

To Be a Free People in One's Land



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להיות עם - To be a People

Introduction:

This unit addresses the “coming to be” of the Jewish nation and explores its self-definition. Questions to be considered and explored include: What is a national identity? How is it formed? When was Jewish national identity formed? Is Jewish national identity unique to history? What is the taxonomy of Jewish national identity? The unit will consider the relevance of the terms “nation”, “race”, and “religion” to Jewish national identity, and put forward the terms “People” and “Peoplehood” as the most appropriate description and definition of the uniqueness of Jewish history and identity. Finally, the concept of a Jewish national mission and destiny will be explored as a possible central component of Jewish Peoplehood.

Goals:

- ★ Participants will explore and engage in a process of national self-definition, and attempt to answer the question “What is the Jewish People”?
- ★ Participants will understand what membership of the Jewish people entails and form a personal engagement with that concept.

Core questions to be explored:

- What is nationhood?
- How do the following terms differ from each other?
 - Nation
 - People
 - Ethnicity
 - Religion
- Which of these most aptly apply to the Jewish people?

Trigger Game:

Stage 1:

In order to divide the group into 4 sub-groups, give out a small piece of paper with the following 4 national flags: France, Mexico, Ethiopia and Russia.



Ask the participants to find the rest of their group by interacting with others in character as a cultural citizen of the nationality of the flag they have been given and to form a group with those who share nationalities with them.

Stage 2:

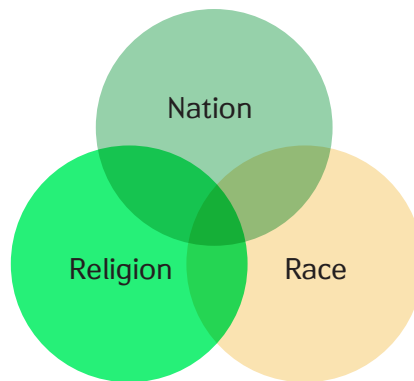
Once in these 4 sub-groups, provide each group with a large poster-sized piece of paper, and ask them to draw a detailed diagram of a person of the nationality of the flag they were given (e.g. A Mexican, A Frenchman etc.) with labeling explaining and exploring what it is that makes this person Mexican or French etc.

Then bring the groups together to share their diagrams, and to discuss the factors they have chosen as determining nationality. Hopefully these will include:

- Land/territory
- Language
- Values
- Culture
- Laws
- History
- Leadership
- autonomy

Stage 3:

Provide another poster-sized piece of paper for each sub-group and ask them to draw a Venn-diagram similar to this:



Ask the participants to place in the relevant place on the Venn-diagram the following groupings:

- Roman Catholics
- American-Caucasians
- African-Americans
- Hindus
- The Amish
- The Romani People
- The Kurds
- Bedouins
- Yemenites
- French Muslim
- The group identity of the local population of the Project TEN center



Discussion:

- Come together as a whole group to discuss the particulars of this activity, and in general whether this was a complex or simple task, and why?
- Finally, ask the group to decide where on this diagram the Jews belong?
- Ask participants to place themselves on this map vis-à-vis their own Jewish identity. Is their Jewish identity about being a part of nation? About being a part of a Jewish race? Or, about a Jewish religion?

Note that the Pew Report in 2013- has some interesting findings related to this. This is not a simple question, and the next stage of our journey will be to consider this in depth.

What is the Jewish People?

Are the Jews a Race, Religion or Nation?

Ask the participants to discuss this question in their sub-groups, using the following images, texts and the "Points to Ponder" discussion points found after each one.

Option 1: Split the texts and images between the 4 groups and ask them to consider the questions just based on the resources they have been given. Then each group presents their resource and the discussions they had in their small group to the rest of the group.

Option 2: Provide all the resources to each of the 4 groups and ask them to consider the question of the Jewish people based on these resources and their own ideas, and then ask the groups to come together to share their ideas and conclusions.



Taxonomy:

Dictionary definitions of the critical terms

Re·li·gion [ri-lij-uhn]

noun

3. the body of persons adhering to a particular set of beliefs and practices: a world council of religions.

Race [reys]

noun

1. a group of persons related by common descent or heredity.

Na·tion [ney-shuhn]

noun

1. a large body of people, associated with a particular territory, that is sufficiently conscious of its unity to seek or to possess a government peculiarly its own: The president spoke to the nation about the new tax.

Peo·ple [pee-puhl]

noun,

4. the entire body of persons who constitute a community, tribe, nation, or other group by virtue of a common culture, history, religion, or the like: the people of Australia; the Jewish people.

2

Megillat Ruth 1:16-17

Ruth said: Do not entreat me to leave you, or to keep from following you; for wherever you go, I will go; and where you sleep, I will sleep. **Your people shall be my people, and your God, my God.** Where you die, I will die, and there I will be buried. May the Lord do so to me, and more so, if even death parts me from you.

וַתֹּאמֶר רוּת אֶל תַּפְּגִיעִי בִּי לְעִזְבֶּךָ לָשׁוּב מֵאַחֲרֶיךָ כִּי אֶל אֲשֶׁר תֵּלְכִי אֵלַי וּבְאֲשֶׁר תִּלְיִנִי אֵלַיִן עַמֶּךָ עָמִי וְאֱלֹהֶיךָ אֱלֹהָי: בְּאֲשֶׁר תָּמוּתִי אָמוּת וְשָׁם אֶקְבֹּר כֹּה יַעֲשֶׂה ה' לִי וְכֹה יִסִּיף כִּי הַמּוֹת יִפְרִיד בֵּינִי וּבֵינֶךָ:

Points to Ponder:

- When one converts to Judaism, what is the nature of the commitment? Is it purely a religious commitment or something more?
- Why did Ruth feel the need to commit to Naomi's God *and* her people?
- How can this contribute to our discussion defining the Jewish people?

3

Text 3:

From Count Clermont-Tonnerre (French revolutionary and member of the National Assembly), "Speech on Religious Minorities and Questionable Professions" (23 December 1789)

Background to the text: In 1789, with the French Revolution the modern democratic state was born. The French National Assembly had made its momentous declaration of the rights of man: 'All men are born, and remain, free and equal in rights... No person shall be molested for his opinions, even such as are religious, provided that the manifestations of these opinions does not disturb the public order established by the law.'

The question that then faced the National Assembly was: did these rights apply to the Jews? The motto of the revolution was "Liberty, Equality, and Fraternity". The question was, are the Jews part of the French fraternity and therefore deserving of liberty and equality, or were they a separate national group who did not qualify for French citizenship and the rights and benefits thereby entailed. The Count's speech was in answer to this question.

We must refuse everything to the Jews as a nation and accord everything to Jews as individuals. We must withdraw recognition from their judges; they should only have our judges. We must refuse legal protection to the maintenance of the so-called laws of their Judaic organization; they should not be allowed to form in the state either a political body or an order. They must be citizens individually. But, some will say to me, they do not want to be citizens. Well then! If they do not want to be citizens, they should say so, and then, we should banish them. It is repugnant to have in the state an association of non-citizens, and a nation within the nation... In short, Sirs, the presumed status of every man resident in a country is to be a citizen.

Points to Ponder:

- The Count is in effect asking the question: Is being Jewish a religious or national identity? Are the Jews a religion or a nation? What do you think?
- This period of history ushered in Jewish emancipation in Europe. Which modern Jewish movements answered this question 'religion' and tried to minimize the national aspects of Judaism?
- Which Jewish political movement answered this question 'nation' and pursued Jewish nationalism?
- Can you be part of two separate nations at the same time? What is your national identity?
- How can this contribute to our discussion defining the Jewish people?

4

The Law of Return

1) The Law of Return (1950), as emended in 1970

1. Every Jew has the right to make aliyah.

4a. (i) The rights of a Jew under this Law and the rights of an *oleh* under the Nationality Law (1950), as well as the rights of an *oleh* under any other enactment, are also vested in a child and grandchild of a Jew, the spouse of a Jew, the spouse of a child of a Jew and the spouse of a grandchild of a Jew, except for a person who has been a Jew and has voluntarily changed his religion.

4a. (ii) It shall be immaterial whether or not a Jew by whose right a right under subsection (a) is claimed is still alive and whether or not he has immigrated to Israel.

4b. For the purposes of this Law, "Jew" means a person who was born of a Jewish mother or has become converted to Judaism and who is not a member of another religion.

In the Population Registry Law (1965), the following section shall be inserted after section 3: (i) A person shall not be **registered as a Jew by ethnic affiliation or religion** if a notification under this Law or another entry in the Registry or a public document indicates that he is not a Jew, so long as the said notification, entry or document has not been controverted to the satisfaction of the Chief Registration Officer or so long as declaratory judgment of a competent court or tribunal has not otherwise determined.

Points to Ponder:

- How many of your grandparents need to be Jewish for you to qualify for automatic citizenship of the State of Israel under the Law of Return?
- Where do you think the law draws this definition of Jewish identity from? What statement is being made by the law/Government of Israel?
- What is the other way to be considered a Jew according to this law?
- Is there a way to lose this favorable status under the Law of Return?
- Is Jewish religious observance in any way a factor for qualifying as a citizen under the Law of Return?
- How can this contribute to our discussion defining the Jewish people?

5

Kol Dodi Dofek (The voice of my Beloved knocks)

Rabbi J. B. Soloveitchik:

Therefore, a Gentile who comes to attach himself to the Jewish community must accept upon himself the yoke of both covenants [Fate and Destiny]. He must enter into the magic circle of Jewish fate and, in a spirit of holiness, dedicate himself to Jewish destiny. Conversion consists in a person's joining himself to both the people formed by the covenant in Egypt and the holy nation formed by the covenant at Sinai. Take heed of a fundamental principle: There can be no partial conversion, and one cannot relinquish even the slightest iota of either of the two covenants. The devotion to Knesset Israel [the Congregation of Israel], both as a people whom God, with a strong hand, took unto Himself in Egypt, a people with its own history, suffering, sense of mutual responsibility, and commitment to deeds of mutual aid, and as a holy nation, committed, heart and soul, to the God of Israel and to His ethico-halakhic demands – this dual yet unified devotion is the most basic foundation of Judaism and the most fundamental feature of undergoing conversion.

Therefore, the halakha has ruled that a convert who is circumcised but does not immerse himself [in a Mikveh – ritual bath], or immerses himself but is not circumcised, is not a proper convert until he is both circumcised and immerses himself. The act of circumcision (milah) was the charge

given to Abraham the Hebrew, the father of Jewish fate; it was performed by the Israelites in Egypt prior to their sacrificing and eating the paschal lamb, the symbol of the redemption from Egypt. For this reason it signifies the people's special fate, its isolation and its involuntary singularity. Circumcision is the *ot*, the sign incised in the very physical being of the Jew. It is a permanent sign between the God of the Hebrews and His people, a sign that cannot be effaced.

The act of immersion (*tevilah*), in contrast to that of circumcision, denotes the integration of a person in a great destiny and his entry into the covenant at Sinai. The Jews were charged with the commandment of immersion prior to the revelation of the Law at Sinai. Immersion signifies purification and ascension from the profane to the sacred, from an ordinary, prosaic life to a life replete with an exalted vision... If a Gentile was circumcised but did not immerse himself, he lacks that personal bond to Jewish destiny. Such a Gentile has disassociated himself from the covenant at Sinai and from an ethico-halakhic identification with the holy nation. In the conversion formula to be found in the Book of Ruth, both these aspects are set forth, and their gist is succinctly expressed in its last two phrases: Your people shall be my people, and your God, my God. (Ruth 1:16)

Chief Rabbi Lord Jonathan Sacks: Future Tense (commentating on Kol Dodi Dofek)

Jews, 'the children of Israel', are described in the Bible as both an *am*, a people, and an *edah*, a religiously constituted congregation. They are both an extended family with the same biological ancestor, Jacob/Israel, and a community of faith bounded by the covenant they made with God at Mount Sinai. We catch an intimation of this in the words Ruth spoke to Naomi when she insisted on accompanying her mother-in-law to Israel: 'Where you go I will go, and where you stay I will stay. Your people will be my people and your God my God' (Ruth 1:16). 'Your people will be my people'—that is a bond of nationhood. 'Your God will be my God'—that is the adoption of a religious faith.

