

FACES OF ISRAEL

ACTIVITIES AND RESOURCES
For residential camps



Photography by Jonathan Straight

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Activities and Resources
For residential camps



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Introduction

How to use this resource

This educational resource has been specially designed for leaders to use at residential camps.

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

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

Each topic uses photographs as a springboard for discussion, art or drama-based activities.

Suggested ways to use this resource:

- Dip in and out of the resource, exploring different aspects of Israeli society through the photographs and ideas shared.
- Create your own activities around the photographs or other elements of content.
- Encourage creativity in your group, giving your chanichim/ot space to further explore what Israel means to them. Think about how you might choose to bring writing, poetry, art and photography into your programming at camp.

This resource has activities which are aimed at different age groups. Use your own judgement in appropriately adapting the materials which best suit the participants you are leading.

If you would like to discuss any ideas in this resource, or further develop your own activities, email shelley.marsh@ujia.org

*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

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Learning from and with each other

▷ Suggested age group 8-11

Preparation: paper, card, felt tip pens

Aims

- To share perspectives and experiences of people we might not know personally
- To hear perspectives of peers and leaders
- To explore the concept that we all benefit from being open to learning from and with others
- To gain a greater understanding of Israeli society as well as how we integrate Israel into our own camp environment
- To challenge participants to consider what they could teach and learn about Israel from others

Suggested art activity methodology

Start the art activity by having small group discussions (up to 10 participants) about Israel and Israeli society.

Encourage leaders to have open conversations about the strengths and challenges of Israel/Israeli society. Leaders might want to explore the following...

Some suggested strengths are:

- Highly developed technology which has a positive impact on the world
- A strong culture of volunteering, with a desire to help others
- Multilingual (many people in Israel speak at least 2 languages)
- People come from different backgrounds and bring their cultures with them, resulting in a wide variety of foods, music, dance

Some suggested challenges are:

- Economic inequality throughout the country
- Division in education systems in schools
- Differences in political perspectives
- Peaceful interactions with neighbouring countries

Allow 30–45 minutes to have meaningful discussions about the suggested points above. Leaders and/or participants might choose other discussion points too.

Share the photo (p. 8) of Shuruk and Chai and ask participants who they think these people are in Israel.

Learning from and with each other

Suggested age group 8-11



◁ **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. 79% 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.

Questions to discuss

- What do you think of this initiative?
- What could it help with?
- What could be some potential problems?

When ready, move forward to the art activity:

Using paints or felt tipped pens, ask participants to paint/draw one thing they know about Israel or Israeli society, following on from the discussion.

Artwork should take approximately 30–40 minutes.

Leaders explain to participants they will create an 'open space' gallery where all artwork will be displayed and participants can share their artwork with others.

Conclusion

Remind each group that we all have something to contribute and we all have something to learn.

Encourage participants to see how they can challenge themselves by being open to new ideas and experiences. Discuss ways in which this camp enables us all to learn from and with each other, as leaders and participants.

Learning from and with each other

Suggested age group 12-14

▷ Suggested age group 12-14

Preparation: paper and pens

Aims

- To share perspectives and experiences of people we might not know personally
- To hear perspectives of peers and leaders
- To explore the concept that we all benefit from being open to learning from and with others
- To gain a greater understanding of Israeli society as well as how we integrate Israel into our own camp environment
- To challenge participants to consider what they could teach and learn about Israel from others

Suggested drama activity methodology

Session time: one hour

Using the discussion points as above (pp. 4-5) adapt the activity by using drama.

Suggested drama activity:

Beginning with a two-person conversation, this activity brings in more and more participants to add to the drama tableau.

Start with two participants.

One person is Shuruk and one is Chai.

In the first person, have a conversation about what you think of this initiative.

- How is this initiative helping you and what are the potential problems you have encountered?

Bring in another four participants, Shuruk's and Chai's parents, and continue the conversation with Shuruk and Chai.

Bring in Shuruk's and Chai's friends. Some friends think this is an excellent initiative and some disagree, with a range of different view points.

Following on from the tableau, have participants write a script for a ten minute play based on the photo.

Conclusion

Remind each group that we all have something to contribute and we all have something to learn.

Encourage participants to see how they can challenge themselves by being open to new ideas and experiences. Discuss ways in which this camp enables us all to learn from and with each other, as leaders and participants.

Learning from and with each other

Suggested age group 15+

▷ Suggested age group 15+

Aims

- To share perspectives and experiences of people we might not know personally
- To hear perspectives of peers and leaders
- To explore the concept that we all benefit from being open to learning from and with others
- To gain a greater understanding of Israeli society as well as how we integrate Israel into our own camp environment
- To challenge participants to consider what they could teach and learn about Israel from others

Suggested drama activity methodology

Session time: one hour

Building on the methodology above (previous pages), you might choose to adapt the art/drama activity for the age group.

