

FACES OF ISRAEL

PROGRAMME RESOURCE
for Israel Tour Leaders



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Introduction

How to use this booklet

This educational resource has been specially designed for madrichim/ot leading Israel Tours.

Utilising the work of photographer Jonathan Straight, madrichim/ot can delve deeper into Israel and its people.

This resource covers five topics: Learning from and with each other, Diversity, Religious Coexistence, Aliya and Ecology.

Each topic uses photographs as a springboard for discussion, along with suggested methodologies for madrichim/ot to use with their group.

Suggested ways to use this booklet:

- Dip in and out of this resource
- Create your own activities around the photographs
- Encourage creativity in your group to look at every aspect of what they see and experience throughout their Israel Tour

Think through how your participants might use writing, poetry, art forms and their own photography to further their own experiences of spending time in Israel.

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Each person carries an entire world within themselves, and everything exists twice: once the way it is, the other the way they perceive it with their own eyes and feelings.

— Janusz Korczak

Learning from and with each other

בֶּן זֹמָא אוֹמֵר, אֵיזְהוּ חָכָם, הַלּוֹמֵד מִכָּל
אָדָם, שֶׁנֶּאֱמַר (תהלים קיט)

Ben Zoma said: Who is wise? He who learns from every person, as it is said: "From all who taught me have I gained understanding" (Psalms 119:99)

— Pirke Avot 4:1

Talmudic Israel, c.190 – c.230 CE

Aims

- To share perspectives and experiences of people we do not know and are unlikely to meet as well as to hear perspectives of peers and leaders
- To explore the concept that we benefit from being open to learning from and with others
- To gain a greater understanding of Israeli society through how people learn from and with each other
- To challenge participants to consider what they could teach or what they could learn from others in their Israel Tour group and as part of this Israel Tour experience

Method One: Tzfat Academic College

1. Examine the four photos on pages 10 and 11. Challenge the participants to work out which name and description below goes with which photo. All of these people are students at the new Nursing School at the Tzfat Academic College.

Names and descriptions

- **Amran** is from Tiberius and is driven by a desire to help others. His dream has always been to become a nurse and the scholarship he received has allowed him to focus on his studies while gaining clinical experience.
- **Hadass** enjoys the diversity of students in her course.
- **Mona** is from Hurfeish, a Druze town in the north of Israel and within commuting distance from the college. She has learned to be more empathetic to others and has developed skills to help people during emergencies.
- **Yazan** is from the Arab city of Sakhnin and would like to work in one of the hospitals in the north of Israel. He wants to help people and recognises he needs patience, skill, and empathy in dealing with patients. Having wanted to be a nurse since he was young, he is now fulfilling his dream.

2. After matching the people with their descriptions ask the group what they think each one could learn from the

others. Frame the discussion by leading with, "Each person has unique talents but there is always something we can learn from others."

3. Ask the participants to think about your Tour group and write down three things they could contribute to the group. What talents and skills would you like to share?
4. Next, ask the participants to write down three things they admire in others in the group and would like to learn how to do.
5. Ask the participants to find someone they feel comfortable with (make sure no-one gets left out). These partners can share some or all of the things they feel they would like to contribute and the things they would like to learn.
6. See if you agree. Do you think each person in the group has other talents they could contribute and haven't yet mentioned? Encourage the group (including group leaders) to recognise and share skills and talents.

Method Two: Moona



Look at the photo on page 12.

1. What do you think is happening in the picture? Where and when do you imagine it was taken? Who are the people? What are their backgrounds?

2. Ask the participants to read the information sent to their phone or look at the information handed out by the madrichim. (*Boxed text, below.*)

Shuruk and Chai

Seeking to address the problem of many Israelis having qualifications but lacking practical experience, Moona establishes training centres in Arab cities and towns to bring Jews into places they might not otherwise visit. At Moona all parties work together on a two-month training course in partnership with local industries. Seventy-nine percent of students get a job at the end of the programme.

Shuruk is a trained electronic engineer and now works at Moona as a mentor. In the photograph, she is helping **Chai** with his project.

3. How does this information compare to your answers?
4. What do you think of this initiative? What could it help with? What could be some potential problems?

Conclusion

Remind the group that we all have something to contribute and we all have something to learn. Being open and curious helps us to develop our own views and ideas.