Key Concepts from *Kol Dodi Dofek*

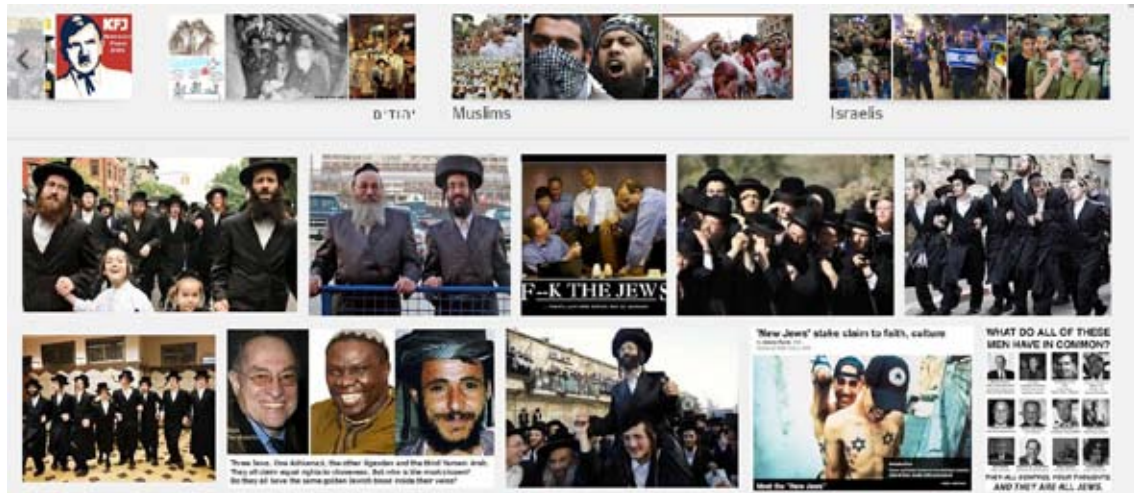
Covenant:	(גורל) <i>Fate</i>	(יעוד) <i>Destiny</i>
Historical Context:	<i>The Exodus from Egypt</i>	The Giving of the Torah on Mt. Sinai
Conversion Process:	Brit Mila (Circumcision)	Immersion in the Mikveh
Community:	עם (People)	עדה (Congregation)
Identity:	National/civil	Spiritual; Ethico-Halachik

Points to Ponder:

- Why do you think the Halachah (Jewish Law) does not accept a (male) convert who has not completed both stages of the conversion process?
- According to these two sources, what are the two sides to the dual commitment when one converts to Judaism?
- Where in history does he describe the Jewish people's collective commitment to these two aspects of their Jewish identity?
- Of the four original terms we considered in the Taxonomy section, which are most appropriate for this dual commitment?
- How can this contribute to our discussion defining the Jewish people?

Image 3:

The first page of results from a Google Image search for "Jews":



Points to Ponder:

- What is most striking about the results that Google Image returned?
- Is the diversity (or lack thereof) you see in the images reflected in your experience of the Jewish community where you live?
- Does this photomontage resonate with your perception and sense of belonging to the Jewish people?

Unit 2 : The Jewish National Mission: What does it mean to be a chosen people?

Rationale:

In the previous session, we explored the essence of national self-definition and attempted to answer the question, "What is the Jewish People"? We learned about various ways to be part of the Jewish people and how each involves a unique personal engagement with the collective. While there are numerous ways to belong to the "Jewish faith" and practice a commitment to Judaism as a religion, many Jews across the world have a proud commitment to their own Jewish identity and feel part of the Jewish People without engaging in Judaism as a religion. What is it that keeps this group of people committed? Some argue that it is a common past. Others argue that it is a common destiny or Jewish national mission. In this session, we will explore the ideas of "chosen-ness" and "shared destiny" from various perspectives. We will identify various meanings of these terms, and their implications, and help participants develop a nuanced perspective of these disputed concepts.

Core questions to explore:

- ★ Does the Jewish People have a national mission / destiny?
- ★ If so, is it an intrinsic component of its national identity?
- ★ What are the various ways to understand the concept of "chosen-ness"? What are the implications of each perspective?

The following texts have been divided into 4 sections:

- The Chosen People concept in Biblical Judaism
- The Chosen People concept in medieval Jewish thought
- The Chosen People Concept in modern Jewish thought
- The essence of Judaism and the message

Split the group into 4 sub-groups and ask each group to study the texts together and consider the "Points to Ponder" that follow each text. At the end of the Beit Midrash session, bring all 4 groups together and ask each group to briefly present the texts, and share with everyone what they learned from them. (The first two sections are significantly shorter than the second two, so you may wish to divide the participants into only 3 groups, and give one group both the first two sections).

Finally, once all participants have had some exposure to all these texts and ideas, revisit the original question: Is a Jewish National Mission the glue that binds the Jewish people together, thus forming a source for our Peoplehood?

The Chosen People Concept in Biblical Judaism

The concept of the Jewish People being a "Chosen People" is one that dates back to our earliest texts and thinkers. In this section we will explore these to understand the basis for this concept in Jewish thought. This will help us understand what later Jewish thinkers were building on when they developed this concept further.



Opening exercise: Start the session with the following brainstorm activity:

Ask each participant to write the term "chosen people" in the middle of a page and ask participants to draw out their mental maps of the term (all the ideas, connotations, associations and thoughts that come up). Then, on the board, ask participants to share their maps, and integrate these into a group map. Reflect on the map to find the starting point for this upcoming conversation



Shemot 19:1-8

שמות י"ט, א-ח

1. In the third month, when the people of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai.

2. For they had departed from Rephidim, and had come to the desert of Sinai, and had camped in the wilderness; and there Israel camped before the mount.

3. And Moses went up to God, and the Lord called to him from the mountain, saying, Thus shall you say to the house of Jacob, and tell the people of Israel;

א בחדש השלישי לצאת בני-ישראל מארץ מצרים
ביום הזה באו מדבר סיני:

ב ויסעו מרפידים ויבאו מדבר סיני ויחנו במדבר
ויחן-שם ישראל נגד ההר:

ג ומשה עלה אל-האלהים ויקרא אליו יהוה מן-
ההר לאמר כה תאמר לבית יעקב ותגיד לבני
ישראל:

ד אתם ראיתם אשר עשיתי למצרים ואשא אתכם
על-כנפי נשרים ואבא אתכם אלי:

ה ועתה אם-שמוע תשמעו בקלי ושמרתם את-בריתי
והייתם לי סגלה מכל-העמים כי-לי כל-הארץ:

4. You have seen what I did to the Egyptians, and how I carried you on eagles' wings, and brought you to myself.
5. Now therefore, if you will obey my voice indeed, and keep my covenant, **then you shall be my own treasure among all peoples;** for all the earth is mine;
6. **And you shall be to me a kingdom of priests, and a holy nation.** These are the words which you shall speak to the people of Israel.
7. And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him.
8. And all the people answered together, and said, All that the Lord has spoken we will do. And Moses returned the words of the people to the Lord.

ו וְאַתֶּם תִּהְיוּ-לִי מְמִלְכַת כֹּהֲנִים וְגוֹי קְדוֹשׁ אֵלֶּה
הַדְּבָרִים אֲשֶׁר תְּדַבֵּר אֶל-בְּנֵי יִשְׂרָאֵל:
ז וַיָּבֹא מֹשֶׁה וַיִּקְרָא לְזִקְנֵי הָעָם וַיִּשֶׂם לִפְנֵיהֶם אֶת
כָּל-הַדְּבָרִים הָאֵלֶּה אֲשֶׁר צִוָּהוּ יְהוָה:
ח וַיַּעֲנוּ כָל-הָעָם יַחְדָּו וַיֹּאמְרוּ כָל אֲשֶׁר-דִּבֶּר יְהוָה
נַעֲשֶׂה וְנִשְׁמָע אֶת-דְּבָרֵי הָעָם אֶל-יְהוָה:

This is the Biblical source for the familiar concept of "Chosen People". But strangely, the word used to describe the Jewish People here cannot be translated as "chosen" but rather "treasured". This has led to many different interpretations of what it means to be God's "treasured/chosen" people. We will explore some of them. Let's start with analyzing the verses themselves.

Points to Ponder:

1. What do you think the term סֵגֻלָּה (treasure) means in verse 5?
2. In which ways can a people be a סֵגֻלָּה ?
3. What does a Kingdom of Priests mean? What jobs/responsibilities do/did the priests have in Jewish society?
4. What makes a people holy?
5. Is this a prediction or a commandment?
6. Is there a link between the concept of סֵגֻלָּה in verse 5 and a kingdom of priests and a Holy nation in verse 6?
7. What do you think about these concepts?

2

Isaiah 42:1-7 + 49:6

1. Behold my servant, whom I uphold; my elect, in whom my soul delights; I have put my spirit upon him; he shall bring forth judgment to the nations.
2. He shall not cry, nor lift up, nor cause his voice to be heard in the street.
3. A bruised reed shall he not break, and the dimly burning flax shall he not quench; he shall bring forth judgment to truth.
4. He shall not fail nor be discouraged, till he has set judgment in the earth; and the islands shall wait for his Torah.
5. Thus said God the Lord, he who created the heavens, and stretched them out; he who spread forth the earth, and that which comes out of it; he who gives breath to the people upon it, and spirit to those who walk in it;
6. I the Lord have called you in righteousness, and will hold your hand, and will keep you, and give you for a covenant of the people, for a light to the nations;
7. To open the blind eyes, to bring out the prisoners from the prison, and those who sit in darkness, out of the prison house.

Points to Ponder:

1. What is a "light unto the nations"?
2. Is there any link between this and the ideas found in Source One?
3. How can the Jewish People be a light unto the nations?
4. Is the Jewish People today a light unto the nations?

ישעיה מ"ב, א-ז

א הוּ עַבְדִּי אֶתְמַדְּ-בוּ בְּחִירִי רִצָּתָהּ נַפְשִׁי נִתְּתִי רוּחִי
עָלָיו מִשְׁפָּט לְגוֹיִם יוֹצִיא:
ב לֹא יִצְעַק וְלֹא יִשָּׂא וְלֹא-יִשְׁמִיעַ בַּחוּץ קוֹלוֹ:
ג קִנְיָה רָצוֹץ לֹא יִשְׁבּוֹר וּפְשָׁתָהּ כִּהְיָ לֹא יִכְבְּנָה
לְאַמַּת יוֹצִיא מִשְׁפָּט:
ד לֹא יִכְהָה וְלֹא יִרְוץ עַד-יִשְׁיִים בְּאַרְץ מִשְׁפָּט
וּלְתוֹרַתוֹ אֵיִם יִיחִילוּ:
ה כֹּה-אָמַר הָאֵל | יְהוָה בּוֹרֵא הַשָּׁמַיִם וְנוֹטִיָּהֶם
רִמֵּעַ הָאָרֶץ וְצֹאצְאֶיהָ נָתַן נְשָׁמָה לָעָם עָלֶיהָ וְרוּחַ
לְהִלָּכִים בָּהּ:
ו אֲנִי יְהוָה קְרֹאֲתִיהָ בְּצֹדֵק וְאֶחָזֵק בְּיָדָהּ וְאֶצְרָדָהּ
וְאֶתְנַתְּנָהּ לְבְרִית עִם לְאוֹר גּוֹיִם:
ז לִפְקֹחַ עֵינַיִם עוֹרוֹת לְהוֹצִיא מִמִּסְגָּר אֲסִיר מִבֵּית
כָּלֹא יִשְׁבִּי חֹשֶׁךְ:



This Biblical source is where we find the term and concept of the Jewish People functioning as a "Light unto the Nations". The question is, is there a relationship between this concept and a "treasured/chosen people" found in the previous source?

The Chosen People Concept in Medieval Jewish Thought

The concept of the Jewish People being a "Chosen People" is one that dates back to our earliest texts and thinkers. In this section we will explore the thought of two of our greatest medieval thinkers on this concept. This will help us understand what modern Jewish thinkers were building on when they developed this concept further.

