַעֲשֵׂה יְדֵיהֶם. יְדַבֵּר שׁוֹנְאֵינוּ תַּחֲתֵיהֶם וְיַעֲטֹרֵם בְּכֶתֶר יְשׁוּעָה
וּבְעִזְרַת נְצַחוֹן. וְיִקְרָם בָּהֶם הַכְּתוּב: כִּי ה' אֱלֹהֵיכֶם הֵהָלַךְ עִמָּכֶם לְהִלָּחֵם לָכֶם עִם
אִיבֵיכֶם לְהוֹשִׁיעַ אֶתְכֶם: וְנֹאמֶר אָמֵן:

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

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

The Story of the Compass

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



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

That is what my uncle said. And the moral?

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

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

Our Logistical Leader and Educator

My name is Linor Lev, and I'm 24 years old from Ramat Gan. I'm in my third year, studying to be an English teacher, in Seminar Hakkibuzim college. I really enjoy teaching, and see myself teaching Hebrew in the future. In addition, I am birthright coordinator in my college, and responsible for interviewing as well as assigning students to groups. It is very important for me to connect Jews who do not live in Israel to the Jewish identity, to Israel, to the culture, and to our common values. Last summer, I worked in the Israeli experience as a Madricha, with a group of teenagers from the UK. It was a very positive and meaningful experience for me, and I'm really glad for the opportunity to do it again this year.



Sunday, June 16 - Departure from Cleveland

UA 667 16 JUN 3PM CLE-IAD

UA 72 JUN 16 10:30PM IAD-TLV



Photographs of the Day - [Ana B.](#), [Isaiah J.](#)



Instagrammer of the day - [Spencer K.](#)



Airport Discussion 1 - (Facilitators) - [Max K.](#), [Ariel L.](#), [Emma L.](#)



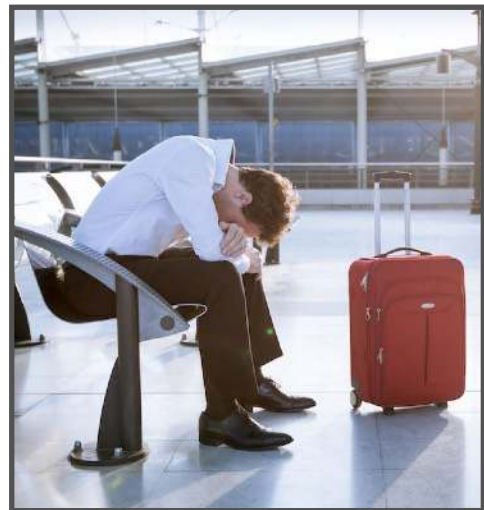
Airport Discussion 1 - (Blogger) - [Ben W.](#)



Airport Discussion 2 (Facilitators) - [Hanna L.](#), [Zachary M.](#), [Alexa P.](#)



Airport Discussion 2 - (Blogger) - [Eli R.](#)



Monday, June 17 (Arrival in Israel- 4:30pm)



Photographs of the Day - Ana B., Isaiah J.



Instagrammer of the day - Spencer K.



Interviewer of the Day - Laine S.

4:30pm - Arrival in Israel

6:00 – Check in at Maccabim

6:30 - Dinner

7:30 - This is Israel - A political update with Zeev Ben Schachar -



Rebecca P., Zachary S.

9:00 - Discussion 3 (Facilitators)



Shai G., Noam P., Rylan P.

9:10 - Opening Daily Reflection

Good night

Overnight - Maccabim

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



Tuesday, June 18 - The South



Photographs of the Day - Ana B., Isaiah J.



Instagrammer of the day - Spencer K.



Interviewer of the Day - Laine S.



7:30am-Breakfast

8:00 - Ride to Ben Gurion University

9:30am – Visit to Ben Gurion University (including meeting with Guy Ben Porat and a tour of the University)



- Jacob RL.

A tour of Ben Gurion University



- Laine S.

12:00 – Lunch near The Negev Visitor Center tour

12:30pm - The Negev Visitor center tour



- Eli R.

2:00 - Ride to Sderot

3:00 Sderot and Geopolitical tour along the bGaza border with Shira Kleiman



- Naomi R., Gabriel W.

5:30 Ride to Jerusalem

7:30 late check in + dinner

9:00 - Discussion 4



Discussion 4 (Facilitators) - Yossi B., Ana B., Isaiah J.

9:10 - Daily Reflection and Good Night / Overnight Agron

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.