Encourage participants to see how they can challenge themselves by being open to new ideas and experiences. Discuss ways in which Israel Tour has enabled us all to be more open and what curiosity it has sparked in each of us.







Diversity

יְדוּעַ הַדָּבָר וּמִפְרָסָם בֵּינֵינוּ הָעָם מִקְבְּלֵי
הַמִּצְוֹת כִּי שִׁבְעִים פָּנִים לַתּוֹרָה...

— ספר החינוך צ"ה:ג'

It is well-known among us, the people who accept the Mitzvot, that there are seventy faces to the Torah.

— Sefer HaHinuch 95:3
Middle-Age Spain (c.1255 – c.1285 CE)

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Diversity

Aims:

- To explore the diversity of people living in Israel
- To examine the uses and pitfalls of stereotypes
- To further comprehension of the diversity of Israeli society

Method

1. You can introduce the activity by stating that Israel is a multi-faceted society. Israelis are both modern and traditional, urban and rural, living in communal and individual spaces.
2. In small groups give the participants paper and pens and ask them to draw a typical Israeli.
 - What do they wear?
 - What is in their heart?
 - What is in their head?
 - What songs do they listen to?
 - What do they eat?
 - What do they say?
3. Next, ask the groups to draw what they think is a typical British person. Use the same prompts as above.
4. Show the photos to the participants.
5. What are our immediate reactions to seeing these people?
6. What do we think they believe in? What do they like to do? What music do they listen to? What are their political opinions?
7. Looking at their images and other photos in the booklet (and around us in Israel!) what other images might illustrate 'an Israeli'?

8. Input: Stereotypes can be useful, they give us a shortcut in an overwhelming world of information but they can also limit us and stop us from seeing the person instead of the image they portray.
9. Get the group to stand up. Designate one side of the room as 'strongly agree' and the opposite side as 'strongly disagree'.
10. Ask the participants to stand on the imaginary line between 'strongly agree' and 'strongly disagree' in answer to the question, **who is a true Israeli?**
 - Someone who was born in Israel?
 - Someone who chose to live here?
 - Someone who was forced to live here?
 - Someone Jewish?
 - Someone living outside of Israel but who was born in Israel?
 - Someone religious?
 - Someone who is connected to the land of Israel?
 - Someone who speaks Hebrew? With or without an accent?
11. Ask the participants to turn to the person next to them and talk about:
 - the stereotypes they hold of others
 - the stereotypes they think others hold of them
 - the stereotypes they wish others would not hold of them

Conclusion

Remind the group that each person in the world is created in the image of God (b'tzelem Elohim) and are multi-faceted human beings. While stereotypes might help us there are times that by using them we limit ourselves and others. As part of our Israel Tour, how might we tackle stereotypes of people in our group, to develop our own emotional intelligence?

How might we also challenge ourselves to tackle the stereotypes and bias we might hold, helping us to celebrate the diversity of Israeli society?









Religious Coexistence

THE STATE OF ISRAEL will be open for Jewish immigration and for the Ingathering of the Exiles; it will foster the development of the country for the benefit of all its inhabitants; it will be based on freedom, justice and peace as envisaged by the prophets of Israel; it will ensure complete equality of social and political rights to all its inhabitants irrespective of religion, race or sex; it will guarantee freedom of religion, conscience, language, education and culture; it will safeguard the Holy Places of all religions; and it will be faithful to the principles of the Charter of the United Nations.

— *Declaration of the State of Israel, 14 May 1948*

Aims

- To examine the full meaning of the statement in the Declaration of Independence
- To understand that while Israel is a Jewish State it is not only for the Jewish people
- To discuss how the Jewish majority works with other religions
- To use their time in Israel to investigate how the ideal is lived, from different perspectives, in reality

Method

1. Ask the group to examine the photos on pages 31-35. Let them know that they represent different Israelis.
2. Ask the group if they can identify which one person is Druze, Bedouin, Orthodox Jew, Greek Orthodox Christian, Muslim and why.
3. Let the group know if their guesses were correct or not.
4. Then divide into small groups with no more than 4 people per group.
5. Each group will get one picture and be asked to research, using their phones or the Resource materials below, on their given Israeli and prepare a group presentation for the rest of the participants.
6. Each group will present back to the main group (if there is more than one group covering the same topic, they might choose to work together for the presentation).
7. Ask the group where during the tour have they seen or anticipate seeing these different religious groups.
8. Relate it back to the Declaration of Independence's statement of social and political rights – complete equality of social and political rights to all its inhabitants irrespective of religion, race or sex.
9. Is this an impossible ideal or a workable concept?
10. What might help to move towards this and what might be barriers to co-existence?