Using this text:

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

Start a discussion on the challenges we all face in having nuanced conversations which help us to be open and curious in hearing the perspectives of others and learning from others.

- How does learning from others help us to develop our own views and ideas?
- What blocks us from learning from another person?
- What opens us to learning from and with others?

Conclusion

Remind each group that we all have something to contribute and we all have something to learn.

Encourage participants to see how they can challenge themselves by being open to new ideas and experiences. Discuss ways in which this camp enables us all to learn from and with each other, as leaders and participants.



Diversity

▷ Suggested age group 8-11

Preparation: Large pieces of card, coloured pens

Aims

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

Suggested activity methodology

Each person is created in the image of God (b'tzelem Elohim).

וַיְבָרֵא אֱלֹהִים | אֶת־הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים
בָּרָא אֹתָם

*And God created humankind in the divine image,
creating them in the image of God*

— Genesis 1:27 Bereshit

Suggested trigger activity:

Using Bereshit (Genesis) 1:27

- What does it mean to be created in the image of God?

Stem sentence activity:

In pairs, complete the sentences:

- *I am created in the image of God because...*
- _____ (fill in the name) is created in the image of God because...
i.e: *I am created in the image of God because... I am kind*
____My Dad____ is created in the image of God because... **he takes care of his family.**

Diversity

Suggested age group 8-11

Show these four photos to the participants
(reproduced individually on pp. 17-20).

- What are our immediate reactions to seeing these people?
- What do we think each person in each photo believes in?
- What do they like to do?
- What music do they listen to?
- Are any elements of each photo surprising and are any not surprising at all?
- How is each person created in the image of God?



Looking at their photos, what other images could you use to illustrate 'an Israeli'?

In small groups give the participants paper and pens and ask them to draw a typical Israeli.

- | | |
|---------------------------|---------------------------------|
| • What do they wear? | • What songs do they listen to? |
| • What is in their heart? | • What do they eat? |
| • What is in their head? | • What do they say? |

Next, ask the groups to draw what they think is a typical British person. Use the same prompts as above.

Create a display of the artwork.

Discuss ways in which British and Israeli people might hold stereotypes of others and how that might have positive and negative connotations for us all.

Conclusion

How might you want to celebrate diversity at your camp?

How might you want to share and celebrate diversity in Israel at your camp?

The Jewish people is diverse. We have different cultures, traditions and practices which highlight our diversity. Widening the diversity of the Jewish people, Israeli society is made up of people from different backgrounds and religions. The diversity of Israeli society is important to understand.

Remembering that we are all created in the image of God helps us to celebrate the beauty of diversity, allowing us to thrive, develop and bloom.

Wikipedia

Lyrics: Hanan Ben Ari and Keren Peles • Music: Hanan Ben Ari

*"How easy it is to go with your thoughts
With an automatic conditioning which not required thinking.
Just to tag and to yell,
To incite and to worship
With all our strength - to the "Gods of Rating"
Everything is already organized in our minds, drawer after drawer.
No, we will not face the reality, because it will stop us from knowing that:*

*All the leftist are traitors
All the Arabs are terrorists
All the Haredi's (Ultra Orthodox) are robbers
All the settler's killed "Yizhak Rabin"
All Tel Aviv is vegan
All Netivot is traditional
All the religious are primitive with "Tzitzit"
And they never heard about Darwin
Do not put me in a cage
Do not summarize me on "Wikipedia"
I am Everything, I am nothing
Infinite light warp with a human body
So do not put me in a cage.*

*You can call me naive
Who is afraid to call a fight
You can put a price on my head
And guillotine on my neck
The demons is no more exist
And even the king is naked.*

*Forget everything you knew about me up until today
No, I am not that settler guy
No, I am not God's representative
No, I am not the religious who avoid women from singing
No, I am not the bridge between the Israeli sectors!
Burn down the sectors
Burn down the prejudice
And each of us will have a chance to write our own story.*

*Well, everything is already known and discover the Cliche' after Cliche'.
No, we will not face the reality because it will stop us from knowing that:
All Sefardim" are deprived
All secular (people)are dirty heretics
All women should be in the kitchen
And all Russians - Fans of Stalin.
All the hope was lost,
The parliament members are the worst
All the Ethiopians just run all day
And those who are not - sing with "Idan Raichel"
Do not put me in a cage.
Do not summarize me on "Wikipedia".
I am everything.
I am nothing.
Infinite light warp with a human body.
So do not put me in a cage.
A day will come... A day will come...
A day will come and you will not put me in a cage
And you will not summarize me on "Wikipedia".
I am everything.
I am nothing
"I emerged naked, and I will return naked"
So do not put me in a cage."*