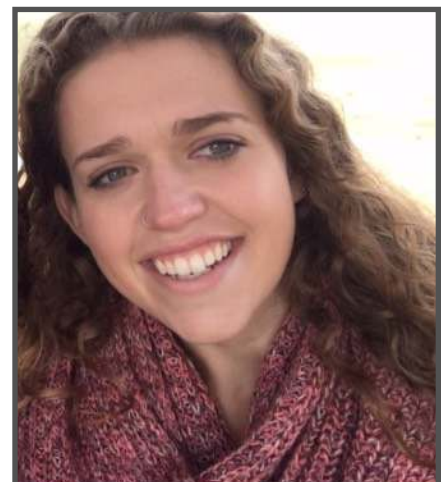


About The Negev Visitors Center - The Center is a one-stop-shop to bring the opportunities of the Negev to light and to challenge old stereotypes and misconceptions of the region. This unique



“museum” exhibits the Negev’s impressive past, present opportunities, communities, and the region’s exciting future as well. The Visitors Center not only connects all people and all areas of life, but also demonstrates the vital importance of the Negev region to the entire State of Israel. The Visitors Center is an exciting hands-on attraction with innovative technological displays, guided experiential and interactive activities, exciting data boards, and a 270-degree theater. The center is a wonderful opportunity for all ages, groups, families and individuals to come and see for themselves the real advantages of Negev living and to connect with the personal and often emotional stories of real-life Negev pioneers.

Shira Kleinman’s passions for adventure, teaching, and Israel brought her to Israel on Aliyah, and now fuel her work as an educator and a licensed tour guide. After five years at Agnon Jewish Day School (now Mandel Jewish Day School) in Beachwood, OH, Shira eventually made her way to Jerusalem, where she currently resides. A graduate of Muhlenberg College in Allentown, PA, and the daughter of two professional educators (one of whom is a Reform rabbi), she was destined to find her way into teaching. More than any other formative Jewish experience, Shira attributes her love of both Jewish life and Jewish learning to her many years at one of the Reform Movement’s Jewish summer camps. For the



past six years Shira taught Jewish history at URJ Heller High, a semester in Israel program for Reform Jewish high school students

from throughout North America. Shira has designed and developed innovative and engaging educational programs as a staff member for NFTY in Israel, URJ Eisner Camp, and Muhlenberg College Hillel. She has also taught in congregations throughout the Northeast. Shira focuses on exploring Jewish Identity and reimagining the role Israel can play in building it.

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.

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

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

Sderot

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



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

Wednesday, June 19 - Jerusalem - Part 1



Photographs of the Day - Mor G., Micah G., Laine S.



Instagrammer of the day - Isaiah J.



Interviewer of the Day - Sophia J.

7:00am- Breakfast

7:30 - When Dreams come True - Challenges for Jewish Democratic State (intro to Israeli Hope) - Gilad Weiner



- Rebecca P., Ben W.

9:30 - Visit to Yad Vashem



- Rylan P., Noam P.

12:30pm Lunch

1:30 - The Holly Basin Tour with Shira Kleinman with tour of the Kotel tunnels



- Ezra G., Alexa P.

5:30 - Hotel

6:00 - Dinner at the Hotel

6:30 The contemporary Challenges of the Orthodox community with Tali Farkash



- Zachary M.

8:00-10:00 - Tour of the Orthodox Neighborhood with Toby Abrams



- Hannah L.

10:30 Discussion 5 and Daily Reflection



- Naomi R., Eli R., Jacob RL.

Good night / **Overnight Agron**



Gilad Wiener is an Israeli lawyer and conflict resolution practitioner. He holds research positions at the Center for Religion, Nation and State in the Israel Democracy Institute and in the Judicial Conflict Resolution Lab (JCRL) in Bar Ilan University. Gilad gained his law degree from Bar Ilan University, and is pursuing a PhD there. He also serves on the Board of CoCuDi center - an international organization based in Israel, which develops knowledge and implements communication processes to mediate intercultural tensions. In the past Gilad was the Director of Israel Operations for the Pardes Center for Judaism and Conflict Resolution, and Clerked for Former Chief Justice of the Supreme Court of Israel.



Tali Farkash is a journalist who writes about the Orthodox community for the Israeli Ynet news website. Ms. Farkash was born in Kfar Saba and grew up in Beni Brak where she attended the Beit Yaakov schools system for girls. In the last election, Ms. Farkash was involved in an Orthodox feminist group that argued for active involvement of women in the Orthodox political parties. Currently she is pursuing her PhD in Gender issues in Bar Ilan University.