3

Rabbi Yehudah HaLevi - Sefer HaKuzari 95

The Rabbi: Bear with me a little while that I show the lofty station of the people. For me it is sufficient that G-d chose then as His people from all nations of the world, and **allowed His influence to rest on all of them...** Since Adam only isolated individuals had [been] inspired till then... He left many children of whom **the only one capable of taking his place was Abel** because he alone was like Him... **It [then] passed to his brother Seth...** **The essence of Seth then passed to Enosh and in this way the divine influence was inherited by isolated individuals down to Noah...** There were some however among them who did not come under divine influence as Terach, but his son Abraham was the disciple of his grandfather Eber, and was born in the lifetime of Noah... **Thus the divine spirit descended from the grandfather to the grandchildren...** **The essence of Abraham passed over to Isaac, to the exclusion of the other sons** who were all removed from the land's special

inheritance of Isaac. **The prerogative of Isaac descended on Jacob**, whilst Esau was sent from the land which belonged to Jacob. **The sons of the latter were all worthy of the divine influence** as well as of the country distinguished by the divine spirit. This is the first instance the divine influence descending on a number of people whereas it had previously only been vouchsafed to isolated individuals. Then G-d tended them in Egypt, multiplied and aggrandized them, as a tree with a sound root growth until it produces perfect fruit resembling the first fruit from which it was planted viz. Abraham, Isaac and Jacob, Joseph and his brethren. The seed further produced Moses, Aaron and Miriam, Betsalel, Ohaliab, and the chiefs of the tribes, the seventy elders, who were all endowed with the spirit of prophecy, then Joshua, Kalev, Hur, and many others. **Then they became worthy of having the divine light and providence made visible to them. If disobedient men existed among them, they were hated but remained, without doubt, of the essence inasmuch as they were part of on account of their descent and nature and begat children who were of the same stamp.**



The concept of "treasured/chosen people" can be interpreted in vastly different ways. While there are those that believe it refers to a national mission, at various points in Jewish history, Jewish thinkers have expressed this concept in terms of divine influence and even spiritual superiority. The Kuzari (Rabbi Yehuda HaLevi) is one such thinker. The question that is often asked when considering a source like Source #3 (and Source #4, in which Rambam disagrees with the Kuzari) is how much were these Jewish thinkers influenced by their socio-historical context?



Rambam (Maimonides) -

A Letter to Yemen Jewry

This is the true Torah of G-d that was given to us by the mater of all prophets. In the Torah G-d separated us from the rest of the works, as it says "The eternal delighted in your fathers to love them and he chose their seed after them, even yourselves from all peoples as it is this day " (Deuteronomy 10:16). **G-d did not do this because we were worthy of it but because of the kindness and the goodness He bestowed upon us.** Our ancestors performed meritorious

deeds and recognized the existence of G-d the Creator and worshipped Him as it says "The eternal did not delight in you nor choose you because you were more numerous... but because the eternal loved you and because He intended to keep the oath which he swore to your fathers (Deuteronomy 7:7). **And since the Creator set us apart with His commandments and laws and since our special status as such was made obvious by these laws** "and what nation is there so great which has mitzvot and judgments as righteous as all this law which I set before you?" (Deuteronomy 4:8) - therefore all the other nations were extremely jealous of our religion.

In this source Rambam explains that the only difference between the Jewish People and all other nations is that God gave his Torah and Mitzvot to the Jewish People. In essence, Rambam directly disagrees with the Kuzari on what it means to be a "treasured/chosen people".

Points to Ponder:

1. According to the Kuzari, what is the basis of our "chosen" status?
2. According to the Rambam, what is the basis of our "chosen" status?
3. Are either of these approaches appropriate for our 21st century world?



Discuss: Are you comfortable with either of these two approaches? Which are you most comfortable with and why?

The Chosen People Concept in Modern Jewish Thought

The following five sources are examples of modern Jewish thinkers grappling with finding a modern day interpretation for the concept of a "Chosen People" that works in our 21st century world. Which speak to you? Which would you describe as apologetics? Which would you say gives us the most eloquent expression of a national mission (being an Or LaGoyim)?

5

Rabbi S. R. Hirsch - Nineteen Letters,

Letter 15

The Bible terms Israel segulah, a peculiar treasure, but this designation does not imply, as some have falsely interpreted, that Israel has a monopoly of the Divine love and favor, but on the contrary, that God has the sole and exclusive claim to Israel's devotion and service; that Israel may not render Divine homage to any other being.

Points to Ponder:

1. According to Rabbi Hirsch, who has done the "choosing" in the Chosen People relationship with God?
2. Rabbi Hirsch's approach to the chosen people suggests the Jews have to be monogamous to God, but does he suggest that God must also only have a covenantal relationship with only one people?
3. Does this "choseness" come with any responsibilities for either party do you think?

6

Rabbi Immanuel Jakobovitz

Yes I do accept the chosen people concept as affirmed by Judaism in its holy writ, its prayers and its millennial tradition. In fact, I believe every people – and indeed in a more limited way, every individual – is "chosen" or destined for some distinct purpose in advancing the designs of Providence. Only, some fulfill their assignment and others do not.

Maybe the Greeks were chosen for their unique contribution to art and philosophy, the Romans for their pioneering services in law and government, the British for bringing parliamentary rule into the world, and the Americans for piloting democracy in a pluralistic society.

The Jews were chosen by God to be "peculiar unto Me" as the pioneers of religion and morality: that was and is its national purpose.

Points to Ponder:

1. What is Rabbi Jakobovitz's definition of "Chosen People"? Chosen for what?
2. Have the Jews already fulfilled this mission or is it ongoing?

7 Rabbi Jonathan Sacks, To Heal a Fractured World (2005) p. 237

God does not condemn humankind; he does not hold it guilty or incapable of good. Instead, he lowers his requirements to the level at which virtue is humanly achievable. Enough, he seems to say, that you honor the sanctity of life and the basic human decencies... **God asks one individual – eventually a family, a tribe, a collection of tribes, a nation – to serve as an exemplary role model, to be as it were a living case-study in what it is to live closely and continuously in the presence of God.** This is – as Jewish history testifies – a weighty and risk-laden responsibility.

Since God is beyond nature, his people will have a fate that, in conspicuous ways, cannot be explained in natural terms... they receive their constitution in the desert before they have entered their land. Naturally small, weak, and exposed, their survival depends on exceptional dedication to their mission. Indeed, they are the only nation in history, with the possible exception of the United States, to be defined by a mission. Uniquely, their laws and covenant come from God, and their history testifies to a power greater than themselves. Indeed, post-biblical Jewish history exemplifies this even more

than biblical history itself, in the way Jewry survived, its identity intact, through almost twenty centuries of dispersion and persecution. Something within points to something beyond.

That is the meaning of 'a holy nation'. The holy, in the bible, simply means *God's domain* – those points in time and space at which his presence is peculiarly visible. That is what Isaiah means when he says of Israel: 'You are My witness – declares the Lord – that I am God' (Isaiah 43:10)... **There is no assertion in the Bible that the Israelites are inherently better or more moral than others. Their vocation represents not a privilege but a responsibility.** It confers no material advantages, only the religious life itself...

... Israel's role is to be an example: no more, no less. That is how Maimonides' son Abraham interprets, in his father's name, the phrase 'a kingdom of priests':

The priest of any congregation is its leader, its most honored individual and the congregation's role-model through whom they learn to follow in the right path. [In calling on Israel to be 'a kingdom of priests' it was as if God said to them], 'Become leaders of the world through keeping my Torah, so that your relationship to [humanity] becomes that of a priest to his congregation, so that the world follows in your path, imitates your deeds and walks in your ways.'

Points to Ponder:

1. According to Rabbi Sacks what does it mean to be a chosen nation?
2. Is this the same as Rabbi Jacobovitz's approach?
3. What is the message and how do we spread it in order to be a "Light unto the Nations"?
4. According to Rabbi Sacks, do you think there is an ideal place to live to fulfill this role?

All of the above positions assume that the Jewish People has been chosen for something and has a national mission to fulfill this responsibility. However, not all modern Jewish thinkers are comfortable with the concept of being a "treasured/chosen people", and we should consider their opinions too.

8

Marcia Falk, The Book of Blessings

The idea of Israel as God's chosen people [...] is a key concept in rabbinic Judaism. Yet it is particularly problematic for many Jews today, in that it seems to fly in the face of monotheistic belief that all humanity is created in the divine image – and hence, all humanity is equally loved and valued by God [...] I find it difficult to conceive of a feminist Judaism that would incorporate it in its teaching: the valuing of one people over and above others is all too analogous to the privileging of one sex over another.

Points to Ponder:

1. Why is Marcia Falk uncomfortable with the concept of the Jewish people being "chosen" in any way?
2. Why does she think a national mission and feminism within Judaism are mutually exclusive?
3. Do you think a national mission or responsibility by definition suggest inequality among people?

9

Rabbi Eugene Borowitz, Reform Judaism Today

[A]s we Jews for the first time see humanity in the worldwide perspective, we recognize that most human beings are very much alike. We do not believe that the Jews are as different from all other peoples as previous generations thought, though, with all that, most of us do not think that they are just another culture. Besides, the democratic view of humanity assigns equal status to everyone. For these and other reasons, chosenness seems dangerous or anachronistic or in need of reinterpretation, though some still maintain it is true...

The *Centenary Perspective* ... says further that the uniqueness of the Jewish People comes from this involvement [with God]. One may understand this in two ways. The more traditional way would be to say that there is something in the content with the involvement with God which makes the Jews unique. It is the Torah, or the Covenant, or something about the relationship between God and the Jews which distinguishes the Jewish people. The more humanistic way of reading the sentence would be to ascribe uniqueness only to the Jewish historical experience. One might argue that no

other ethnic group has ever been so concerned about bringing God into its civilization as has the Jews. There is no claim here that the relationship of the Jews to God is special, for the universal God treats all people alike. Everyone could have done what the Jews did; in fact they didn't. The uniqueness of the Jews is merely a historical fact, and one can raise no moral objections to that since all historical experience is unique.

Points to Ponder:

1. What moral objection does Rabbi Borowitz suggest Reform Judaism may have with the traditional approach to the concept of "chosenness"?
2. The more traditional way to interpret the "Centenary Perspective" (from 1976) sounds like which medieval Jewish thinker?
3. The more humanistic interpretation of the Reform Judaism's position on chosenness radically diverges from all other approaches. How so? And why do you think Rabbi Borowitz gives the concept this interpretation?

The Essence of Judaism and the Message

Many of the previous sources have suggested that the Jewish national mission is to spread the "light" of the values and morality of Judaism. If that is the case, then next we have to explore what those values are.

10 Devarim 4:20

20. But the Lord has taken you, and brought you out of the iron furnace, out of Egypt, to be for him a people of inheritance, as you are this day.

כ וְאַתֶּכֶם לָקַח יְהוָה וַיּוֹצֵא אֶתְכֶם מִכּוּר הַבְּרָזָל מִמִּצְרַיִם לִהְיוֹת לוֹ לְעָם נַחֲלָה כִּיּוֹם הַזֶּה:

11 Rashi on Devarim 4:20

20. An Iron Furnace is a vessel that purifies Gold

(כ) כור. הוא כלי שמזקקים בו את הזהב:

12 Devarim 24:17-18

17. You shall not pervert the judgment of the stranger, nor of the orphan; nor take a widow's garment as a pledge;
18. But you shall remember that you were a slave in Egypt, and the Lord your God redeemed you there; therefore I command you to do this thing.

יז לֹא תִטֶּה מִשְׁפַּט גֵּר יְתוֹם וְלֹא תִחַבֵּל בְּגָד אִלְמָנָה:
יח וְזָכַרְתָּ כִּי עֶבֶד הָיִיתָ בְּמִצְרַיִם וַיִּפְדֶּךָ יְהוָה אֱלֹהֶיךָ מִשָּׁם עַל-כֵּן אֲנִי מְצַוְךָ לַעֲשׂוֹת אֶת-הַדָּבָר הַזֶּה:

13 Devarim 16:20

20 Justice, justice shalt thou follow, that thou mayest live, and inherit the land which the LORD thy God giveth thee.

כ צֶדֶק צֶדֶק, תִּרְדֹּף--לְמַעַן תַּחְיֶה וְיִרְשָׁתָּ אֶת-הָאָרֶץ, אֲשֶׁר-יְהוָה אֱלֹהֶיךָ נָתַן לָךְ.

Points to Ponder:

1. Why do you think Moshe compares the experience of slavery in Egypt to an iron furnace?
2. Why does Rashi think he does this?
3. What do the three different types of people all have in common in source twelve?
4. According to the source, why do we have to protect them?
5. What is the connection between slavery in Egypt and protecting these people?
6. What is the relationship between the Jewish experience of slavery and the concept of justice (as found in 12 and 13)?
7. What does justice have to do with inheriting the Land of Israel as the Promised Land?
8. In summary, how do you think our experiences in Egypt make us better at being a "Chosen People" and a "light unto the nations"?
9. Have you ever wondered why God chose (as promised in the covenant with Abraham) that Jewish history would begin with the national trauma of slavery? Has the context of these sources helped you to answer that question?
10. Do you think the perpetual anti-semitism throughout Jewish history can and has had the same effect?
11. According to these courses, which values are central to the Jewish narrative, both historical narrative and the narrative of national destiny?



Closing exercise:

Go back to the initial brainstorming exercise and ask the group to reflect on their initial perspectives now that they have had additional time to think about them. Have they learned more? Do they see the idea of being a "chosen people" in the same way? If not, what are the terms they would now delete and/or replace?