Diversity

Suggested age group 12-14

▷ For 12–14-year-olds

Preparation: bed sheet, pillow case, puffy pens/paints, paint brushes, map of Israel for reference

Aims

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

Suggested activity methodology

Session time: one hour

Using the methodology and photos noted for the younger age group (pp. 9-10), look more deeply and add the following questions:

- Are any elements of each photo surprising and are any not surprising at all?
- What are our thoughts of 'an Israeli'?
- How diverse do we perceive Israeli society is when we think of 'Israelis'?
- How might we understand our own stereotyping of Israelis?
- When we think of both Israeli society and of the British Jewish community, what are our perceptions of diversity?

Suggested art activity methodology

Diversity map:

As a group (approximately 10-12 participants) use a large bed sheet to create a 'Diversity Map of Israel'.

Using felt tipped pens (or paints/puffy pens) and the Diversity Resource (p. 14), create an infographic map to share the diversity of Israeli society.

The diversity map could also be created on pillowcases with 2-5 participants working together on one pillowcase.

Diversity

Suggested age group 12-14

Suggested music and discussion-based methodology

Much like the UK, Israeli society is made up of diverse groups of citizens, who interact, connect, disagree, live together, striving to bring up this and future generations to thrive.

Israeli singer Hanan Ben Ari wants us to look beyond the stereotypes within Israeli society. Share the following [song](https://www.youtube.com/watch?v=aohNGhX4nFg) called *Wikipedia* by Israeli singer Hanan Ben Ari: <https://www.youtube.com/watch?v=aohNGhX4nFg>

Share the lyrics of the song on page 11.

Using the song lyrics, explore the stereotypes which we and others might hold about the following groups of people:

- Russian people
- Religious people
- Haredi people
- Secular people
- Settlers (people who live over the green line in Judea and Samaria)
- Vegans

Suggested questions you might want to discuss:

- How does the song explore diversity in Israeli society?
- How does the song explore narrow view points within Jewish and Israeli society?

Using the Diversity Resource ([p. 14](#)) and any further research you might choose to prepare, split into 5 equal groups of participants.

1. Druze
2. Bedouin
3. Jewish Israelis
4. Christians in Israel
5. Muslims in Israel

Conclusion

How might you want to celebrate diversity at your camp?

How might you want to share and celebrate diversity in Israel at your camp?

The Jewish people is diverse. We have different cultures, traditions and practices which highlight our diversity. Widening the diversity of the Jewish people, Israeli society is made up of people from different backgrounds and religions. The diversity of Israeli society is important to understand.

Remembering that we are all created in the image of God helps us to celebrate the beauty of diversity, allowing us to thrive, develop and bloom.

Diversity Resource

Data and Information

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

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 Saudia 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.

Diversity

Suggested age group 15+

▷ Suggested age group 15+

Aims

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

Session time: one hour

Preparation: speakers and songs downloaded

Suggested methodology

Much like the UK, Israeli society is made up of diverse groups of citizens, who interact, connect, disagree, live together, striving to bring up this and future generations to thrive.

Music and discussion-based activity

Israeli singer Hanan Ben Ari wants us to look beyond the stereotypes within Israeli society. Share the following [song](https://www.youtube.com/watch?v=aohNGhX4nFg) called *Wikipedia* by Israeli singer Hanan Ben Ari: <https://www.youtube.com/watch?v=aohNGhX4nFg>

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- Russian people
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- Vegans

Suggested questions you might want to discuss:

- How does the song explore diversity in Israeli society?
- How does the song explore narrow view points within Jewish and Israeli society?

Diversity

Suggested age group 15+

Using the Diversity Resource (p. 14) and any further research you might choose to prepare, split into 5 equal groups of participants.

1. Druze
2. Bedouin
3. Jewish Israelis
4. Christians in Israel
5. Muslims in Israel

Have each group explore the following concepts:

- What are the challenges of living in a diverse society?
- What are the strengths of living in a diverse society?
- How might people integrate successfully to celebrate diversity within Israeli society?
- How does diversity help a society to thrive?

Conclusion

How might you want to celebrate diversity at your camp?

How might you want to share and celebrate diversity in Israel at your camp?