Conclusion

Reiterate that the words of the Declaration of Independence are the founding principles of the State of Israel. Emphasise that these show the intent and mission of the State. Ask the group to be aware of times during tour where they may see these ideals and times they may note their absence. Encourage the participants to continue this discussion throughout Israel Tour.

Resources

In 2024 the population of Israel was 9.900 million: 7.427 million Jews (73.2%) 2.089 million Arabs (21.1%) 564,000 Others (5.7%)

Druze

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Religious Coexistence

Approximately 150,000 Druze are living in Israel mainly situated in the north of Israel and the Golan Heights. They constitute about 1.6% of the population. While they are native Arabic speakers and self-identify as Arabs they do not consider themselves Muslim. The Druze religion branched off from the religion of Islam and is now considered its own religion separate from Islam. The religion was created in the 10th and 11th centuries in Egypt. The religion was open to converts for the first generations and now is closed as they believe everyone alive in the Druze community is reincarnated from that generation. They are a monotheistic religion and their most respected prophet is Jethro, Moses' father-in-law.

In 1957 the Israeli government designated Druze as a distinct Israeli ethnic minority at the request of Druze communal leaders. The males from the community are required by law to do mandatory military service.

Bedouin

The Bedouin are a traditional nomadic Arab tribe who would wander from Saudi Arabia to the Sinai Peninsula. Today in Israel they mainly live in the area of the Negev. While there are some Christian Bedouins, Israeli Bedouins follow Islam and are citizens. There are 210,000 Bedouins in Israel: 150,000 in the Negev, 50,000 in Galilee and the Jezreel Valley, and 10,000 in the central region of Israel.

Bedouins can volunteer to the IDF and mainly join the trackers unit.

Jewish Israelis

The majority of Israel's population is Jewish accounting for 73.2% of the population in 2024. Within the Jewish population, 41% of Israel Jews self-identified as 'secular'; 14% as haredi (ultra-orthodox); 33% as Masorti (lit. 'traditional'); and 12% as dati (lit. 'religious' or 'orthodox', including religious Zionist). The education system in Israel is divided into four main streams: Haredi, Mamlachti Datii (religious), Mamlachti (secular) and Arab. Traditionally, via a status quo agreement at the beginning of the State of Israel Haredim are exempt from compulsory military service. The agreement was devised between Prime Minister David Ben Gurion and Rabbi Avraham Yeshayah Karelitz (known as the Chazon Ish) in 1947.

Christians in Israel

Christianity is the third largest religion in Israel after Judaism and Islam. Christians number about 185,000 and make up 1.9% of the population. 75.8% are Arab Christians. The majority of Christians in Israel are affiliated to the Orthodox and Latin Catholic church, with a small minority affiliating to the Protestant church. The main Christian population centres are Nazareth, Jerusalem and Haifa.

Muslims in Israel

Muslims are the largest religious and ethnic minority in Israel and are 18.1% of the population. The majority of Muslims are citizens of Israel, with 99% are Sunnis and the 1% are Ahmadis.

The largest Muslim town is the Bedouin town of Rahat in the Negev.

The affairs of the Muslim community are to a large extent controlled directly by the Israeli government.

Israel's Declaration of Independence 1948

ERETZ-ISRAEL [(Hebrew) – the Land of Israel] was the birthplace of the Jewish people. Here their spiritual, religious and political identity was shaped. Here they first attained to statehood, created cultural values of national and universal significance and gave to the world the eternal Book of Books.

After being forcibly exiled from their land, the people kept faith with it throughout their Dispersion and never ceased to pray and hope for their return to it and for the restoration in it of their political freedom.