Unit 3 : To be

להיות עם חופשי

Introduction:

Jewish history includes dramas of various kinds. Often, it is referred to as a history of persecution. While we will not argue this claim, there are alternative binoculars to engage with the Jewish narrative– such as the narrative of freedom and emancipation. This unit addresses the nature of freedom as it is embodied in the creation of the state, something we in the developed world often take for granted. This freedom includes not only freedom from suffering and persecution, but also the freedom to take responsibility for oneself and one's fellows, and the freedom to grant or refuse freedoms to others. Freedom includes the freedom to create, to innovate, to improve, to better, and to renew. Here we will explore what freedom means for citizens of the Western world? What is freedom for Israelis? What is freedom for the Jewish People? And, perhaps most important, what is freedom for people in the developing world?

Goals:

- ★ Participants will understand what national and collective freedom means
- ★ Participants will explore the two alternative modern narratives of Jewish emancipation: European (and American) emancipation and Zionism as an "auto-emancipation" (the building of an all-Jewish society where national Jewish emancipation is guaranteed)
- ★ Participants will consider what role in the community of nations the Jewish People can and should play in a post-emancipation age
- ★ Participants will consider the challenges that emancipation brings. These include:
 - Assimilation
 - Antisemitism
 - Parochialism
 - Universal responsibility

Section A: Who is truly free?

Questions of freedom explored through film

This trigger program is ideally facilitated in small groups (up to 7, one for each category of "Freedom Film") if you have sufficient equipment (a computer per group). In the case where this is not possible, it can be implemented in one large group (with a large screen/projector and one computer).

Steps:

1. Divide the group into 7 sub-groups (or however many groups according to how many computers you have access to)
2. Ask each group to watch one of the clips from the list below (choose one from each category)
3. Ask each group to consider the following questions, and prepare a presentation of the clip and their thoughts to the rest of the group:
 - a. In what situation was there an absence of freedom in your clip?
 - b. On what basis (as argued in the film and in your own opinion) did the protagonist(s) deserve to achieve freedom?
 - c. Formulate a definition of the term freedom based on how it is presented in your clip.
4. Each group should now take a turn to present their clip to the whole group (if possible on a projector/large screen) and the answers their group formulated from the questions in step 3.
5. Facilitate a whole group discussion on the following points:
 - a. What were the differences in each clip between the freedom achieved (and the absence incurred previous to that)?
 - b. Was there a common theme that ran through all the clips/definitions of freedom?
 - c. Can we arrive at a consensus for a definition of freedom based on all these clips?
 - d. Can this definition be applied to Jewish history? To what eras in Jewish history?
6. Sikkum: Ask one final question: Is the Jewish People truly free today? Are there factors that limit Jewish freedom today in Europe, America, and Israel? Leave the discussion without a definitive answer. This discussion is a bridge to the next section.

Freedom at the Movies

Personal emancipation:

- *Shawshank Redemption*
- *The Hurricane*

National political emancipation:

- *Les Mis*
- *Braveheart*
- *The Prince of Egypt*

Racial emancipation:

- *Amistad*
- *Cry Freedom*
- *Malcom X*
- *The Help*

Personal political emancipation:

- *Milk*
- *Iron Jawed Angels*

Economic emancipation:

- *The pursuit of happiness*
- *A Bug's Life*
- *Antz*

Intellectual emancipation:

- *The Matrix*
- *The Truman Show*

Educational emancipation

- *Freedom Writers*
- *Dangerous Minds*
- *Precious*

Source: <http://www.wingclips.com/themes/freedom>

Section B: The story of Jewish Emancipation: From Ancient Egypt and Revolutionary France to 21st Century America and the modern State of Israel

In this section we will explore how the narrative of the Jewish People's historical struggle for freedom impacts current identity. Jewish freedom in the current historical context will also be considered, with specific focus on the following questions:

- Following 18th Century European Jewish emancipation, are Jews truly emancipated in the Western world today (in the light of continued antisemitism)?
- Following the creation of the Jewish State in 1948, do the citizens of the State of Israel experience an emancipated national existence (in the light of continued conflict and international anti-Zionism)?

Modern Jewish History Seder Simulation

Every year on the first night of Pesach, Jews gather together – family and friends – to recount and relive the narrative of the ancient Israelites who were miraculously redeemed from servitude in Egypt under the despotic leader Pharaoh. However, this is not the only narrative of freedom achieved in Jewish history. In modern times, the Jewish People have also experienced a long-awaited emancipation from 2000 years of prejudice and antisemitism in exile.

However, Jewish history is rarely simple, and this story has taken two parallel paths. Jews in Europe and at the same time in America have experienced emancipation into western society allowing them citizenship and full legal and social rights in the countries in which they reside. However, this process was a slow and difficult one, and there were those that became impatient and chose a different path. They turned their backs on the process of European Jewish emancipation, frustrated that they may never see this dream in their lifetimes, and instead chose to throw themselves into a brave and risky new enterprise called Zionism. An early Zionist thinker called Leo Pinsker (pre-Herzl) described Zionism as "Auto-emancipation" – a process of creating a Jewish society in a Jewish state where Jews would be automatically emancipated with full rights. These ideas led to the birth of the modern State of Israel in 1948.



■ Your task now (in two groups) is to create your own Pesach Seder telling the story of these two narratives of Jewish emancipation from modern Jewish history. Create your own rituals and text recounting and reliving this period in Jewish history and write it all into a new haggadah for Modern Jewish History. Once complete, you will share your haggadah with the other group, and compare and contrast the two narratives.

Equipment Needed:

- Computers/laptops (up to 7, one per group) and a projector/screen
- 2 haggadot (for reference)
- Stationary (paper, pens, colored pencils etc.)

Group A: European/American Jewish Emancipation

Resource 1: "Tradition" Fiddler on the Roof (The Pre-emancipation European Jew)



Watch the following video clip:

<http://www.youtube.com/watch?v=gRdfX7ut8gw>

Background:

The film "Fiddler on the Roof" is based on the Broadway musical of the same name, which itself is based on the stories of Sholem Aleichem entitled "Tevye the Milkman and Other Tales". The plot, which is set at the turn of Twentieth century Russia, revolves around Tevye, who is the father of five daughters, and follows him trying to cope with the challenges to his traditional pre-modern Jewish world that Jews were facing at that time. These challenges include the encroachment of modernity and enlightenment in Eastern Europe, as well as the rampant antisemitism that Jews were still experiencing at that time. The clip chosen here is the opening scene of the film, which portrays the central role that "Tradition" plays in Jewish society at that time. Although Jews of Western Europe were more emancipated by this time, emancipation came to the Jews of Eastern Europe later. This clip has been chosen as a descriptive resource for the world of the pre-modern and pre-emancipation European Jew.

Points to Ponder:

- Compare the style of Jewish living depicted in the film to your own Jewish lifestyle. Which lifestyle do you have more in common with? Does this surprise you at all?
- What are the central values upon which this Jewish society depicted in the film was built?
- Are there Jewish societies that still reflect this lifestyle and value system in the Jewish world today? Do these communities choose this lifestyle or are they *forced* to live as "pre-emancipation" Jews?
- Make a list of the institutions or people that control or have a heavy influence on Tevye's life. How will this change once Jews finally become emancipated in Eastern Europe (or once he reaches the United States of America, which is how the story ends when Tevye has to flee persecution in Russia)?

Resource 2:

The French National Assembly: Declaration of the Rights of Man and of the Citizen (August 26, 1789)

Background: After the fall of the Bastille on July 14, 1789, a revolutionary National Assembly set out to dismantle France's feudal monarchy and to establish a constitutional democracy. In this document, which was inspired by the Declaration of Independence of the United States, the National Assembly transcribed the slogan of the French Revolution – "Liberty, Equality, and Fraternity" – into law. It became the basic law of the French constitution.

Article I. all men are born and remain, free and equal in rights: social distinctions cannot be found but on common utility...

10. No person shall be molested for his opinions, even such as are religious, provided that the manifestation of these opinions does not disturb the public order established by the law.

Points to Ponder:

- How similar is this to the United States Declaration of Independence and/or Constitution?
- What new rights do citizens of France now have that previously under the feudal monarchy of the Tsar they did not enjoy?
- Can you think of any reason why this right wouldn't apply to France's Jews?
- How do you think this may have affected the world of Tevye the milkman and the people of Anatevke?

Resource 3: "Speech on Religious Minorities and Questionable Professions"

Excerpts from Count Clermont-Tonnerre (French revolutionary and member of the National Assembly), 23 December 1789

Background: In 1789, with the French Revolution, the modern democratic state was born. The French National Assembly had made its momentous Declaration of the Rights of Man and the Citizen (see previous resource). The question that then faced the National Assembly was: did these rights apply to the Jews? Some felt that this was assumed in the text of the declaration, and no special legislation regarding the Jews was necessary. However, reports from the province of Alsace that the peasants, riding on the crest of revolutionary enthusiasm, were rioting against the Jews (who they happened to owe much money to), which brought the issue to the forefront of the agenda of the National Assembly.

I will deal now with religion. You have already addressed this point in stating in the Declaration of Rights that no one shall be persecuted for his religious beliefs. Is it not profound persecution of the citizen to want to deprive him of his dearest right because of his opinions? ...

Every religion must prove one thing – that it is moral. If there is a religion that commands theft and arson, it is necessary not only to refuse eligibility to those who profess it, but further to outlaw them. This consideration cannot be applied to the Jews...

We must refuse everything to the Jews as a nation and accord everything to Jews as individuals. We must withdraw recognition from their judges; they should only have our judges. We must refuse legal protection to the maintenance of the so-called laws of their Judaic organization; they should not be allowed to form in the state either a political body or an order. They must be citizens individually. But, some will say to me, they do not want to be citizens. Well then! If they do not want to be citizens, they should say so, and then, we should banish them. It is repugnant to have in the state an association of non-citizens, and a nation within the nation... In short, Sirs, the presumed status of every man resident in a country is to be a citizen.

Points to Ponder:

- Why do you think this debate was even taking place in the light of the Declaration of the Rights of Man and the Citizen?
- Was a similar debate taking place at this time in America, who had recently issued their own Declaration of Independence that also protected the rights of all citizens? If not, why not?

Resource 4: The French National Assembly:

The Emancipation of the Jews of France (September 28, 1791)

Background: All remaining reservations regarding the applicability of the Declarations of the Rights of the Man and the Citizen to the Jews were removed in this resolution of the National Assembly, which explicitly recognized the Jews as full citizens of France.

The National Assembly, considering that the conditions requisite to be a French citizen, and to become an active citizen, are fixed by the constitution, and that every man who, being duly qualified, takes the civic oath, and engages to fulfill all the duties prescribed by the constitution, has a right to all the advantages it insures;

Annuls all adjournments, restrictions, and exceptions, contained in the preceding decrees, affecting individuals of the Jewish persuasion, who shall take the civic oath, which shall be considered as a renunciation of all privileges in their favor.

Points to Ponder:

- What "advantages" are insured in the constitution?
- What qualifies a man to become a citizen of France?
- What are the "duties" prescribed in the constitution?
- What were the previous "privileges" enjoyed by the pre-emancipation Jew that must now be renounced? (Clue: think of the power the Rabbi had in the shtetl in Fiddler on the Roof).
- This text can be considered the **legal** emancipation of the Jews in France (which led the way to emancipation in other Western European countries). Do you think it also led to **social** emancipation?

Resource 5:

The U.S. Declaration of Independence (July 4, 1776)

Background: This is the declaration by which the thirteen original colonies broke their allegiance to Great Britain. Its justificatory preamble, presented here, contains idealistic principles largely based on Locke's theory of natural right.

The unanimous Declaration of the thirteen united States of America,
When in the Course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth, the separate and equal station to which the *Laws of Nature* and of Nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.

That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed, That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness...

We, therefore, the Representatives of the united States of America, in General Congress, Assembled, appealing to the Supreme Judge of the world for the rectitude of our intentions, do, in the Name, and by Authority of the good People of these Colonies, solemnly publish and declare, That these united Colonies are, and of Right ought to be Free and Independent States; that they are Absolved from all Allegiance to the British Crown, and that all political connection between them and the State of Great Britain, is and ought to be totally dissolved; and that as Free and Independent States, they have full Power to levy War, conclude Peace, contract Alliances, establish Commerce, and to do all other Acts and Things which Independent States may of right do. And for the support of this Declaration, with a firm reliance on the protection of divine Providence, we mutually pledge to each other our Lives, our Fortunes and our sacred Honor...