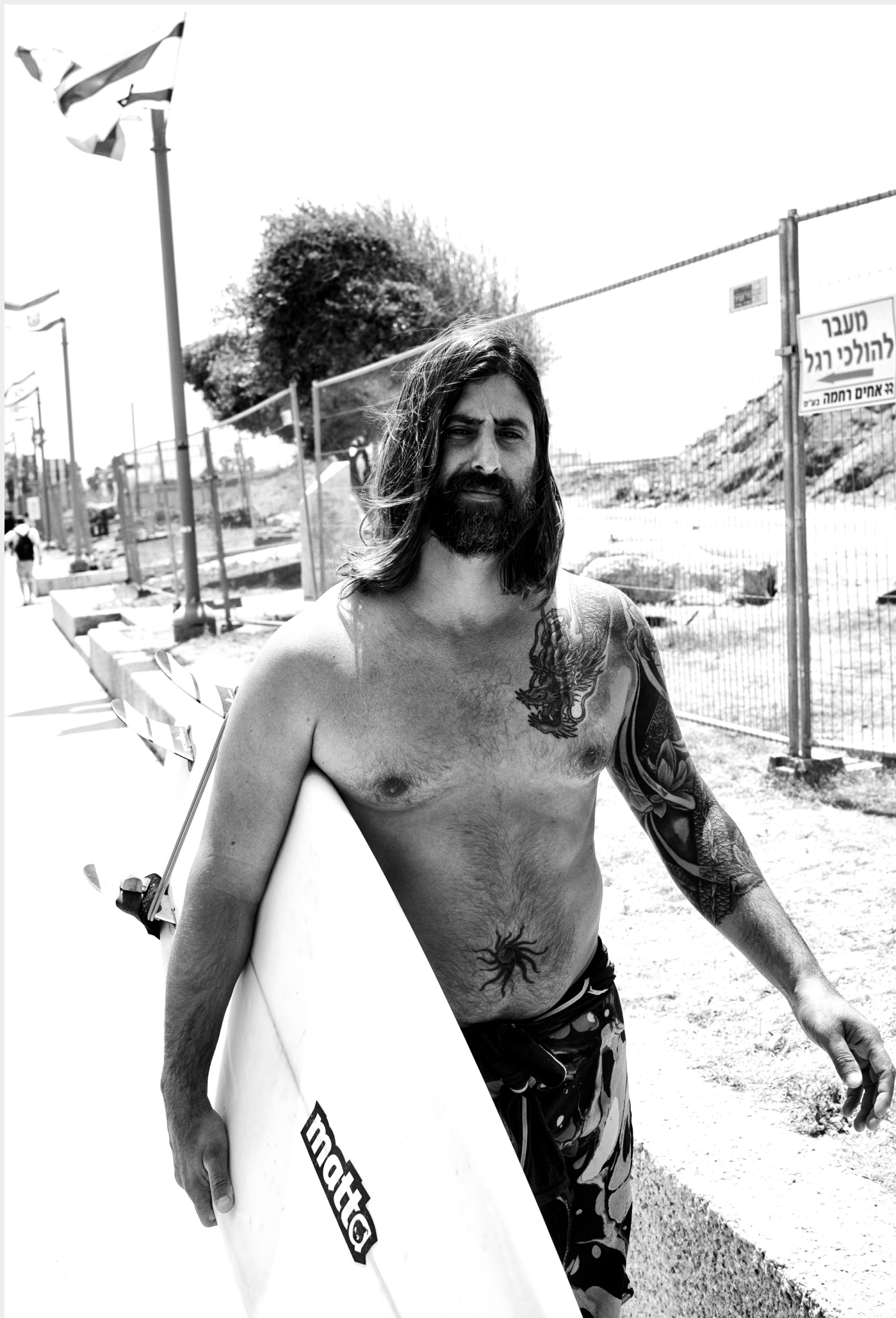
The Jewish people is diverse. We have different cultures, traditions and practices which highlight our diversity. Widening the diversity of the Jewish people, Israeli society is made up of people from different backgrounds and religions. The diversity of Israeli society is important to understand.

Remembering that we are all created in the image of God helps us to celebrate the beauty of diversity, allowing us to thrive, develop and bloom.









Religious Coexistence

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 Jewish people.
- To discuss how the Jewish majority works with other religions.
- To investigate how the ideals of the Declaration of Independence are currently being lived in 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.

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

▷ Suggested age group 8-11

Preparation: pens and paper

Suggested methodology

Read the section taken from the Declaration of Independence above.

Discussion based activity:

- If this camp were to create a Declaration of Independence, what would you want to include in it?
- What values and/or guiding principles are important within your movement and for all leaders and participants at the camp?
- How difficult is it to have consensus and agreement around the camp's values/guiding principles?