Ultra-Orthodox Bakery Tour with Toby Abrams - Why do the Ultra-Orthodox dress the way they do? How can you tell the sects apart and why don't they serve in the IDF? Come and explore the clash of insular religious Judaism with modern political Zionism, from dress code to national defense. Our conversation will fill the time it takes to hop from bakery to bakery around this Ultra-Orthodox part of town, with mouths full of hallah and cakes for Shabbat.

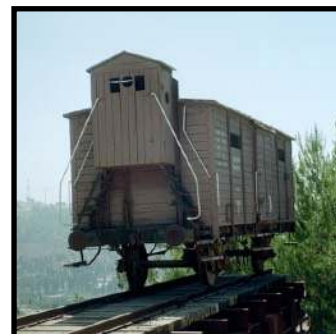


Yad Vashem ("a monument and a name") is Israel's official memorial to the victims of the Holocaust. It is dedicated to preserving the memory of the dead; honoring Jews who fought against their Nazi oppressors and Gentiles who selflessly aided Jews in need; and researching the phenomenon of the Holocaust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

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

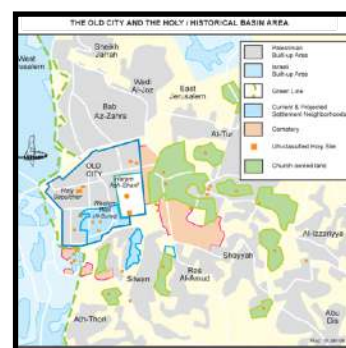
A core goal of Yad Vashem's founders was to recognize non-Jews who, at personal risk and without a financial or evangelistic motive, chose to save Jews from the ongoing genocide during the Holocaust. Those recognized by Israel as Righteous Among the Nations are honored in a section of Yad Vashem known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

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



The Holy Basin

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



- The Temple Mount/ The Noble Sanctuary (Jerusalem). *Jewish and Muslim*
- Al Aqsa Mosque (Jerusalem). *Muslim*
- Dome of the Rock (Jerusalem). *Jewish and Muslim*
- The Wailing Wall / Kotel (Jerusalem). *Jewish*

- Church of the Holy Sepulchre (Jerusalem). *Christian*
- Dormition Abbey (Jerusalem). *Christian*
- The Old City (Jerusalem). *Jewish*
- Church of the Nativity (Bethlehem). *Christian*
- The Tomb of Rachel (Bethlehem). *Jewish*

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

Thursday, June 20 - Jerusalem 02



Photographs of the Day - Isaiah J., Sophia J., Rylan P.



Instagrammer of the day - Ben W.



Interviewer of the Day - Sophia J.

7:30am- Breakfast

8:00- Introduction to the National Religious community with Michael Unterberg

BLOG - Emma L.

9:00- Haas Promenade and security borders with Shira Kleiman

BLOG - Ariel L.

12:00pm -Tasting tour in Machane Yehuda Market + Lunch with Shira Kleiman

BLOG - Max K., Yossi B.

2:00 - Ariel Keren Tour in Jerusalem

BLOG - Zachary M.

3:30 On the road to... to Beit Shean and Discussion 6



-Shai G., Ezra G., Mor G.

6:00 Meeting the Israelis (Idan Raichel Songs)

Good night

Overnight: Beit Shean and Emek Hamaayanot - Home hospitality



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



Join actor **Ariel Keren** and meet some of Jerusalem's heroes (and villains) and carry on humorous dialogues with colorful characters straight out of local folklore.



מִפְגָּשׁ Mifgásh

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

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

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

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

1. A meeting: an instance of meeting.

2. Meeting: the act of meeting.



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.

Friday, June 21 to Saturday, June 22 - Mifgash



Photographs of the Day – Everyone



Instagrammer of the day - Ben W.



Interviewer of the Day - Everyone

9:00am – Gilboa

10:30 – Water activity

1:00pm Photography assignment with the host family

BLOG -Everyone

Documenting the family on Shabbat

BLOG - Sophia J., Isaiah J., Micah G., Mor G.,

Shabbat with the host families

Overnight: Beit Shean and Emek Hamaayanot - Home Hospitality



Saturday, June 22- Shabbat- Shabbat with Host Families

Spending Shabbat with hosts Families

Motzei Shabbat - Social activity with the Israelis

Overnight - Beit Shean and Emek hamaayanot - Home Hospitality

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

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



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

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

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

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

Sunday, June 23 - The North



Photographs of the Day - Spencer K., Zachary M., Gabriel W.



Instagrammer of the day - Ariel L.



Interviewer of the Day - Emma L.