Impelled by this historic and traditional attachment, Jews strove in every successive generation to re-establish themselves in their ancient homeland. In recent decades they returned in their masses. Pioneers, ma'pilim [(Hebrew) – immigrants coming to Eretz-Israel in defiance of restrictive legislation] and defenders, they made deserts bloom, revived the Hebrew language, built villages and towns, and created a thriving community controlling its own economy and culture, loving peace but knowing how to defend itself, bringing the blessings of progress to all the country's inhabitants, and aspiring towards independent nationhood.

In the year 5657 (1897), at the summons of the spiritual father of the Jewish State, Theodore Herzl, the First Zionist Congress convened and proclaimed the right of the Jewish people to national rebirth in its own country.

This right was recognized in the Balfour Declaration of the 2nd November, 1917, and re-affirmed in the Mandate of the League of Nations which, in particular, gave international sanction to the historic connection between the Jewish people and Eretz-Israel and to the right of the Jewish people to rebuild its National Home.

The catastrophe which recently befell the Jewish people — the massacre of millions of Jews in Europe — was another clear demonstration of the urgency of solving the problem of its homelessness by re-establishing in Eretz-Israel the Jewish State, which would open the gates of the homeland wide to every Jew and confer upon the Jewish people the status of a fully privileged member of the comity of nations.

Survivors of the Nazi holocaust in Europe, as well as Jews from other parts of the world, continued to migrate to Eretz-Israel, undaunted by difficulties, restrictions and dangers, and never ceased to assert their right to a life of dignity, freedom and honest toil in their national homeland.

In the Second World War, the Jewish community of this country contributed its full share to the struggle of the freedom- and peace-loving nations against the forces of Nazi wickedness and, by the blood of its soldiers and its war effort, gained the right to be reckoned among the peoples who founded the United Nations.

On the 29th November, 1947, the United Nations General Assembly passed a resolution calling for the establishment of a Jewish State in Eretz-Israel; the General Assembly

required the inhabitants of Eretz-Israel to take such steps as were necessary on their part for the implementation of that resolution. This recognition by the United Nations of the right of the Jewish people to establish their State is irrevocable.

This right is the natural right of the Jewish people to be masters of their own fate, like all other nations, in their own sovereign State

ACCORDINGLY WE, MEMBERS OF THE PEOPLE'S COUNCIL, REPRESENTATIVES OF THE JEWISH COMMUNITY OF ERETZ-ISRAEL AND OF THE ZIONIST MOVEMENT, ARE HERE ASSEMBLED ON THE DAY OF THE TERMINATION OF THE BRITISH MANDATE OVER ERETZ-ISRAEL AND, BY VIRTUE OF OUR NATURAL AND HISTORIC RIGHT AND ON THE STRENGTH OF THE RESOLUTION OF THE UNITED NATIONS GENERAL ASSEMBLY, HEREBY DECLARE THE ESTABLISHMENT OF A JEWISH STATE IN ERETZ-ISRAEL, TO BE KNOWN AS THE STATE OF ISRAEL.

WE DECLARE that, with effect from the moment of the termination of the Mandate being tonight, the eve of Sabbath, the 6th Iyar, 5708 (15th May, 1948), until the establishment of the elected, regular authorities of the State in accordance with the Constitution which shall be adopted by the Elected Constituent Assembly not later than the 1st October 1948, the People's Council shall act as a Provisional Council of State, and its executive organ, the People's Administration, shall be the Provisional Government of the Jewish State, to be called "Israel".

THE STATE OF ISRAEL will be open for Jewish immigration and for the Ingathering of the Exiles; it will foster the development of the country for the benefit of all its inhabitants; it will be based on freedom, justice and peace as envisaged by the prophets of Israel; it will ensure complete equality of social and

political rights to all its inhabitants irrespective of religion, race or sex; it will guarantee freedom of religion, conscience, language, education and culture; it will safeguard the Holy Places of all religions; and it will be faithful to the principles of the Charter of the United Nations.

THE STATE OF ISRAEL is prepared to cooperate with the agencies and representatives of the United Nations in implementing the resolution of the General Assembly of the 29th November, 1947, and will take steps to bring about the economic union of the whole of Eretz-Israel.

WE APPEAL to the United Nations to assist the Jewish people in the building-up of its State and to receive the State of Israel into the comity of nations.