You might choose to stretch this activity further, by going back to the Israeli Declaration of Independence, and asking participants how they think Israel's leaders in 1948...

- saw the country developing in the future?
- aspired to coexistence in Israel?
- viewed the rights of every inhabitant of the State?
- understood the importance of education for all?
- felt responsible for all Holy Places of all religions?
- wanted to build international relationships?

Religious Coexistence

Suggested age group 8-11



Share the two photos above (reproduced individually on pp. 28-29).

- When we look at these photos, what can we understand about how people coexist in Israel?
- How might each of the people in the photo have related to the section of the Declaration of Independence above?

The final version of the Declaration of Independence was preceded by several drafts. There was much discussion and debate about the final wording. It was decided that a concise version would include a statement of the Jewish people's historical claim to the Land of Israel and set out the fundamental principles which would govern the new State and its main institutions. Since a final decision had not been made yet on the actual name of the State, a blank space was left in place of the name to be declared.

The final version was the work of David Ben-Gurion himself.

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>	

Religious Coexistence

Suggested age group 12-14

▷ Suggested age group 12-14

Suggested methodology

Building on the activities designed for the younger age group, you might choose to explore the full copy of the Declaration of Independence shared in this resource (pp. 22-24).

You might choose to share [this YouTube video of David Ben Gurion reading the Declaration of Independence](https://catalog.archives.gov.il/en/chapter/the-declaration-of-independence/): <https://catalog.archives.gov.il/en/chapter/the-declaration-of-independence/>

Suggested activity

Working in small groups (8-12 participants), here are some suggested activities to unpack the full Declaration of Independence.

Make a timeline:

Israel is 76 years old. The first recorded Jewish community in the UK was in 1070 (so approximately 954 years ago...)

- How old is the UK?
- What is going well in the UK and what is a work in progress?
- You might want to explore other nations too. America/Spain/France...

Since the Declaration of Independence in 1948, what do you perceive is working well in Israel and what is still a work in progress in Israel?

Look at key challenges and achievements of the State of Israel since the establishment of the State.

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.

- How has Israel developed economically?
- How has Israel's reputation as a 'start up nation' helped its citizens?

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.

- How has Israel managed its relationships with neighbouring countries?
- What has been the impact of the Abraham Accords?
<https://lordslibrary.parliament.uk/abraham-accords-uk-government-policy/>
- How might all inhabitants of Israel coexist moving forward?

Religious Coexistence

Suggested age group 12-14 • Suggested age group 15+

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 neighbouring states and their peoples in an offer of peace and good neighbourliness, 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.

- How is Israel positioned within the Diaspora?
- How has the relationship with the Diaspora ebbed and flowed since the establishment of the State?

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).

▷ Suggested age group 15+

Further developing on the notes above, you might choose to explore:

There are many programmes and projects in Israel which aim to support coexistence for all inhabitants.

Discuss with your participants:

- As British Jews, why should we care about coexistence in Israel?
- What more needs to happen in Israel at this time?
- How can we, as British Jews, make any difference to what happens in Israel?

**You might choose to share this poem, ▷
The Difference.**

Inspired? Create poetry on coexistence. Your participants might decide to put their poems into music to create songs about coexistence.

The Difference

*There is no difference between night and day
but the sweet taste of the sun.
There is no difference between a drunkard and a
devotee
but the honesty of the former.
There is no difference between trees and roses
but the role of trees in the annals of history.
There is no difference between me and you.
No difference at all.*

– Marwan Makhoul
(from 'Land of the Sad Passiflora,' from the
Hebrew translation by Sausan Qatish)

Religious Coexistence

Suggested age group 15+

Educational frameworks in Israel

There are four educational streams in the Israeli school system which reflect sectors of Israeli society. From the age of three Israel has state funded educational frameworks. Citizens of Israel can choose only one from the following options:

1. Haredi, (Ultra-Orthodox Jews) who observe a strict interpretation of halakha (Jewish Law), as well as highly conservative social norms and varying degrees of reclusion from general Israeli society.
2. Mamlachti Dati (National Religious or "Modern Orthodox" Jews) who practice traditional observance such as keeping kosher and observing the Sabbath, but who are also far more integrated into Israeli society than Haredim. Sometimes also called "Religious Zionists" they identify strongly with the State and the Zionist ideal of Jewish national self-determination. Dati men are conscripted into the military and even a sizeable minority of dati women serve in the military.
3. Mamlachti - Secular Jews, or *hilonim*, a word commonly used in Israel to describe all Israeli Jews who observe little or no religious traditions, whether they are believers or not. This group was the old elite from where Israel's leadership and most dominant players have usually emerged.
4. Arab. (Non-Jewish citizens of Israel are primarily Arab—mostly Muslims but Christians as well.) Many identify as Palestinian citizens of Israel, simultaneously balancing Palestinian, Arab, Muslim/Christian, familial or geographic, and Israeli identities. These schools are taught primarily in Arabic.