Points to Ponder:

- Was there ever a time in American history where the application of this declaration to the Jews was at risk?
- Is this document legally binding? If not, then how are these values enshrined in law?
- If this guarantees legal emancipation/rights for the Jewish citizens of America, has their social emancipation also been achieved?

Resource 6: Message of Welcome to George Washington; (August 17, 1790)

The Hebrew Congregation of Newport, Rhode Island

Background: When George Washington, who had 4 months previously been inaugurated the first President of the United States of America, visited Newport, Rhode Island, the warden of America's oldest Jewish community addressed this message of welcome to him.

Sir:

Permit the children of the stock of Abraham to approach you with the most cordial affection and esteem for your person and merit, and to join with our fellow-citizens in welcoming you to Newport.

... Deprived as we hitherto have been of the invaluable rights of free citizens, we now—with a deep sense of gratitude to the Almighty Disposer of all events — behold a government erected by the majesty of the people—a government which to bigotry gives no sanction, to persecution no assistance, but generously affording to all liberty of conscience and immunities of citizenship, deeming every one of whatever nation, tongue, or language, equal parts of the great governmental machine.

This so ample and extensive Federal Union, whose base is philanthropy, mutual confidence and public virtue, we cannot but acknowledge to be the work of the great God, who rules in the armies of the heavens and among the inhabitants of the earth, doing whatever seemeth to Him good.

For all the blessings of civil and religious liberty which we enjoy under an equal and benign

administration, we desire to send up our thanks to the Ancient of days, the great Preserver of men, beseeching Him that the angels who conducted our forefathers through the wilderness into the promised land may graciously conduct you through all the difficulties and dangers of this mortal life; and when, like Joshua, full of days and full of honors, you are gathered to your fathers, may you be admitted into the heavenly paradise to partake of the water of life and the tree of immortality.

Done and signed by order of the Hebrew Congregation in Newport, Rhode Island, August 17, 1790.

Moses Seixas, Warden

George Washington: A Reply to the Hebrew Congregation of Newport

(c. August, 1790)

Gentlemen:

While I received with much satisfaction your address replete with expressions of esteem, I rejoice in the opportunity of assuring you that I shall always retain grateful remembrance of the cordial welcome I experienced on my visit to Newport from all classes of citizens. The reflection on the days of difficulty and danger which are past is rendered the more sweet from a consciousness that they are succeeded by days of uncommon prosperity and security.

If we have wisdom to make the best use of the advantages with which we are now favored, we cannot fail, under the just administration of a good government, to become a great and happy people.

The citizens of the United States of America have a right to applaud themselves for having given to mankind examples of an enlarged and liberal policy – a policy worthy of imitation.

All possess alike liberty of conscience and immunities of citizenship. It is now no more that toleration is spoken of as if it were the indulgence of one class of people that another enjoyed the exercise of their inherent natural rights, for, happily, the Government of the United States, which gives to bigotry no sanction, to persecution no assistance, requires only that they who live under its protection should demean themselves as good citizens

in giving it on all occasions their effectual support.

It would be inconsistent with the frankness of my character not to avow that I am pleased with your favorable opinion of my administration and fervent wishes for my felicity.

May the children of the stock of Abraham who dwell in this land continue to merit and enjoy the good will of the other inhabitants – while every one shall sit in safety under his own vine and fig tree and there shall be none to make him afraid.

May the father of all mercies scatter light, and not darkness, upon our paths, and make us all in our several vocations useful here, and in His own due time and way everlastingly happy.

G. Washington

Points to Ponder:

- On what basis does the warden express his gratitude to Washington for Jewish citizenship in the United States of America?
- Why do you think he spends so much time giving Washington a Bible lesson? Does the biblical narrative he refers to have any relevance to American history?
- What does Washington ask of all citizens of the United States of America for the fledging republic to thrive?

Group B: Auto-emancipation/Zionism

Resource 1: "Tradition" Fiddler on the Roof (The Pre-emancipation European Jew)



Watch the following video clip:

<http://www.youtube.com/watch?v=gRdfX7ut8gw>

Background:

The film "Fiddler on the Roof" is based on the Broadway musical of the same name, which itself is based on the stories of Sholem Aleichem entitled "Tevye the Milkman and Other Tales". The plot, which is set at the turn of Twentieth century Russia, revolves around Tevye, who is the father of five daughters, and follows him trying to cope with the challenges to his traditional pre-modern Jewish world that Jews were facing at that time. These challenges include the encroachment of modernity and enlightenment in Eastern Europe, as well as the rampant antisemitism that Jews were still experiencing at that time. The clip chosen here is the opening scene of the film, which portrays the central role that "Tradition" plays in Jewish society at that time. Although Jews of Western Europe were more emancipated by this time, emancipation came to the Jews of Eastern Europe later. This clip has been chosen as a descriptive resource for the world of the pre-modern and pre-emancipation European Jew.

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Points to Ponder:

- Compare the style of Jewish living depicted in the film to your own Jewish lifestyle. Which lifestyle do you have more in common with? Does this surprise you at all?
- What are the central values upon which this Jewish society depicted in the film was built?
- Are there Jewish societies that still reflect this lifestyle and value system in the Jewish world today? Do these communities choose this lifestyle or are they *forced* to live as "pre-emancipation" Jews?
- Make a list of the institutions or people that control or have a heavy influence on Tevye's life. How will this change once Jews finally become emancipated in Eastern Europe (or once he reaches the United States of America, which is how the story ends when Tevye has to flee persecution in Russia)?

Resource 2:

The French National Assembly: Declaration of the Rights of Man and of the Citizen (August 26, 1789)

Background: After the fall of the Bastille on July 14, 1789, a revolutionary National Assembly set out to dismantle France's feudal monarchy and to establish a constitutional democracy. In this document, which was inspired by the Declaration of Independence of the United States, the National Assembly transcribed the slogan of the French Revolution – "Liberty, Equality, and Fraternity" – into law. It became the basic law of the French constitution.

Article I. all men are born and remain free and equal in rights: social distinctions cannot be founded but on common utility...

10. No person shall be molested for his opinions, even such as are religious, provided that the manifestation of these opinions does not disturb the public order established by the law.

Points to Ponder:

- How similar is this to the United States Declaration of Independence or Constitution?
- What new rights do citizens of France now have that previously under the feudal monarchy of the Tsar they did not enjoy?
- Can you think of any reason why this wouldn't apply to France's Jews?
- How do you think this may have affected the world of Tevye the milkman and the people of Anatevke?

"Speech on Religious Minorities and Questionable Professions"

Excerpts from Count Clermont-Tonnerre (French revolutionary and member of the National Assembly), 23 December 1789

Background: In 1789, with the French Revolution, the modern democratic state was born. The French National Assembly had made its momentous Declaration of the Rights of Man and the Citizen (see previous resource). The question that then faced the National Assembly was: did these rights apply to the Jews? Some felt that this was assumed in the text of the declaration, and no special legislation regarding the Jews was necessary. However, reports from the province of Alsace that the peasants, riding on the crest of revolutionary enthusiasm, were rioting against the Jews (who they happened to owe much money to), which brought the issue to the forefront of the agenda of the National Assembly.

I will deal now with religion. You have already addressed this point in stating in the Declaration of Rights that no one shall be persecuted for his religious beliefs. Is it not profound persecution of the citizen to want to deprive him of his dearest right because of his opinions? ...

Every religion must prove one thing – that it is moral. If there is a religion that commands theft and arson, it is necessary not only to refuse eligibility to those who profess it, but further to outlaw them. This consideration cannot be applied to the Jews...

We must refuse everything to the Jews as a nation and accord everything to Jews as individuals. We must withdraw recognition from their judges; they should only have our judges. We must refuse legal protection to the maintenance of the so-called laws of their Judaic organization; they should not be allowed to form in the state either a political body or an order. They must be citizens individually. But, some will say to me, they do not want to be citizens. Well then! If they do not want to be citizens, they should say so, and then, we should banish them. It is repugnant to have in the state an association of non-citizens, and a nation within the nation... In short, Sirs, the presumed status of every man resident in a country is to be a citizen.

Points to Ponder:

- Why do you think this debate was even taking place in the light of the Declaration of the Rights of Man and the Citizen?
- Was a similar debate taking place at this time in America, who had recently issued their own Declaration of Independence that also protected the rights of all citizens? If not, why not?

Resource 4: The French National Assembly:

The Emancipation of the Jews of France (September 28, 1791)

Background: All remaining reservations regarding the applicability of the Declarations of the Rights of the Man and the Citizen to the Jews were removed in this resolution of the National Assembly, which explicitly recognized the Jews as full citizens of France.

The National Assembly, considering that the conditions requisite to be a French citizen, and to become an active citizen, are fixed by the constitution, and that every man who, being duly qualified, takes the civic oath, and engages to fulfill all the duties prescribed by the constitution, has a right to all the advantages it insures;

Annuls all adjournments, restrictions, and exceptions, contained in the preceding decrees, affecting individuals of the Jewish persuasion, who shall take the civic oath, which shall be considered as a renunciation of all privileges in their favor.

Points to Ponder:

- What "advantages" are insured in the constitution?
- What qualifies a man to become a citizen of France?
- What are the "duties" prescribed in the constitution?
- What were the previous "privileges" enjoyed by the pre-emancipation Jew that must now be renounced? (Clue: think of the power the Rabbi had in the shtetl in Fiddler on the Roof).
- This text can be considered the legal emancipation of the Jews in France (which led the way to emancipation in other Western European countries). Do you think it also led to social emancipation?

Resource 5: Theodore Herzl: "Zionism"

(1899) in Zionist Writings: Essays and Addresses, Vol. 2

Background: Alfred Dreyfus was an obscure captain in the French army and an assimilated Jew. In 1894, despite his protestations of innocence, he was found guilty of treason for providing secret military information to the German government. He was sentenced in a secret military court-martial to life imprisonment on Devil's Island, a penal colony located off the coast of South America. Dreyfus came under suspicion, probably because he was a Jew and also because he had access to the type of information that had been supplied to the German agent. Dreyfus' conviction was widely seen in France at the time as an example of Jewish treachery and reason not to trust the Jews of France. Eventually, all the accusations against Alfred Dreyfus were demonstrated to be baseless. In 1906, Dreyfus was exonerated and reinstated as a major in the French Army. He served during the whole of World War I, ending his service with the rank of Lieutenant-Colonel. In 1894 a young journalist called Theodore Herzl was covering the affair in France for the Austrian newspaper Neue Freie Presse, and later wrote how the affair personally affected him in the following essay.

You see, what made me a Zionist was the Dreyfus trail – not the present trial in Rennes, but the original one in Paris, which I witnessed in 1894. At that time I was living in Paris as a newspaper correspondent and attended the sessions of the court-martial until the public was barred from them. I can still see the defendant entering the courtroom in his dark, braided artillery uniform and can still hear him give his credentials in his affected nasal voice: "Alfred Dreyfus, capitaine d'artillerie." The angry cries of the crowd on the street in front of the Ecole Militaire where Dreyfus was degraded also still ring unforgettably in my ears: "A mort! A mort les juifs!" Death to all Jews because this one Jew was a traitor! But was he really a traitor? ...

The Dreyfus case involves more than a miscarriage of justice; it reflects the desire of the vast majority in France to condemn one Jew and, through him all Jews. "Death to the Jews!" That is what the crowd howled when the stripes were being torn off the captain's tunic. And since that day the shout "Down with the Jews!" has become a battle cry. Where? In France! In republican, modern, civilized France, a hundred years after the Declaration of Human Rights...

This brings us to the matter that concerns us, the historical lesson which any dispassionate observer was bound to derive from the Dreyfus case. Up to that time most of us had believed that the gradual progress of mankind toward tolerance would bring a solution to the Jewish Question. But if a nation which in other matters certainly is highly civilized and progressive has come to such a pass, what can be expected from peoples who to this day have not yet reached the level which the French had attained a hundred years ago?

For the Jews there is no other help and salvation than a return to their own soil. This is what I wrote in 1895 in my book *The Jewish State (Judenstaat)* under the shattering impact of the Dreyfus trial.

Points to Ponder:

- What is the "Jewish Question" that Herzl refers to?
- Does it surprise you to know that Herzl's original solution to the "Jewish Question" before he witnessed the Dreyfus Affair was total assimilation? Where in this essay does he hint at that?
- Why was his approach radically different after witnessing this event?
- Why was it particularly shocking to Herzl that this happened in France in 1894?
- What was Herzl's new post-Dreyfus solution to the "Jewish Question"?