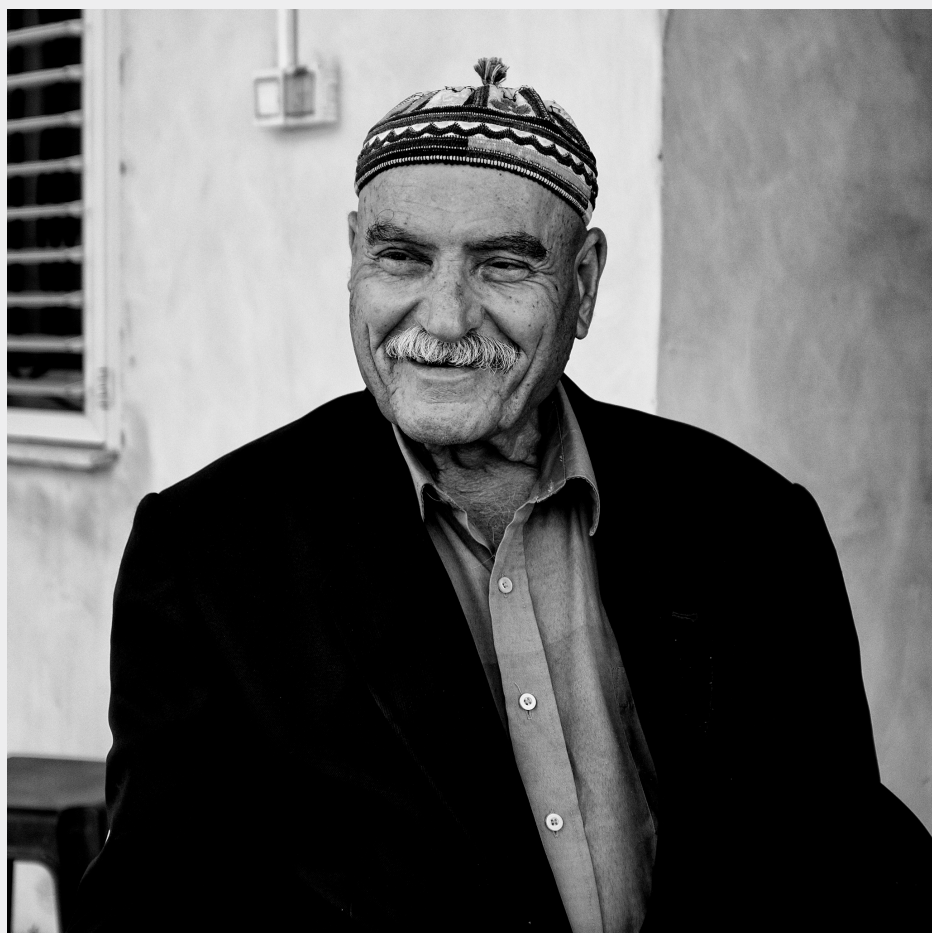
WE APPEAL — in the very midst of the onslaught launched against us now for months — to the Arab inhabitants of the State of Israel to preserve peace and participate in the upbuilding of the State on the basis of full and equal citizenship and due representation in all its provisional and permanent institutions.

WE EXTEND our hand to all neighboring states and their peoples in an offer of peace and good neighborliness, and appeal to them to establish bonds of cooperation and mutual help with the sovereign Jewish people settled in its own land. The State of Israel is prepared to do its share in a common effort for the advancement of the entire Middle East.

WE APPEAL to the Jewish people throughout the Diaspora to rally round the Jews of Eretz-Israel in the tasks of immigration and upbuilding and to stand by them in the great struggle for the realization of the age-old dream — the redemption of Israel.