7:30am - Travel North

8:00 - Visit of Kinneret College (Israeli Hope Case study)



- Ezra G.

10:00am Tour of the northern borders with Sarit Zehavi



- Shai G.

12:30pm - Lunch

3:00 – Visit to A visit to Mechvah Alon IDF base



- Ana B.

6:00 – Dinner

7:00 - A meeting with the National Religious community



- Yossi B.

8:30 Good night

Good night

Overnight - Beit Shean and Emek hamaayanot - Home Hospitality





Israeli Hope in Academia, was launched in July 2016 as an initiative of the President, based on an appreciation of the unique social, economic and educational assets of academia and on the understanding that there is a need for lateral action complementing the special sectoral programs currently being operated by the Planning and Budgeting Committee (PBC) of the Council for Higher Education.

The partners in the planning, budgeting and operation of the initiative are: the PBC of the Council for Higher Education; the Commission on Equal Opportunities in Employment of the Ministry of Labor, Social Affairs and Social Services; The Edmond de Rothschild Foundation; The Jewish Federation of San Francisco; and the Edmond de Rothschild Partnerships.

Goals

Israeli Hope in Academia has four main goals:

1. **Diversity and representation:** To increase diversity and the representation of Israel's various population groups in all sections of the institutions and at all levels of the academic hierarchy, particularly among the senior administrative and academic personnel, with the aim of achieving the full potential of the talents and excellence in the whole range of Israeli society.
2. **Cultural Competence:** To improve the compatibility of the institutions and the system to the various groups within them through perception of the campus as a space for the creation of a shared "Israelihood" that allows the preservation of the unique identity of each group.
3. **The Academic Graduate:** To promote the commitment of academia to impart the knowledge, skills and experiences needed by the graduates for life in our Jewish and democratic state and in a society that encourages partnership, and that is committed to diverse social and intellectual Israeli leadership that is attentive and aware.
4. **The Academia-Employment Continuum:** To reinforce the links between academia and employment and increase the commitment of academia to the employment of its graduates, particularly Arabs and Haredim.

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

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



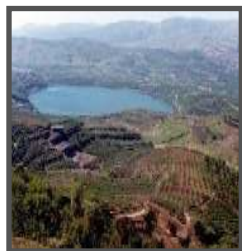
Michve Alon (Hebrew: מִחְוֵה אֱלֹנִים) (Alon Education and Instructional Center) is an IDF military base located near Safed in the Galilee and near Mg'ar village. It belongs to the Education and Youth Corps and specializes in educational programs. The base was named after Yigal Allon.

The base is notable for its ulpan (Hebrew language school). Soldiers whose Hebrew is deemed insufficient by the IDF, consisting mainly of immigrants as well as Druze and Bedouins, are sent to Michve Alon, where they undergo Hebrew instruction together with basic training.

Until the 1980s, Michve Alon served as the base for the Bislamach Brigade, but that brigade transferred to a base near Yeruham. The base's goal is to train soldiers for special groups, help them integrate into their service, and become productive citizens of Israel.



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



The Golan Heights, (or Ramat Hagolan), has been inhabited since prehistoric times. In the Bible, it is referred to by several different names: Golan, Horon, and Bashan. Sometimes people say the "dolmens" (the giant stone 'tables') scattered about the region are the furniture of Og, King of Bashan, who the Bible claims was a giant. During the Second Temple period, the Golan Heights had a large Jewish population and it was a center of olive oil production. In 66 CE when the Great Revolt against Rome began, the Roman army placed an emphasis on conquering major Jewish

centers in the Golan Heights in order to sever the link between the Jews of Eretz Yisrael and their brethren in the Diaspora. A particularly fierce battle was fought at Gamla, which became known as the "Masada of the North".

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

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

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

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

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

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

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

Monday, June 24 - From Beit Shean to Tel Aviv



Photographers of the Day -- Ariel L., Emma L., Jacob RL.



Instagrammer of the day- Hannah L.



Interviewer of the Day- Spencer K.

8:30 - Living Together (Case study)



-Sophie J., Shai G.

10:30 - Intro to the Arab community in the Galilee



- Max K., Noam P.

12:30pm - Lunch

1:30 - Ride

2:30 - A visit to Jisr A-Zarka



- Avery S.

5:00 - Drive to Tel Aviv

6:00 - Check in + dinner at the hotel

8:30 - "The Return" - Theatre Play



-Alexa P., Jacob RL.