There are alternative school systems other than above. Here are two with links if you want to find out more.

Yad b'Yad Schools – Hand in Hand Schools

Established in 1997, Hand in Hand is Israel's largest network of bilingual, multicultural Jewish-Arab schools. <https://www.handinhandk12.org/>

TALI

TALI is a Hebrew acronym for "Enhanced Jewish Studies." The first TALI school opened in 1976 to provide Jewish content and a Jewish Studies curriculum to Israeli children in secular public schools, where Jewish tradition was barely being taught. <https://schechter.edu/programs/tali/>

Discussion points you might choose to explore around religious coexistence and educational frameworks:

- How might the Israeli educational framework support religious coexistence?
- How might the Israeli educational framework challenge religious coexistence?
- How does this educational framework differ from the UK's educational system, particularly regarding separate faith schools?





Aliyah and Jewish Peoplehood

▷ Suggested age group 8-11

Aims

- To encourage the participants to investigate their own relationship with Israel and Jewish peoplehood
- To examine your movement's relationship with Israel
- To introduce the topic of Aliyah (moving to Israel)
- To understand why someone might decide to make Aliyah

Definition of Terms that could be used

Israel: The Jewish people's national homeland

Aliyah: Hebrew word to go up

Methodology

- Leaders ask their participants to think of words that in an ideal space: would you connect with home? What would home feel like?
- Ask participants to draw an ideal home and what words they would connect to the concept of home.
- Ask the participants to explain their drawings and highlight words that occur more than once.
- Divide into groups of 4-5.
- Give each group one of the four photos connected with Aliyah– Lenny, Valeria, Sandy, Zohar.
- Each group has to imagine a back story of the photo that they have been given:
 - Who are they?
 - When did they come to Israel?
 - Why did they decide to make Aliya?
- Leaders can encourage the participants to be as inventive as possible.
- Each group presents their person – the leaders write down key words from the participants presentations.
- If not mentioned perhaps bring in other key words:
Escape, flee, refuge, safety, fulfilment, Jewish values, Jewish culture, better life, obligation, change
- Leaders can give out or read out the actual reasons that their person came to Israel and see how it compares.
- Leaders can add in how the movement views the concept of Aliyah and Jewish Peoplehood.

Conclusion

All the photographs in this resource have been taken of people in Israel. The photographs are not only of Jewish people living in Israel.

Some people believe Israel is central to Jewish peoplehood. Others might feel more deeply rooted in their own communities throughout the diaspora.

Leaders might choose to explore Israel as the homeland of the Jewish people and other religious groups.

Leaders might encourage participants to think about their own personal connectivity to Jewish peoplehood and what that means to each individual.

Aliyah and Jewish Peoplehood

Suggested age group 12-14

▷ Suggested age group 12-14

Aims

- To encourage the participants to investigate their own relationship with Israel and Jewish peoplehood
- To examine your movement's relationship with Israel
- To introduce the topic of Aliyah (moving to Israel)
- To understand why someone might decide to make Aliyah

Definition of Terms that could be used

Aliyah: Hebrew word to go up. Indicating a spiritual and physical move to a higher plane

Israel: The natural and historical homeland for the indigenous Jewish people

Methodology

- Play Israeli music as the group enters.
- **Barometer activity:** Leaders would ask the participants to imagine that there is a line going through their meeting space. One end of the line represents a 'strongly agree' point of view and the other end represents a 'strongly disagree' point of view.
- Leaders then ask participants to decide where they would stand on that line in relationship to the following statements:
 - Israel is only useful as a good place for Jews to move to if things get bad in their country of origin
 - Israel is the only place where you can live a fulfilled life as a religious Jew
 - Israel is the ultimate expression of Jewish peoplehood
 - Israel is one of many places where Jewish people can choose to live
 - Israel aspires to be a place where people of many religions can coexist and as such, it is important for people of faith to live in Israel, to make that aspiration a reality
 - Jewish peoplehood can be expressed anywhere in the world by connecting to a Jewish community
- Leaders could add in their movement's ideology and connect that to the concepts of Aliyah and Jewish peoplehood.
- Participants should get into small groups of 4-5 people in each group.
- The leaders hand out one of the photos to each group so one group will get Lenny, one Valeria, one Sandy and one Zohar as well as the explanation of who they are ([Descriptions, p. 33](#)).
- In their small groups participants will use the information given and their own knowledge to present their photo to the rest of the group. Participants can also think about what might have been positive and negative about the move for the person in their photo.