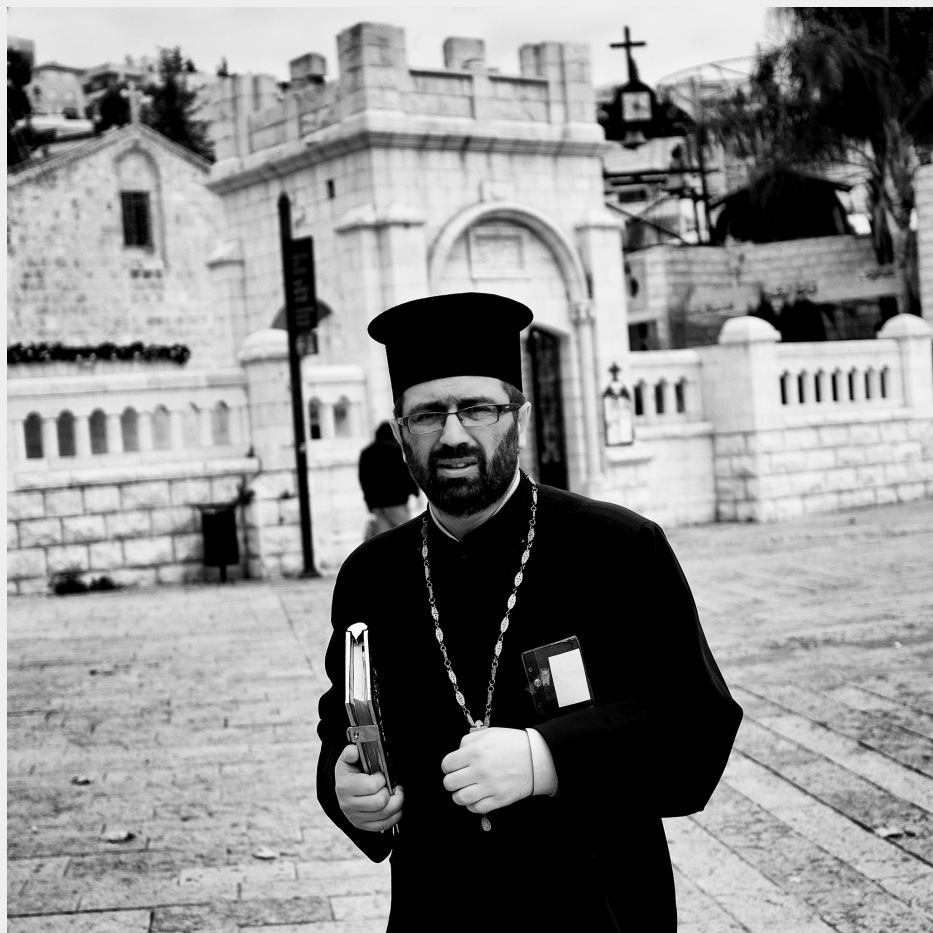
PLACING OUR TRUST IN THE "ROCK OF ISRAEL," WE AFFIX OUR SIGNATURES TO THIS PROCLAMATION AT THIS SESSION OF THE PROVISIONAL COUNCIL OF STATE, ON THE SOIL OF THE HOMELAND, IN THE CITY OF TEL-AVIV, ON THIS SABBATH EVE, THE 5TH DAY OF IYAR, 5708 (14TH MAY, 1948).