10:30 – Day Reflection

Good night

Overnight – Shefaim



Living Together - The Vision - Israeli society by recognizing its cultural, religious and national diversity will strive to create a shared society that is based on mutual acceptance, respect and equality for all.



Background and Rationale - Israeli society is a mosaic of groups, sectors, and identities.

Most communities live separately from each other, educate their children in separate school systems, get their information from sectoral media outlets, and consume culture from separate sources.

This often results in divisions and miss trust among the different segments of Israeli society. Without any real ongoing interaction between sectors, members of outside groups are liable to be perceived as threatening the identity of a given community.

Alongside Israel's many exemplary and well-known achievements since statehood, Israeli society faces a fundamental difficulty: how to create a positive lasting connection between different groups, and live together in a society that pursues the common good.

Over the years, numerous social programs and projects have worked to address this issue. However, the reality is that significant progress hasn't occurred, while the rifts between communities persist—and at times even worsen.

All communities in Israel share a common space. So it's essential to promote a joint effort by the diverse groups living in Israel to find practical solutions for building this space together, while preserving each community's uniqueness. **The Living Together Center seeks to address those issues.**

Intro to the Arab community in the Galilee

Ibrahim Abu Ahmad, a senior researcher at Alma's research department -

Ibrahim is an Israeli Arab, born and raised in Nazareth, Israel. Today, he lives in the village of Turan, near the lake town of Tiberius. He is Alma's senior researcher and holds a B.A in International Relations, focusing on US-Middle Eastern relations. He commenced his academic studies at the American University in Cairo, Egypt. When the "Arab Spring" began, he moved to the US and completed his degree at James Madison University in Virginia. In his panel presentation, Ibrahim deals with the multiple identity-issues of a young Arab-Israeli, born and raised at the north of Israel. He also illuminates the term "Israeli-Arab" and openly shares his thoughts on the unique challenges they encounter with Israeli society and culture. Ibrahim unfolds his personal story and experiences as an Israeli-Arab living in northern Israel and provides many fascinating insights into the dilemmas and issues he contends with on a daily basis.



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



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

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

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

One of major draws of this town is the beach. Take the main street all the way to the end. Visitors will see a portion of an ancient aqueduct on the shoreline. The beach is remote and quiet. Jisr Az-Zarqa is just a 10 minute drive from Caesarea or a 25 minute walk along the beach.

“Returning “ - a Play at the Cameri Theatre

Written and Directed by Aya Kaplan
 Inspired by the life story of **Yehudit Herman** and other Stories of cults from Israel and around the world.

Seventeen years ago Noa fled from her Kibbutz where she lived with her parents and sister. She joined a cult run by Avihu Tishbi, and disappeared. Today, after the police seized the cult and arrested Avihu, Noa is forced to return home with her five children. She is shocked and furious for being plucked from the safety of her world and thrown into the reality she ran away



from. For the first time, she must deal with

the demons of her past, confront her family, learn disturbing new facts about her life and face repeated investigations of by two police detectives who suspect she's covering up a terrible crime the cult committed.

*There is no correlation between the characters and events in the play and real-life.

Tuesday, June 25 - Tel Aviv and more



Photographers of the Day - Hannah L., Zachary M., Eli R.



Instagrammer of the day- Noam P.



Interviewer of the Day- Rylan P.



7:00am - Breakfast

8:30 - Intro to the Chiloni community with Elliot Vaisrub Glassenberg (Bina)



-Yossi B., Shai G.

1:00pm - Lunch at Nachlat Binyamin and activity around the Shuk



- Mor G., Gabriel W.

3:00 - Back to the hotel

6:00 - Dinner at the hotel

6:30 - Daily Reflection

7:00 – Meeting with Oded Rahav, an environmental activist



- Ezra G.

9:00 - Night Game in Tel Aviv with Barechovot Shelanu



-Ana B., Naomi R.

12:00am - Good night

Overnight – Shefaim



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.

BINA: The Jewish Movement for Social Change

BINA combines Jewish learning, social action and community building, through cultural, social and educational programs that reach over 50,000 Israelis and Jews from all over the world every year. BINA strives to strengthen Israel as a democratic pluralistic society, to reinvigorate Jewish culture, and to express the Jewish value of Tikkun Olam (“repair of the world”). BINA emphasizes Jewish learning that leads to social action.



BINA is the leading organization at the intersection of Jewish Pluralism & Social Change in Israel. We offer a non-orthodox, pluralistic Jewish learning alternative and connect all of our programs to social action. It

is through learning and doing that we help establish an alternative Jewish culture in Israel and around the world.