Resource 6: Leo Pinsker: Auto-Emancipation - An Appeal to His People by a Russian Jew (1882)

Background: Pinsker was a doctor and a founder and leader of the Hibbat Zion movement (responsible for thousands of immigrant pioneers during the period of the First Aliyah at the dawn of modern Zionism). He was born in Russian Poland in 1821. He inherited a strong sense of Jewish identity from his father, a Hebrew teacher and researcher. Pinsker firmly believed that the Jewish problem could be resolved if the Jews attained equal rights, but with the outbreak of anti-Jewish riots against Russian Jews in 1881 (his own "Dreyfus moment"), his views changed radically. He made a thorough study of Jews and Judaism, and in 1882 he anonymously published a rallying cry to Russian Jews in his German language pamphlet "Auto-Emancipation", in which he urged the Jewish people to strive for independence, national consciousness and a return to independent territorialism.

The civil and political emancipation of the Jews is not sufficient to raise them in the estimation of the peoples. The proper and the only remedy would be the creation of a Jewish nationality, of a people living upon its own soil, the auto-emancipation of the Jews; their emancipation as a nation among nations by the acquisition of a home of their own.

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Points to Ponder:

- Why did Pinsker claim that civil and political (legal) emancipation is not enough for the Jews of Europe?
- What did he suggest is needed? What term did he use for this?
- How similar are his ideas to those of Herzl?
- Who came first? Why do you think most Jews have heard of Herzl but not Pinsker?
- In considering the history of the Jews in Europe in the century that followed Herzl and Pinsker (the 20th century), would you say they got it right?
- Does the description of the situation of the Jews in Europe found in the writings of both Herzl and Pinsker also describe the life of Jews in the United States of America? If not, why do you think that community differs in their experience?

Resource 7: The Declaration of the Establishment of the State of Israel

(May 14, 1948)

Background: On May 14, 1948, on the day in which the British Mandate over Palestine expired, the Jewish People's Council gathered at the Tel Aviv Museum, and approved the following proclamation, made by David Ben-Gurion, the first Prime Minister of the fledgling Jewish state, declaring the establishment of 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.

Points to Ponder:

- Does the Declaration of Independence describe the "auto-emancipation" that Herzl and Pinsker yearned for?
- Has this vision be realized in the modern 21st century State of Israel?
- In your opinion, are Jews emancipated in the State of Israel today?

Sikkum Discussion:

Once each group has presented their haggadot to the whole group, ask the participants to consider if the Jewish people have really achieved emancipation, whether in Europe, the US, or even Israel? (Consider Jewish sovereignty and unprecedented wealth of Jewish communities around the world on the one hand, and the on-going anti- Semitism, anti-Israel sentiment, and terror against Jews in Israel and abroad on the other hand.

Enrichment for the facilitator about modern- postmodern anti-Semitism:

Jonathan Sacks: Future Tense (2009)

Background: The following text consists of several excerpts from a chapter entitled "Antisemitism: The Fourth Mutation" from his 2009 book "Future Tense" by the former Chief Rabbi of Great Britain, Lord Jonathan Sacks. In this chapter, Rabbi Sacks argues that antisemitism is like a mutating virus adapting to the thought and culture of the current generation. In our generation he argues, antisemitism has mutated into anti-Zionism, which it seems is an acceptable form of the ancient hatred in contemporary society.

A Mutating Virus

What is antisemitism? It is less a doctrine or set of beliefs than a series of contradictions. In the past Jews were hated because they were rich and because they were poor, because they were capitalists and because they were communists, because they kept to themselves and because they infiltrated everywhere, because they held tenaciously to a superstitious faith and because they were rootless cosmopolitans who believed nothing.

The best way to understand antisemitism is to see it as a virus. Viruses attack the human body, but the body itself has an immensely sophisticated defense, the human immune system. How, then, do viruses survive and flourish? By mutating. Antisemitism mutates, and in so doing defeats the immune systems set up by cultures to protect themselves against hatred. There have been three such mutations in the past two thousand years, and we are living through the fourth...

Yet it would be wrong to describe reactions to Jews in antiquity as a form of antisemitism, for two reasons. First, the Hellenistic writers were not universally hostile... Second, and more significantly, it was part of a larger phenomenon. The Greeks did not like foreigners. They considered them barbarous, uncivilized. Using an onomatopoeia, a word that sounded like the bleating of sheep, they called them barbarians. In this they attached no special significance to Jews. They felt the same way about many of their neighbors. This, then, was not antisemitism: it was the more general phenomenon of xenophobia, hatred of the foreigner, the alien.

The First Mutation

That changed with the birth of Christianity, or at least with its earliest texts. Christianity was an offshoot of Judaism. Its founder and focus was a Jew. As would happen later with Islam, the adherents of the new religion believed that as a development of Judaism, incorporating many of its teachings, Jews would recognize the new dispensation as their own. It did not happen on either occasion. This lack of recognition became a source of hatred. Among the early Christians a series of beliefs slowly took shape that would poison relationships for centuries to come: Jews failed to recognize their own messiah. Worse: Jews were complicit in the death of the messiah. With gathering momentum, already evident in the later gospels, a note of hostility to Jews begins to pervade the emerging literature of the new faith...

Over the next few centuries, beginning with marginal figures like Marcion, and spreading to more central ones like Chrysostom and Jerome, a new genre of works began to appear, known as the *Adversus Judeos* ('Against the Jews') literature, dedicated to demonstrating the blindness and recalcitrance of the Jews. The French historian Jules Isaac gave this the name of 'the teachings of contempt'. Jews were blind, they were slaves, they were Cain, murderers condemned to wander through the world. A series of disdainful oppositions was formulated: the Old Testament God of vengeance against the New Testament God of mercy (despite the fact that they were, in Christian belief, the same God); the religion of law against the religion of love; the old, rejected Israel against the new people of the covenant. Not all, but some Christians took the fateful step of defining their faith in opposition to a living people, whom they could not but see as the embodiment of all they rejected. Some of these oppositions remain in place today. This was no longer generalized xenophobia. It was precisely targeted against Jews: it was Judeophobia. That was the first mutation.

The Second Mutation

The second can be dated roughly to 1096, when the first Crusaders paused on their way to the Holy Land to massacre Jewish communities in northern France and Germany, in Worms, Speyer and Mainz. Jews were no longer merely the people who rejected Christianity. They began to be seen as a demonic force, responsible for all the evils of a troubled age. They were accused of desecrating the host, poisoning wells, engaging in ritual murder and spreading the plague. They were no longer people: they were an active force of evil, children of the devil, offspring of Satan, agents of the Antichrist. It was the beginning of what one historian has called 'a persecuting society'. In the years following the Black Death alone (1347-50), some two hundred Jewish communities were destroyed. Jews

were expelled from Brittany in 1239–40, from Anjou and Maine in 1289, from England in 1290, from France at various periods from 1182 to 1394, and from regions of Germany throughout the fifteenth century.

In Spain, where they had experienced a rare Golden Age, an onslaught took place in 1391, during which synagogues and homes were burned, businesses looted and many Jews murdered. From then on, Spanish Jews faced increasing hostility until their expulsion in 1492. Nor did the tragedy end there. Still to come were Luther's tirade against Jews ('their synagogues should be set on fire ... their homes should likewise be broken down and destroyed ... they should be deprived of their prayerbooks and Talmuds'), the invention of the ghetto (Rome 1555, by edict of Pope Paul IV) and the Chmielnicki pogroms (1648–58) during which as many as a hundred thousand Jews died. The experience of Jews in Christian Europe is one of the tragedies of humankind. That was the second mutation: demonic anti-Judaism.

The Third Mutation

The third was born at the very height of enlightened Europe in the nineteenth century. The promise of the Enlightenment was an age of reason, rid once and for all of the prejudices of the past. Rationality would replace revelation; science would displace superstition. There would be a new age of toleration, in which the hatreds of the past would be consigned to history. As the French Revolutionary Declaration put it: all men are born and remain free and equal in rights.

The question was, did this include the Jews? In a speech to the French Revolutionary assembly, the Count of Clermont Tonerre made a famous statement: 'To the Jews as individuals, everything; to the Jews as a nation, nothing.' He added that if the Jews insisted on behaving as a people apart, then they would have 'no choice but to expel them'.

Against both prediction and promise, the prejudices of the past lived on. Clearly, though, the old rationale for Judeophobia could no longer be sustained. It was religious in origin and logic, and religion no longer had a vote in the secular nation-states of Europe, or in its secularised culture. A new explanation was needed for the old and persisting hatred.

In 1879 a German journalist, Wilhelm Marr, gave it a local habitation and a name. He called it antisemitism. The fact that a new name was needed signals the change from the past. No longer could a rationale for prejudice be based on the sacred texts of Christianity. It was therefore relocated from religion to race. Jews were hated not because of their beliefs but because of their ethnicity. They were an alien[...]"race, polluting the bloodstream of Europe. Thus racial antisemitism was born: the third mutation.

The simplest reflection is sufficient to see why this hatred was deadlier than any in the past. You can change your faith; you cannot change your race. While Christians could work for the conversion of the Jews, racial antisemites could work only for their elimination. The logic of genocide was implicit in the third mutation from the beginning. There is, said Raul Hilberg, a straight line from 'You no longer have a right to live among us as Jews' to 'You no longer have a right to live among us' to 'You no longer have a right to live'.

It is important to make clear that the new antisemitism was not the product of sensationalist journalists, mass movements and demagogues alone. It came from the finest minds of Europe. Immanuel Kant spoke of Jews as 'the vampires of society' and called for the 'euthanasia' of Judaism. Fichte argued against giving civil rights to Jews and said that the only cure was to 'cut off their heads'. Hegel took Judaism as his model of a slave morality. Schopenhauer spoke of Jews as 'no better than cattle'. Nietzsche blamed Judaism for the 'falsification' of values. The great logician Gottlob Frege wrote in 1924 that he regarded it as a 'misfortune that there are so many Jews in Germany'. Martin Heidegger, the greatest German philosopher of the twentieth century, was an early member of the Nazi party who never subsequently apologised for his admiration of Hitler or his betrayal of Jewish colleagues.

By the time the movement had run its course, more than half the Jews of Europe had been murdered, shot, gassed, burned and turned to ash, and there was silence where once European Jewry had lived.

The Fourth Mutation

The new antisemitism is different. It is no longer directed against Jews as individuals. It is primarily directed against Jews as a nation with their own state in their own land. It is a mutant form of anti-Zionism.

It consists of the following three elements. First, Jews are not entitled to a nation-state of their own, a denial, in other words, of the right of Israel to exist. The irony of this development was succinctly stated by Amos Oz. In the 1930s, he said, antisemites carried banners saying: Jews to Palestine. Now the banners read: Jews out of Palestine. He continued, 'They don't want us to be there. They don't want us to be here. They don't want us to be.' This is not yet antisemitism. It is anti-Zionism.

The second set of beliefs is that the existence of Israel is not merely an aberration. It is responsible for all the evils of the world, from a lack of peace in the Middle East to avian flu, the destruction of the space shuttle Columbia, the Danish cartoons blaspheming the prophet Mohammed, the Pope's criticism of Islam, even the 2004 South-east Asian

Unit 4: To be a Free People in One's Land להיות עם חופשי בארצו

Introduction:

In the previous session, we explored the ways in which the historic development of the terms "freedom" and "emancipation" have shaped our consciousness. Much of our dependence on other nations, and the withholding of freedoms that came along with it, was due to the fact that, for more than a millennium, we did not have "a place of our own". This unit addresses the "place of place" in shaping identities, and explores how societies, groups, and cultures are influenced and shaped by the scenery in which they live, and how societies shape and interpret their scenery in return. The main questions we'll address are: What does it mean to connect to a particular piece of land? In turn, how does physical distance from land shape culture and emotional connectedness in multiple ways?

Goals of this unit:

- ★ To understand how local context is a defining factor in national identity
- ★ To understand how the Diaspora and the creation of the modern State of Israel have impacted on the character of the Jewish People
- ★ To explore the Jewish People's relationship to land

Section A: Introduction: The "Place of Place" – How Geography can create people and culture

Stage 1: Give out the following images or readings, one image/text to each participant, and ask them to form groups based on the geographic location of the images/readings. Then each group can share their collection and explain why they believe they belong together.

1. O Flower of Scotland,
When will we see
Your like again
That fought and died for
Your wee bit hill and glen.
And stood against him,
Proud Edward's army,
And sent him homeward
To think again.

2. The hills are bare now,
And autumn leaves
Lie thick and still
O'er land that is lost now,
Which those so dearly held
That stood against him,
Proud Edward's army
And sent him homeward
To think again.