Conclusion

Ask the participants to in turn express, 'Israel for me is _____ and _____' using adjectives to fill in the blanks.

Encourage the participants to keep learning and investigating their connection to Israel.

Aliyah and Jewish Peoplehood

Suggested age group 15+

▷ Suggested age group 15+

Aims

- To encourage the participants to investigate their own relationship with Israel and Jewish peoplehood
- To examine your movement's relationship with Israel
- To introduce the topic of Aliyah (moving to Israel)
- To understand why someone might decide to make Aliyah

Definition of Terms that could be used:

Aliyah: Hebrew word to go up. Indicating a spiritual and physical move to a higher plane.

Israel: It is the modern manifestation of the indigenous Jewish people coming back to their ancient and historical homeland.

Methodology

- Play Israeli music as the group comes in.
- Ask the participants to think of words that they connect with home or an ideal version of home.
- Leader should point out if certain words are repeated.
- Then split the group into smaller groups of 4-5 people in each group.
- In their small groups tell the participants they are creating their own home and they need to consider some or all of the following:
 - What are your foundational beliefs on which the rules would be based?
 - What values or ideals would guide the running of your home?
 - Would everyone have to live at home?
 - Who would have the say in the rules?
 - If they don't live at home, do they need to come to visit?
 - If so, how often?
 - Are you allowed to criticise the way your home is run if you don't live there?
 - If you are allowed to criticise the way your home is run, can this only be done with people from your home or with anyone?
 - What would be the role of people from the home if they disagree with the founding principles?
 - What happens if someone left the home but wants to come back; would they be allowed back with all rights and privileges, or would there be conditions?
 - What happens if you completely leave home? Do you still want to be associated with home and at times be held accountable for what goes on there?
 - Is there a difference between the people who established the home and the ones who run it now?

Aliyah and Jewish Peoplehood

Suggested age group 15+

- Each group needs to create a poster presentation on why their place is the best place to live based on its values and how it operates. These posters can be put on display after the activity.
- Participants should be given the opportunity to give a short presentation on their home and why it's the best place to be.
- Leaders can invite the participants to draw correlations between the home that they created and Israel.
- What aspects of the questions particularly interested them in relation to Israel?
- What aspects of their ideal home do they see that Israel has? What aspects would they like it to have?
- How do participants feel about having a 'home' in the UK as well as a 'home' in Israel? Which aspects feel like home?

Conclusion

The same way we have a changing and complex relationship with our families and our 'home leaders' might be a helpful paradigm to encourage participants to have a thoughtful and complex relationship with Israel.

Leaders can encourage participants to keep learning and keep examining their personal relationship with Israel, as well as their own Jewish identities.

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

This chapter has a range of suggested activities which explore Ecology. The activities have not been divided by age groups as each activity can be differentiated by the leaders to be effectively adapted for participants.

Aims

- To examine the Jewish relationship between humans and nature
- To look at different ways that natural resources are used in Israel
- To consider how ecological concerns can be seen as an inherent Jewish value

Preparation

- Leaders need to collect different types of small objects, pictures and papers that can be used in an art project. They will also need glue, different coloured card, scissors, colour pens etc.
- Before the session leaders should print out **quote number 1** and **quote number 2** and place on or under chairs in the room.
- Leaders should look at Hanoch Piven's work. His process repurposes everyday objects to make new creations. They could watch one of his videos if they wish, which are featured on his website <https://pivenworld.com/>

Methodology

- As the group enters the room, you might choose to have some sounds from nature, such as birdsong playing in the background.
- Leaders to ask their participants if they know what 'ecology' means.
- Ecology can be defined as the study of the environment and helps us understand how all living things exist and affect each other.
- Within ecology small actions can have big impact; if we drop a stone in a pond, for example, the ripples fan out.
- Leaders to ask the participants to guess if Israel is trying to do things to preserve the natural environment, specifically around water preservation in such a hot region of the world.
- Participant or leader to read out the quote below.

Materials required:

- Printed/written out quotes below
- Printed resources/access to Hanoch Piven's artwork online
- Seeds to plant
- Egg boxes for planting
- Printed photos/hydroponics handout or access to photos/hydroponics information online
- Art materials

Quote number 1

According the OECD report from 2023 Israel aspires to be zero waste by 2050. Israel invests in large scale reuse of waste water and the desalinisation of sea water. Israel is the largest user of recycled water for agriculture across OECD member countries.