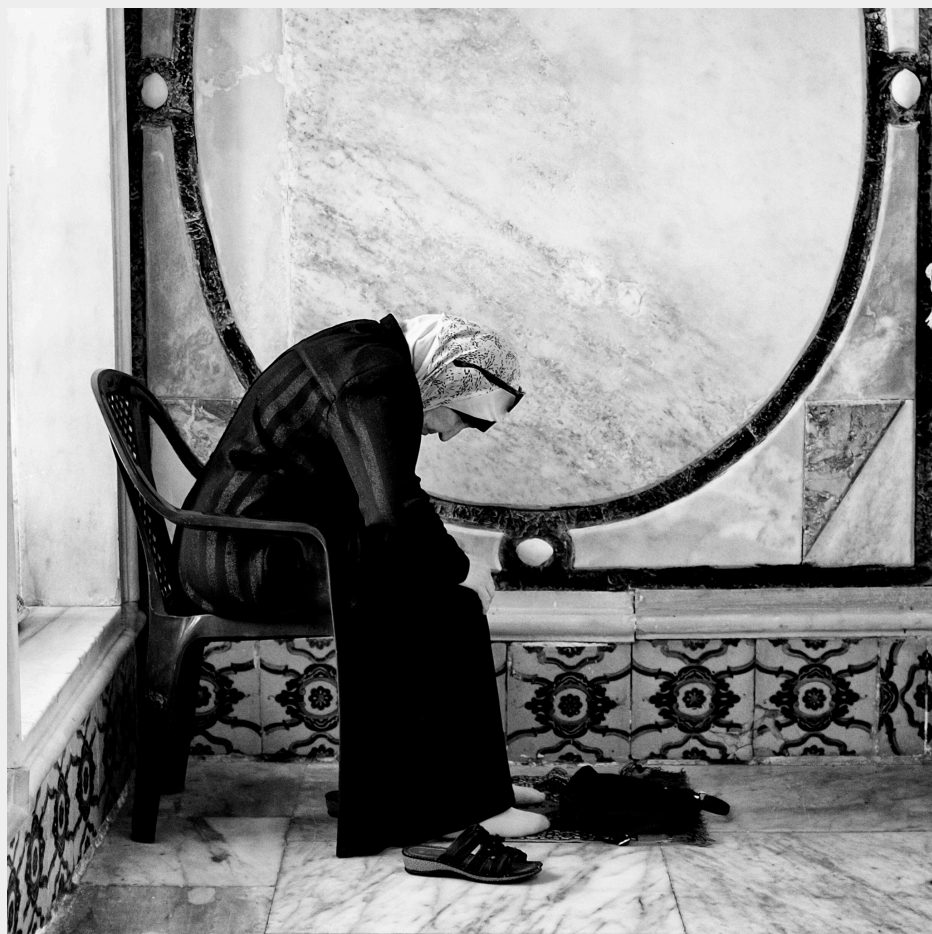
<i>David Ben-Gurion</i>	<i>Moshe Shertok</i>	<i>Mordekhai Bentov</i>
<i>David Zvi Pinkas</i>	<i>Rachel Cohen</i>	<i>Yitzchak Ben Zvi</i>
<i>Aharon Zisling</i>	<i>Rabbi Kalman Kahana</i>	<i>Eliyahu Berligne</i>
<i>Moshe Kolodny</i>	<i>Saadia Kobashi</i>	<i>Fritz Bernstein</i>
<i>Eliezer Kaplan</i>	<i>Rabbi Yitzchak Meir Levin</i>	<i>Rabbi Wolf Gold</i>
<i>Abraham Katznelson</i>	<i>Meir David Loewenstein</i>	<i>Meir Grabovsky</i>
<i>Felix Rosenblueth</i>	<i>Zvi Luria</i>	<i>Yitzchak Gruenbaum</i>
<i>David Remez</i>	<i>Golda Myerson</i>	<i>Dr. Abraham Granovsky</i>
<i>Berl Repetur</i>	<i>Nachum Nir</i>	<i>Eliyahu Dobkin</i>
<i>Mordekhai Shattner</i>	<i>Zvi Segal</i>	<i>Meir Wilner-Kovner</i>
<i>Ben Zion Sternberg</i>	<i>Rabbi Yehuda Leib</i>	<i>Zerach Wahrhaftig</i>
<i>Bekhor Shitreet</i>	<i>Hacohen Fishman</i>	<i>Herzl Vardi</i>
<i>Moshe Shapira</i>	<i>Daniel Auster</i>	











Aliyah

תִּקַּע בְּשׁוֹפָר גָּדוֹל לְחֵירוּתֵנוּ וְשָׂא נֵס לְקִבֵּץ
גְּלִיּוֹתֵינוּ וְקִבְּצֵנוּ יַחַד מֵאַרְבַּע כְּנָפּוֹת הָאָרֶץ:
בָּרוּךְ אַתָּה ה' מְקַבֵּץ נִדְחֵי עַמּוֹ יִשְׂרָאֵל

Sound the great shofar for our liberty, and raise a banner to gather our exiles, and gather us together from the four corners of the earth. Blessed are You, Adonoy, Gatherer of the dispersed of His people Israel.

— Weekday, Shacharit, Amidah, Gathering the Exiles
Middle-Age France (c.1055 – c.1105 CE)

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Aliyah

Aims

- To use the photos to promote a conversation about Aliyah (moving to live in Israel)
- To discuss why someone would decide to make Aliyah
- To encourage participants to investigate their own personal relationship with Israel

Method

1. Get the group to sit in a circle and each in turn says what Israel is for them, in the format of "Israel for me is _____ and _____."
2. Then split the group into smaller groups of four or five people in each. Each group will concentrate on one of the photos (pages 40-43) with information about each person (p. 39):



Lenny



Valeria



Sandy



Zohar

37

Aliyah

Think about the reasons why these four people left their country of origin to come to Israel.