BINA means “Wisdom” in Hebrew. At BINA it is also a Hebrew acronym from a poem by Israel’s national poet, Chaim Nachman Bialik, for: “Home for the Creation of a Nation’s Soul”. For us, a “Nation’s Soul” means a nation which embodies the values of pluralism, social justice, social solidarity, democracy and peace – the Jewish values for which BINA stands.

Elliot Vaisrub Glassenberg, Educator, Activist

Elliot is an American-Canadian-Israeli Jewish educator-activist. Elliot teaches and advocates on topics relating to Jewish pluralism and inclusion, refugee rights, LGBTQ rights and human rights, and his educator-activist approach focuses on the application of Judaism for social change. Elliot is a senior educator at BINA: The Jewish Movement for Social Change and a leading activist for refugee rights in Israel. Elliot is co-chair of Right Now: Advocates for Asylum Seekers in Israel, a blogger for The Times of Israel, and has published in Haaretz, The Jerusalem Post, The Jewish Week, and elsewhere. Elliot also recently served as Central Shaliach for the Kibbutz Movement in North America. A native of Chicago, Elliot currently lives in Jaffa and holds a B.A. from McGill University, and an M.A. in Jewish Education and an M.A. in Jewish Literature from the Jewish Theological Seminary.



Oded Rahav,
 "The Fish from Cyprus" -
 entrepreneur,
 social activist,
 moshavnik and
 one of the six
 swimmers who
 broke the
 world record
 by swimming



from Cyprus to Israel and was among the first to swim cross the Dead Sea. Oded will cross oceans to make this place a bejer one. A fascinating story about taking action, showing responsibility, determination, decision making, friendship and a lot of tahini to eat..

Wednesday, June 26 - Tel Aviv to Jerusalem and back



Photographers of the Day - - Alexa P., Rebecca P., Naomi R.



Instagrammer of the day - Sophia J.



Interviewer of the Day - Ben W.



8:30am - Breakfast

9:30 - Ride to Tel aviv

10:00 - Visit to Haaretz Museum (“Myth meet Land”)

BLOG - Ariel L.

12:00 Check into the Hotel

12:30 Lunch

1:30 - Visit to the Lechi Museum

2:30 - Graffiti Tour of Tel Aviv with Grafitiyul

3:30 - Final art Reflection with Elinoy

BLOG - Avery S.

5:30 - Ride to Jerusalem

6:30 Final Dinner @Jerusalem

7:30 - Idan Raichel concert @Sultan Pool, Jerusalem

BLOG - Micah G.

2:00am - Daily Reflection

Overnight – Ruth Daniel Hotel in Tel Aviv

Thursday, June 27 - Going back home

7am - Breakfast

8:00 - Israel update and conflicts, closing session with Zeev Ben Shachar

BLOG - [Rebecca P., Zach S.](#)

9:00 Travel to the Airport

Depart on:

UA 85 27JUN TLV-YYZ 1230 515PM and UA3992 27JUN YYZCLE 710-856PM

(by 6/14) - Post mission

Mission Reflection

BLOG - [Rylan P. and Spencer K.](#)

“Myth Meets Land”, an exhibition dialogue between Elie Shamir and Adi Nes
Curator: Nurit Tal-Tenne

This exhibition presents a multi-voiced dialogue between the works of visual artist Elie Shamir and of art photographer Adi Nes, combined with an interpretative perspective. Both artists use elements that echo Greek and Canaanite mythology, the Old and New Testaments, Jewish history and the Zionist ethos. Laid in layers, these myths form almost an archeological stratigraphy of Israel's landscape and of its cultural, national, political and socio-economic state. Both artists are preoccupied with similar themes - personal versus collective identity; norms and human values; preservation of the national ethos versus the moral obligation to one's own conscience.



The paintings of Elie Shamir (b. 1953, Kfar Yehoshua) echo art masterpieces. Being mostly autobiographical, they allude to the Jezreel Valley, which played a central role in the history of Zionism. Shamir's works raise questions about the male pioneer ethos and the collapse of the "Valley" myth, as a metaphor for the erosion of the nation's values.