3. Those days are past now
And in the past
They must remain
But we can still rise now
And be the nation again!
That stood against him
Proud Edward's army
And sent him homeward
To think again.

4. O Flower of Scotland,
When will we see
Your like again
That fought and died for
Your wee bit hill and glen.
And stood against him,
Proud Edward's army,
And sent him homeward
To think again.



Qadam Qadam Badaye Ja

Keep stepping forward
Singing songs of happiness as you go
This life belongs to our motherland
Lay it down for her a hundredfold

You are the Tiger of India
Do not fear death
Blow away the enemy's head
Raise the spirits of your comrades

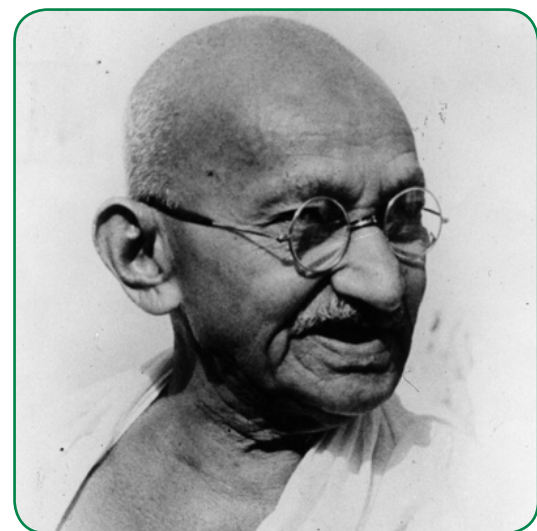
Take all your steps forward
Sing songs of happiness as you go
Your life belongs to the motherland
Lay it down for her a hundredfold

Your courage is your strength
The Lord listens to you
As for he who stands in your way
Turn him into dust and stamp him into
the ground

Take all your steps forward
Sing songs of happiness as you go
This life belongs to motherland
Lay it down for her a hundredfold

"For Delhi" you scream
Hold your banner high
Plant it on the Red Fort
And let it fly eternally

Take all your steps forward
Sing songs of happiness as you go
This life belongs to motherland
Lay it down for her a hundredfold



The east is red, the sun rises.
From China arises Mao Zedong.
He strives for the people's happiness,
Hurrah, he is the people's great savior!
(Repeat last two lines)

Chairman Mao loves the people.
He is our guide
to building a new China
Hurrah, lead us forward!
(Repeat last two lines)

The Communist Party is like the sun,
Wherever it shines, it is bright.
Wherever the Communist Party is,
Hurrah, there the people are liberated!
(Repeat last two lines)



Once a jolly swagman camped by a billabong
Under the shade of a coolibah tree,
And he sang as he watched and waited till his billy boiled:
"Who'll come a-waltzing Matilda, with me?"

Waltzing Matilda, waltzing Matilda
You'll come a-waltzing Matilda, with me
And he sang as he watched and waited till his billy boiled:
"You'll come a-waltzing Matilda, with me."

Down came a jumbuck to drink at that billabong.
Up jumped the swagman and grabbed him with glee.
And he sang as he shoved that jumbuck in his tucker bag:
"You'll come a-waltzing Matilda, with me."

Waltzing Matilda, waltzing Matilda
"You'll come a-waltzing Matilda, with me",
And he sang as he shoved that jumbuck in his tucker bag:
"You'll come a-waltzing Matilda, with me."

Continued on next page >>>



Up rode the squatter, mounted on his thoroughbred.
Down came the troopers, one, two, and three.
"Whose is that jumbuck you've got in your tucker bag?
You'll come a-waltzing Matilda, with me."

Waltzing Matilda, waltzing Matilda
"You'll come a-waltzing Matilda, with me",
"Whose is that jumbuck you've got in your tucker bag?
You'll come a-waltzing Matilda, with me."

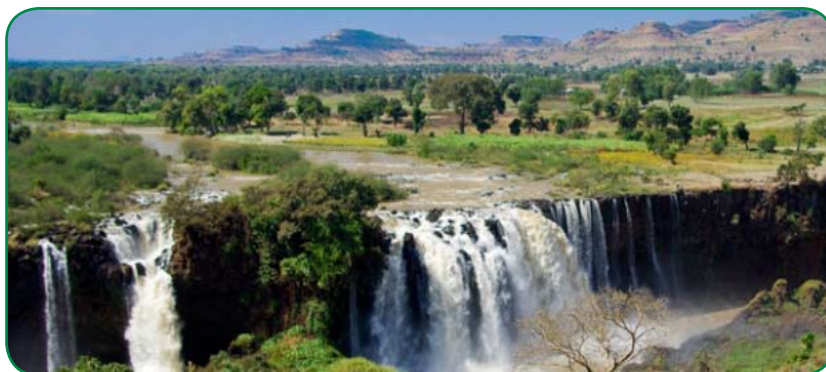
Up jumped the swagman and sprang into the billabong.
"You'll never take me alive!" said he
And his ghost may be heard as you pass by that billabong:
"Who'll come a-waltzing Matilda, with me?"

Waltzing Matilda, waltzing Matilda
"You'll come a-waltzing Matilda, with me",
And his ghost may be heard as you pass by that billabong:
"Who'll come a-waltzing Matilda, with me?"



Ethiopia land of our fathers
the land where our God wants to be
like bees to a hive swiftly gather
God children are gathered to thee.
With our red, gold and green
floating for us
and our Emperor to shield us
from wrong
with our hope and our future before us
we hail and we chant and we sing
God bless our Negus, Negus I
who keeps Ethiopia free
to advance with truth and right, t
ruth and right
to advance with love and light,
love and light.
With righteousness pleading
we hail to our God and King.

Humanity pleading – one God for us all
Ethiopia the tyrants are falling
who once smote thee 'pon thy knee.
Thy children are heartically calling
from over the distant seas.
Jahoviah – the great one has heard us.
He has come to protect us from wrong.
He has sent his holy angel to guide us
and to protect us in this time
God bless our Negus, Negus I
who keeps Ethiopia free....
to advance with truth and right,
truth and right
to advance with love and light,
love and light.
With righteousness pleading
we hail to our God and King.
Humanity pleading – one God for us all



William of Nassau
am I, of **German** blood.
Loyal to the fatherland
I will remain until I die.
A prince of Orange
am I, free and fearless.
The king of Spain
I have always honored.

To live in fear of God
I have always attempted.
Because of this I was ousted
bereft of my land and my people.
But God will direct me
like a good instrument.
So that I may return
to my domain.

Hold on my subjects,
who are honest by nature.
God will not abandon you
even though you now are in despair.
He who tries to live piously,
must pray to God day and night,
that He will give me strength
that I may help you.

My life and fortune altogether
I have not spared you.
My brothers high in rank
have shown you this as well:
Count Adolf died
in battle in Frisia
His soul in eternal life
awaits the final judgment.

Noble and high-born,
of imperial descent,
Chosen a prince of the empire,
Like a pious Christian,
for the honored word of God,
I have without hesitation
like a fearless hero,
ventured my own noble blood.



Mexicans, at the cry of war,
make ready the steel and the bridle,
and may the Earth tremble at its centers
at the resounding roar of the cannon.
and may the Earth tremble at its centers
at the resounding roar of the cannon!



Let gird, oh Fatherland!, your brow with olive
by the divine archangel of peace,
for in heaven your eternal destiny
was written by the finger of God.
But if some enemy outlander should dare
to profane your ground with his sole,
think, oh beloved Fatherland!, that heaven
has given you a soldier in every son.



Stage 2:

Lay the following quotes on a surface, or hang them on the wall. Ask each participant to pick up one of the quotes in the boxes below, the one that speaks to them the most (they can work in pairs if there are more participants should than quotes). Each participant then share what they think their quote means, and why they chose it.

"Culture derives from the biological, environmental, psychological, and historical components of human existence."

Melville J. Herskovits (1895–1963, American Anthropologist)

"Each culture is closely associated with a particular economic pattern. One cannot be understood without the other, and each reacts powerfully upon the other."

W. Zelinsky (1921– , Geographer)

"The natural landscape is being subjected to transformation at the hands of man, the last and for us the most important morphologic factor. By his cultures he makes use of the natural forms, in many cases alters them, in some destroys them."

Carl O. Sauer (1885–1975, Geographer)

"Geography is not only land plus man, but land plus culture acting through man to reshape the land. Through the concept of culture, the nature of geography approaches more closely to reality."

William L. Thomas, Jr. (American anthropologist)

"Man perceives the environment through the medium of his culture."

E. A. Ackerman (1911–1975, Geographer)

"Man is not only a biological organism but also an animal of place, of locality.

His cultural life can therefore be studied as a regional phenomenon."

Felix M. Keesing (1902–1961, anthropologist)

"The land is my backbone... I only stand straight, happy, proud and not ashamed
about my color because I still have land... I think of land as the history of my
nation."

Galarrwuy Yunipingu (Australian Aboriginal musician)

"The American Indian is of the soil, whether it be the region of forests, plains,
pueblos, or mesas. He fits into the landscape, for the hand that fashioned
the continent also fashioned the man for his surroundings. He once grew as
naturally as the wild sunflowers, he belongs just as the buffalo belonged."

Luther Standing Bear Oglala Sioux

(1868–1939, Native American writer and actor)

"If you live on this land, and you have ancestors sleeping in this land, I believe that
makes you a native to this land. It has nothing to do with the color of your skin. I was
not raised to look at people racially. What I was taught is that we're flowers in the
Great Spirit's garden. We share a common root, and the root is Mother Earth."

Oh Shinnah (Native American Elder)

Why over the past 10,000 years has the development of different societies proceeded at such different rates? I say the answer is location, location, location. It's overwhelmingly due to the difference in the wild plant and animal species suitable to domestication that the continents made available. All the interesting stuff like technology, writing, and empires requires a productive economy that is producing enough food to feed technological experts, bureaucrats, kings, and scribes. Hunter-gatherer societies don't produce enough food surpluses to support those extra people. Agriculture does.

Jared Diamond (Author of "Guns, Germs and Steel")

"The Jewish people has been completely cut off from nature and imprisoned within city walls for two thousand years. We have been accustomed to every form of life, except a life of labor... for it is labor which binds a people to its soil and to its national culture, which in its turn is an outgrowth of the people's toil and the people's labor... Labor is not only the force which binds man to the soil and by which possession of the soil is acquired; it is also the basic energy for the creation of a national culture."

A.D. Gordon

(1856–1922, Zionist thinker, spiritual father of the Labor Zionist movement)

"Eretz Yisrael is not something apart from the soul of the Jewish people; it is no mere national possession, serving as a means of unifying our people and buttressing its material, or even its spiritual, survival. Eretz Yisrael is part of our very nationhood; it is bound organically to its very life and inner being... Jewish original creativity, whether in the realm of ideas or in the arena of daily life and action, is impossible except in Eretz Yisrael... In the Holy Land man's imagination is lucid and clear, clean and pure, capable of receiving the revelation of Divine Truth."

Rabbi A. Y. Kook (1865–1935,

Zionist thinker, spiritual father of the Religious Zionist movement)

"We will be able to revive the Hebrew tongue only in a country in which the number of Hebrew inhabitants exceeds the number of gentiles. Therefore, let us increase the number of Jews in our desolate land; let the remnants of our people return to the land of their fathers; *let us revive the nation and its tongue will be revived, too!*"

Eliezer Ben-Yehuda

(1858-1922, father of the revival of Hebrew as a modern language)



Section B:

Yearning for Returning to the Land of Israel

Ask for volunteers read the following story aloud.

S.Y. Agnon:

Fable of the Goat

A Land of Milk and Honey,

Tales of Goats and Apples

The tale is told of an old man who groaned from his heart. The doctors were sent for, and they advised him to drink goat's milk. He went out and bought a she-goat and brought her into his home. Not many days passed before the goat disappeared. They went out to search for her but did not find her. She was not in the yard and not in the garden, not on the roof of the house of study and not by the spring, not in the hills and not in the fields. She tarried several days and then returned by herself; and when she returned, her udder was full of a great deal of milk, the taste of which was as the taste of Eden. Not just once, but many times she disappeared from the house. They would go out in search of her and would not find her until she returned by herself with her udder full of milk that was sweeter than honey and whose taste was the taste of Eden.

One time the old man said to his son, "My son, I desire to know where she goes and

whence she brings this milk which is sweet to my palate and a balm to all my bones." His son said to him, "Father, I have a plan." He said to him, "What is it?" The son got up and brought a length of cord. He tied it to the goat's tail.

His father said to him, "What are you doing, my son?"