- Leaders then ask a participant to read quote number 2.

Quote number 2

וַיִּקַּח יְהוָה אֱלֹהִים אֶת־הָאָדָם בְּגֶן־עֵדֶן לְעֲבָדָהּ וּלְשִׁמְרָהּ:

The eternal God settled the Human in the garden of Eden, to till it and tend it.

— Genesis 2:15 Bereshit

- The leader should go over the texts to clarify on meaning.
- Leader asks participants if think Israel is concerned about water preservation because it's a Jewish value or for any other reason.
- Leaders to go over the quote and ask the participants their opinion: as Jews are we asked to use the natural resources or to preserve it? The Hebrew says to work (*la'avod*) and to preserve (*li'shmor*). Maybe a bit of both?
- If the leader wants to go further with the topic of ecology as a Jewish values question they can use the link to a source sheet which has guidance: www.sefaria.org/sheets/574897
- If the leader wants to explore the topic further via the medium of art they can use Hanoch Piven's methodology as a guide.
- Ask your participants to create their own artwork with repurposed objects that you have brought to camp using one or more of the following ideas:
 - A map of Israel – different colours of repurposed item for different areas
 - Ecological practices that would help the planet like recycling, using less resources – turning off taps while brushing teeth
 - Make posters for resource preservation on camp
- If time the participants can show and explain their creations.
- The art that they create can be displayed in a public place in camp.

Suggested activity

Have a conversation with your camp site to see if they already have a site garden.

If not, ask if you can plant one. Plant seeds if that is possible.

If it is not possible to undertake a planting activity on the site, take seeds, compost and empty egg boxes and plant seeds into compost in the egg boxes.

Create a 'camp garden' which can be nurtured throughout camp and either left for others to enjoy once your group leaves or be easily transported back to your movement's HQ.

Suggested activity

Share the photos on [pages 41-44](#) which feature:

- a 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 Machane 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.



Suggested methodology

Leaders ask the small groups to consider if and how these pictures could be connected to Israel and ecology.

Leaders to ask the groups to feedback.

The photo of Shai shows us that the salad leaves used in his restaurant are grown hydroponically (page 44). ▷



In small groups, do some research on hydroponics.

- Which plants/foods can be grown hydroponically?
- In a country such as Israel, which has limited water resource, how and why might participants understand hydroponics being used so effectively?

More information can be found here:

https://innovationisrael.org.il/en/success_story/growponics/#:~:text=In%20Israel%2C%20GrowPonics%20is%20led,as%20CEO%20of%20OrganiTech%2C%20Ltd.

In small groups, have each group read about hydroponics which have been developed by Israeli and British entrepreneurs. Each group takes one aspect of why hydroponics is one of the most sustainable methods for food growing across the world.

Each group creates a poster and presents on their aspect of hydroponics to other participants.

Additional suggestion

- What questions do the group have about this initiative and its impact globally?

Using a youth movement email address, email your questions to the leadership team at <https://innovationisrael.org.il/en/contact-us/>

Suggested activity

Another suggested activity is to virtually explore different ecosystems in Israel.

- <https://www.atlasobscura.com/places/dead-sea-sinkholes>
- <https://www.atlasobscura.com/places/aushalom-cave>
- <https://www.atlasobscura.com/places/beit-guvrin-caves>
- <https://www.atlasobscura.com/places/david-waterfall>

Suggested discussion

Looking at each one of these sites, delve into the geography of Israel and discuss:

- Where each place is in Israel and share knowledge of the history and current information about each site
- Why is each place unusual and what is unique about it?
- Which place would the participants most like to visit and why?

Suggested art activity

You might choose to create a large art installation around each or one site (using clay, sand, wood or in the style of Hanoch Piven, using recycled materials found on camp.

Take photographs of the process of creating the art installation and share widely.

Conclusion

We are all aware of the challenges we need to address to clean our planet and sustain it for future generations. There is much work to be done across the world and perhaps, starting with our own camp and learning more about the small changes we can each make, there will be positive outcomes at camp in the UK, in Israel and across the world.

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.









Feedback is a gift

We hope you have enjoyed dipping into this resource and using the beautiful photography of Jonathan Straight to inspire you to further your activities around Israel education. We have loved creating these resources and hope you have found them useful.

Feedback is a gift and it helps us all to grow and develop.

Please do share any feedback you have on ways we could improve this resource by emailing shelley.marsh@ujia.org

B'shalom,

Shelley & Sharon