In the photographs of Adi Nes (b. 1966, Kiryat Gat) reality meets the artist's meticulous and carefully staged working process. Sharp and intense, yet poetic and gentle, his works combine homage to iconic figures. His images undermine central narratives of Israeli culture and advance the formation of new ones. His series from the 2000's - ***Soldiers, Boys, Prisoners, Bible Stories and The Village*** - deals with complex issues such as Israeli identity, militancy and human compassion. The theme of homoeroticism in Nes' works exposes the duality embedded in the national narrative with its ethos of heroic masculinity. The works selected for this exhibition belong to different periods of the artists' work. This was done in order to create a common ground for an interpretative reading that may unveil the mythical, artistic and literary layers, both universal and local, and the meeting points between different views and perspectives. By juxtaposing their works, the exhibition reveals the similarities in their mythological frame of mind and their grasp of "grand narratives" as they treat local and contemporary issues. Thus, placing Nes's ***Untitled (Annunciation)***, next to Shamir's ***Like Europe, Daphne, Shira and Lahav in Ami Spring*** emphasizes a common affinity to iconic mythical themes: Nes's photograph alludes to the Annunciation scene, while Shamir's painting echoes the myth of Actaeon whose chance glimpse of naked Artemis leads him to his death.

Father and son relations might also be interpreted in terms of primeval myths. In a photograph from Nes' ***Village*** series, an old farmer and a young man stand beneath cypress trees in the cemetery of Tel Adashim. In Shamir's ***Dad and I in Retrospect***, portraits of the artist (third generation of founders) and his father (second generation of founders) are seen on a dirt road that splits in two. The founding forefathers carried the burden of the Zionist ideal, while their sons experience the falling apart of the myth.

The Lehi Museum

The Lehi Museum, also known as Beit Yair, is placed in the house where the Lehi commander, Avraham Stern (Yair) was assassinated. The museum has two floors and each has its own story. In addition, the offices of the Lehi organization are located on the ground floor, where they are working to preserve and perpetuate the legacy of Lehi. The museum is located at 8 Stern Street^[1] in Tel Aviv's Florentin neighborhood. The museum opened in 1985 and is operated by the Museum Department of the Ministry of Defense. Visit the Museum is a journey to the period before the creation of Israel. It allows authentic observation to the period when Zionist settlement struggled for its survival while learning the history of Zionist settlement through visions and audiovisual represent.



Avraham Stern (Hebrew: *Avraham Shtern*), alias **Yair** (December 23, 1907 – February 12, 1942) was one of the leaders of the Jewish paramilitary organization Irgun. In September 1940, he founded a breakaway militant Zionist group named Lehi, called the "Stern Gang" by the British authorities and by the mainstream in the Yishuv Jewish establishment.



Lehi (Hebrew pronunciation: Lohamei Herut Israel – Lehi, "Fighters for the Freedom of Israel – Lehi"), often known pejoratively as the Stern Gang was a Zionist paramilitary organization founded by Avraham ("Yair") Stern in Mandatory Palestine.^{[13][14]} Its avowed aim was to evict the British authorities from Palestine by resort to force, allowing unrestricted immigration of Jews and the formation of a Jewish state, a "new totalitarian Hebrew republic".^[15] It was initially called the National Military Organization in Israel,^[1] upon being founded in August 1940, but was renamed Lehi one month later.^[16] According to Jean E. Rosenfeld, the group admitted to having used terrorist attacks.^{[17][18]}



Lehi split from the Irgun militant group in 1940 in order to continue fighting the British during World War II. Lehi initially sought an alliance with Fascist Italy and Nazi Germany, offering to fight alongside them against the British in return for the transfer of all Jews from Nazi-occupied Europe to Palestine.

^[2] Believing that Nazi Germany was a lesser enemy of the Jews than Britain, Lehi twice attempted to form an alliance with the Nazis.^[2] During World War II, it declared that it would establish a Jewish state based upon "nationalist and totalitarian principles".^{[2][19]} After Stern's death in 1942, the new leadership of Lehi began to move it towards support for Joseph Stalin's Soviet Union.^[1] In 1944, Lehi officially declared its support for National Bolshevism.^[6] It said that its National Bolshevism involved an

amalgamation of left-wing and right-wing political elements – Stern said Lehi incorporated elements of both the left and the right^[2] – however this change was unpopular and Lehi began to lose support as a result.

Lehi and the Irgun were jointly responsible for the massacre in Deir Yassin. Lehi assassinated Lord Moyne, British Minister Resident in the Middle East, and made many other attacks on the British in Palestine.^[21] On 29 May 1948, the government of Israel, having inducted its activist members into the Israel Defense Forces, formally disbanded Lehi, though some of its members carried out one more terrorist act, the assassination of Folke Bernadotte some months later, an act condemned by Bernadotte's replacement as mediator, Ralph Bunche. After the assassination, the new Israeli government declared Lehi a terrorist organization, arresting some 200 members and convicting some of the leaders. Just before the first Israeli elections in January 1949, a general amnesty to Lehi members was granted by the government.^[24] In 1980, Israel instituted a military decoration, an "award for activity in the struggle for the establishment of Israel", the Lehi ribbon. Former Lehi leader Yitzhak Shamir became Prime Minister of Israel in 1983.