Your group can use the words below (boxed text) if they choose. They can select more than one word.

Flee

Change

Obligation

Values

Refuge

Fulfilment

Improvement

Culture

Escape

Peoplehood

Ethics

3. The groups feedback to each other and discuss how and why they came to their conclusions.
4. Madrichim can offer input as to the many different ways Israel might be viewed. For example:
 - Natural and historical homeland of the Jewish people
 - A place of shelter, refuge if times get hard – you can always come to Israel
 - The only place one can live a full Jewish religious life (due to some laws only applying in the land of Israel)
 - The place where you can flourish as a Jew due to cultural and ethnic commonality

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Aliyah

5. Back in their small groups, each participant can discuss how their view of Israel is the same or different from the people in the photos and why.
6. Madrichim bring points together. Perhaps linking to movement ideology, or to what they have done and who they have met on Tour or who they will meet. Our views and opinions can and will change – keep discussing this with each other.

Names and descriptions



◁ **Lenny** is a refugee from Ukraine. He was studying Law but his studies were incompatible with the Israeli legal system. He wants to resume his education but needs to do his army service.

Lenny is standing next to a sculpture by Nicky Imber depicting refugees titled, "From Holocaust to Resurrection." This is one of a series in the park directly opposite his absorption centre.



◁ **Valeria** is a Ukrainian refugee, a pianist and a dancer. She plans to do her army service and then study.



◁ **Sandy** was born in Iowa, USA and first visited Israel on a one-year programme when she was 21, staying on to study social work at Hebrew University. She returned to the USA and was working for the Jewish Agency when she decided to make Aliyah. At first, she was based in Jerusalem but after attending a seminar about development towns and visiting Shlomi she decided to move. The mayor of Shlomi invited her to stay as a volunteer and 44 years later she is still there. She developed a programme teaching people vocations and works closely with Erez College.



◁ **Zohar** was born in Gondor, Ethiopia and came to Israel in 1984. He walked from Ethiopia to Sudan, then travelled by truck and then military plane to Israel. Initially working in agriculture, later retraining as a welder, a gardener and a lorry driver Zohar settled in Carmiel. He first took the only job offered, a street sweeper but he now has a business overseeing several street sweepers and gardeners.









Ecology

וַיִּקַּח ה' אֱלֹקִים אֶת־הָאָדָם וַיִּנְחֵהוּ בְּגֶן־
עֵדֶן לְעִבְדָּהּ וּלְשִׁמְרָהּ:

*God ' settled the Human in the garden of Eden, to
till it and preserve it.*

– Genesis 2:1 (בראשיית ב'א)

Aims

- To examine the Jewish relationship between humans and nature
- To use the pictures to look at different ways that natural resources are used in Israel
- To encourage the group to consider whether we are asked to conquer or to preserve nature
- To inspire the participants to see that their actions influence the future

Method

1. Ask the participants to look at the four pictures on pages 47 through 50 (reproduced below on this page).
2. Make sure to describe or include the description of each:

Descriptions



◁ Member of the gardening team at the Baha'i Gardens in Akko (they also have more famous gardens in Haifa). The Baha'i faith believes in the unity of all living things and therefore their gardens promote this teaching bringing more beauty and harmony into the world.



◁ A picture from Machne Yehudah – open air market in Jerusalem, selling fresh herbs and salad leaves.



◁ Ido – one of the people who has turned an old landfill site in the Hadarim neighbourhood in Haifa into a community garden for the locals.



◁ Shai, chef and owner of Hummus Zitune in Tel Aviv, grows hydroponic salad leaves on site for his restaurant and delicatessen, which are both kosher.

3. Ask the group to identify which pictures they think are working to tame nature and which are working more to preserve nature. Using this initial discussion you can open it up to wider questions.
4. This can be done in a small group format where each group gets a different question or each small group gets all the questions to consider.

Questions:

- Is it possible for humans to live in harmony with nature or do we inevitably destroy it?
- We are commanded to farm the land and preserve it. Can we do both?
- What actions can be taken to preserve the land?
- What have we seen so far that shows preservation and where is there room for ecological improvement in Israel?

Conclusion

There is much damage that has been done to our planet. Many are working hard to actively address climate changes.

Are there things we can do during our Israel Tour and going forward to help 'preserve' our natural resources?