Elinoy Kisslove - is a graffiti artist and activist, the owner of "grafitiyul", and lives in Tel Aviv. The first time she used graffiti to express a political message was in 2011. Responses to her graffiti were so strong that since then, every time she has something to say, she uses the platform of graffiti.

Elinoy claims that "Expressing an anonymous opinion on the street is the best way to spread a strong message. It keeps the focus on the message and not on the person behind it". Following her passion was not always easy as most of the graffiti pieces she creates have been done undercover and are considered to be illegal. Nevertheless, even when the price is high, Elinoy says that if the message is important it's worth the risks.

In her art, Elinoy focuses on social and political messages as a response to issues in Israeli daily life that many times are forgotten. Elinoy has been involved in documentary movies about graffiti and street art in Israel. She gives tours and workshops which teach about the meaning of graffiti as a language, as a way to spread important messages, and to call attention to things people are unaware of.



The Idan Raichel Project

Idan Raichel – producer, keyboardist, lyricist, composer and performer. During a career spanning a mere 15 years, Idan has become not only the most successful artist in Israel but also one of Israel's most successful artists abroad, with tours that include performances at some of the leading festivals as well as shows in the most prestigious venues in Europe, the USA, South America, the Far East, Canada and Australia. In addition, Idan has entered into exciting collaborations with many great artists including American pop stars India Arie and Alicia Keys, and a wide range of artists who are household names in their native countries: Portugal's Ana Moura, France's Patrick Bruel, Italy's Ornella Vanoni, Germany's Andreas Scholl, the Italian duo Mina &



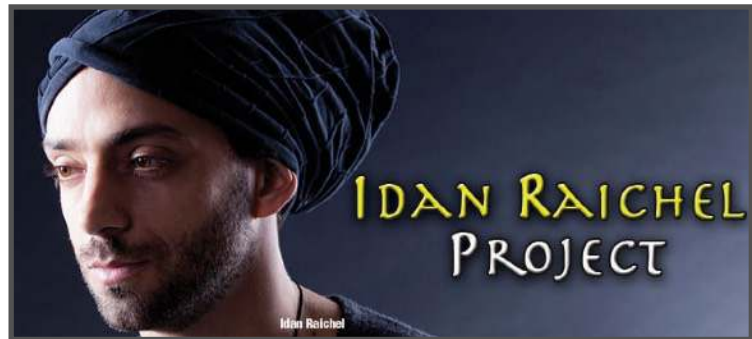
Celentano, the Iranian singer Golazin, and Mali's Vieux Farka Touré.

As leader of **The Idan Raichel Project**, Idan has become an ambassador representing a world of hope in which artistic collaboration breaks down barriers between people of different backgrounds and beliefs. In the albums he has produced to-date with The Project, as well as in the other musical ventures with which he has been involved, Idan has introduced a new musical culture – a fresh style of production combined with lyrics in a variety of languages including Arabic, German, Spanish, Amharic, French and Hebrew, which worked its way into being part of the Israeli mainstream as well into the hearts of the general public in Israel and overseas.

With The Idan Raichel Project, Idan has released four studio albums and a 3-CD set (which contains live concert recordings, songs that were not included in other albums and rare recordings of

Raichel in the studio). He has also teamed up with Vieux Farka Touré, releasing two albums by the Touré-Raichel Collective; and he has released two solo albums, one a studio album released in December 2015 and the other a 2-CD package mostly recorded “in concert” which was released in November 2017. All these albums have been released around the world.

In Israel, total album sales are approaching 700,000 units; there have been in excess of 2 million digital downloads, and tens of millions of paid-for streaming events. And the number of “hits” on YouTube is around the 113 million mark.



If This is Our Future by Michael Oren

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

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

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

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

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

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

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

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

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

No, Israel is none of those things. For many young American Jews, it is only the country of roadblocks and genocide, of a relentless war waged against the Palestinians for no apparent reason. For everyone knows that Palestinians are anxious to recognize Israel and to live side-by-side with a Jewish democracy. That, of course, is why Hamas still openly declares its commitment to Israel's annihilation, and that is why Hizbullah has, according to US Defense Secretary Robert Gates, accumulated "more missiles than most governments in the world."

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

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

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

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

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

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

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

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

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

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

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

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

Imagine. But nothing of that sort got said.

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

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

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

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

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



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