He said to him, "I am tying a cord to the goat's tail, so that when I feel a pull on it, I will know that she has decided to leave, and I can catch the end of the cord and follow her on her way." The old man nodded his head and said to him, "My son, if your heart is wise, my heart too will rejoice."

The youth tied the cord to the goat's tail and minded it carefully. When the goat set off, he held the cord in his hand and did not let it slacken until the goat was well on her way and he was following her. He was dragged along behind her until he came to a cave. The goat went into the cave, and the youth followed her, holding the cord. They walked thus for an hour or two, and maybe even a day or two. The goat wagged her tail and bleated, and the cave came to an end.

When they emerged from the cave, the youth saw lofty mountains, and hills full of the choicest fruit, and a fountain of living waters that flowed down from the mountains; and the wind wafted all manner of perfumes. The goat climbed up a tree by clutching at the ribbed leaves. Carob fruits full of honey dropped from the tree, and she ate of the carobs and drank of the garden's fountain.

The youth stood and called to the wayfarers: "I adjure you, good people, tell me where I am, and what is the name of this place?" They answered him, "You are in the Land of Israel, and you are close by Safed."

The youth lifted up his eyes to the heavens and said, "Blessed by the Omnipresent, blessed be He who has brought me to the Land of Israel." He kissed the soil and sat down under the tree.

He said, "Until the day breath and the shadows flee away, I shall sit on the hill under this tree. Then I shall go home and bring my father and mother to the Land of Israel." As he was sitting and feasting his eyes on the holiness of the Land of Israel, he heard a voice proclaiming:

"Come, let us go out to greet the Sabbath Queen."

And he saw men like angels, wrapped in white shawls, with boughs of myrtle in their hands, and all the houses were lit with a great many candles. He perceived

that the eve of Sabbath would arrive with the darkening, and that he would not be able to return. He uprooted a reed and dipped it in gallnuts, from which the ink for the writing of the Torah scrolls is made. He took a piece of paper and wrote a letter to his father:

"From the ends of the earth, I lift up my voice in song to tell you that I have come in peace to the Land of Israel. Here I sit, close by Safed, the holy city, and I imbibe its sanctity. Do not inquire how I arrived here but hold on to this cord which is tied to the goat's tail and follow the footsteps of the goat; then your journey will be secure, and you will enter the Land of Israel."

The youth rolled up the note and placed it in the goat's ear. He said to himself: When she arrives at Father's house, Father will pat her on the head, and she will flick her ears. The note will fall out, Father will pick it up and read what is written on it. Then he will take up the cord and follow the goat to the Land of Israel.

The goat returned to the old man, but she did not flick her ears, and the note did not fall. When the old man saw that the goat had returned without his son, he clapped his hands to his head and began to cry and weep and wail, "My son, my son, where are you? My son, would that I might die in your stead, my son, my son!"

So he went, weeping and mourning over his son, for he said, "An evil beast has devoured

him; my son is assuredly rent in pieces!"

And whenever he saw the goat, he would say, "I will go down to my grave in mourning for my son." The old man's mind would not be at peace until he sent for the butcher to slaughter the goat. The butcher came and slaughtered the goat. As they were skinning her, the note fell out of her ear. The old man picked up the note and said, "My son's handwriting!"

When he had read all that his son had written, he clapped his hands to his head and cried, "Vay! Vay! Woe to the man who robs himself of his own good fortune, and woe to the man who requites good with evil!" He mourned over the goat many days and refused to be comforted, saying, "Woe to me, for I could have gone up to the Land of Israel in one bound, and now I must suffer out my days in this exile!"

Since that time the mouth of the cave has been hidden from the eye, and there is no longer a short way. And that youth, if he has not died, shall bear fruit in his old age, full of sap and richness, calm and peaceful in the Land of the Living.

Background material:

Meet S. Y. Agnon

Agnon was one of the central figures in Modern Hebrew fiction, and the first Hebrew writer to be awarded the Nobel Prize for Literature. His works deal with the conflict between traditional Jewish life and the modern world, and attempt to recapture the fading traditions of the European shtetl, or township.

Born Shmuel Yosef Czaczkes in the Jewish shtetl of Buczacz, Galicia, where his father was a fur merchant and follower of the hasidic rebbe of Chortkov. Agnon did not go to school but received his education from his father who taught him aggadah, and from his mother who taught him German literature. When he was eight years old he began to write in Hebrew and Yiddish, and at 15 published his first Yiddish poem. In the following years he began to publish regularly and wrote 70 pieces in Hebrew and Yiddish within three years.

As a young man, Agnon left his shtetl of Buczacz and emigrated to Eretz Yisrael, where he lived in Yafo (Jaffa) and adopted a secular way of life. Shortly

afterwards, however, he returned to Jewish tradition and remained an observant Jew for the rest of his life.

His first short story Agunot ("Forsaken Wives") was published in Palestine in 1908 under the pen-name Agnon, which bears a resemblance to the title of the story, and which became his official family name thereafter. In 1932, he became recognized as one of the central figures of Modern Hebrew literature when he published the first edition of his collected works, including the folk-epic The Bridal Canopy, considered to be a cornerstone of Modern Hebrew literature.

Agnon received many awards, including the Israel Prize in 1954 and 1958. The crowning honour was the Nobel Prize for Literature in 1966, the first granted to a Hebrew writer.





In small groups, explore the following aspects of the story:

Group 1: Overall theme

- What is Agnon's message from this story?
- Who do you think was the audience?
- Can we (both Israelis and non-Israelis) in this group find meaning in this story for our lives today?

Group 2: Allegories

- What do you think Agnon had in mind when he wrote the following components into the story?
 - The dying father/old man
 - The goat
 - The cave?
 - The Land of Israel

Group 3: The cave

- The magical cave that transports the boy to the Land of Israel is no longer available to Diaspora Jews: "Since that time the mouth of the cave has been hidden from the eye, and there is no longer a short way."
 - Is this polemical?
 - If so, against whom?
 - Has there ever been an easy way to get to the Land of Israel?
 - Is Aliyah easy today? Is it easier than previously?

Group 4: The Land of Israel

- How does Agnon describe the Land of Israel?
- Did this description have any bearing on the reality of the Land of Israel at the time when he was writing?
- Was the reality of the Land of Israel ever similar to this at any period in history?
- How about today?
- Why do you think he choose to describe the land in this way?

Groups should return and present their ideas to the whole group.

While there are countless Jewish writings that express love and yearning for the land of Israel, this is not the only sentiment that Jews have expressed throughout history. See, for example, the text below.

THE HEBREWS OF AMERICA.

The Union of Congregations in Session at Richmond Discusses the Zion- istic Movement.

RICHMOND, Va., Dec. 7.—At to-day's session of the Union of American Hebrew Congregations, in convention here, the chief interest centred in the reports of the committees on the Hebrew Union colleges and the Zionist movement. The former committee, after recognizing the labors of the Board of Governors of the colleges and of Dr. Wise and his assistants of the Faculty, and making an appeal for more financial support for the institution, recommended that the age of admission to the college be raised to sixteen years, and to announce that the college cannot undertake to pay for the secular instructions at the high school and university. The first recommendation was referred to the Board of Governors. The second recommendation was amended as to simply say "secular instruction," leaving out the names of the schools. The report as a whole was then adopted.

The report on the Zionist movement was submitted as follows:

The union of American Hebrew congregations in convention assembled, in view of the active propaganda being made at present for the so-called Zionist movement, deem it proper and necessary to put itself on record as follows:

"We are unalterably opposed to political Zionism. The Jews are not a nation, but a religious community. Zion was a precious possession of the past—the early home of our faith—where our prophets uttered their world-subduing thoughts and our Psalmists sang their world-enchanting hymns. As such it is a holy memory, but it is not a hope for the future.

"America is our Zion and Washington our Jerusalem.

"Here, in the home of religious liberty we have aided in founding this new Zion, the fruition of the beginning laid in the old. The mission of Judaism is spiritual, not political. Its aim is not to establish a State, but to spread the truths of religion and humanity throughout the world."

The report precipitated a heated discussion in which nearly all the delegates took part. Finally Dr. David Philipson said that the report had aroused so much interest and so many requests had been made that the committee had determined to make the following addition and change:

"While we are aware of and deplore the abject condition to which many of our brethren are subjected in foreign lands, and that have naturally, but unfortunately, aroused in some of them a yearning for a re-establishment of Zion, yet we delegates of the Union—"

Then follows the original resolution, with the words "and Washington our Jerusalem" stricken out. The report was further discussed and then adopted.

The report of the Committee on Accounts showed that at present ninety-one congregations constitute the union.



Closing discussion:

What do you think about the statement: "Zion was a precious possession of the past – the early home of our faith....America is our Zion and Washington our Jerusalem"?

The facilitator might want to end this session by asking participants to locate themselves on a continuum between the following two positions and to explain why:

- 1) _____ (whichever other country they choose) is our Zion and _____ (its capital) our Jerusalem
- 2) Israel as the land of milk that is sweeter than honey and whose taste was the taste of Eden

Note that both these perspectives arise as a result of physical distance from the land and that physical distance from the land has shaped multiple cultures and modes of emotional connectedness and disconnect from the land.

This unit opened with an exercise that presented relationships between various nations and their indigenous cultures and land. Jewish history – and, in particular, a millennium of physical distance from the land – has resulted in a rather complicated relationship between Jews and the Land of Israel. "The Tale of a Goat" should be seen as an expression of 2,000 years of yearning and fantasizing about the Land of Israel. This was the main sentiment in Jewish classical sources until the Emancipation. After the Emancipation, additional voices were expressed, including that of the Hebrew Congregations (see text above) or the Bunds, who presented an ideological challenge to the historical perspective of the connectedness of the Jews to the Land of Israel. In the next session, we will explore various models of relationships between Jews in Israel and those around the world.

(*) It must be noted that over time the Reform movement has dramatically changed its attitudes towards Israel .

Unit 5: Between the Free People and Their Land? מה בין העם החופשי וארצו?

Paradigms of Diaspora-Israel Relations

Introduction: In the previous session, we explored the “place of place” in shaping identities, and began to discuss multiple modes of engagement that result from physical distance from the Land of Israel. In this session, we will further explore: What does it mean for the Jewish People to have their own shared geographic space? What are the relationships between the various Jewish communities with each other and with Israel? How has Israel shaped the Jewish People, and how have the Jewish People shaped the land?

Goals of this unit:

- ★ To explore the Jewish People’s relationship to the Land of Israel
- ★ To explore different models of relationship between Diaspora and Israeli Jewish communities

Step 1: Divide the group into 6 sub-groups, by distributing small pieces of paper with a letter on it. Each paper will have one of the 6 letters that spell the word Israel. Each participant walks around the room finding other people to form the word “Israel” with. Once they have done this, they should find a corner of the room to sit with their group.

Step 2: See the dictionary definition of the term Diaspora below. Using the “Points to Ponder” below, explore the implications of the term together in your sub-group.

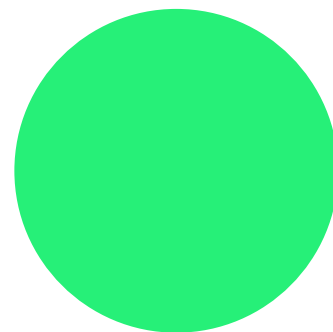
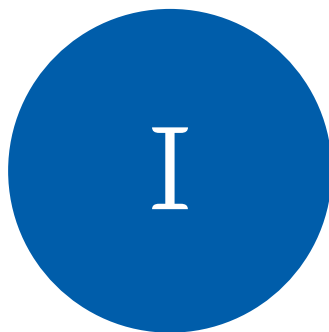
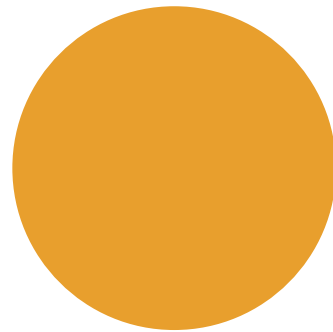
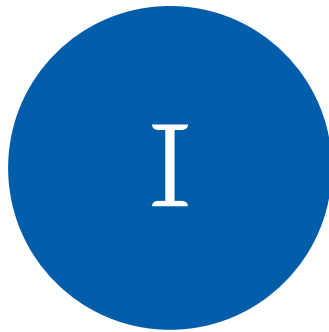
Di·as·po·ra [dahy-as-per-uh] **-noun**

1. the scattering of the Jews to countries outside of Palestine after the Babylonian captivity.
2. (often lowercase) the body of Jews living in countries outside Palestine or modern Israel.
3. such countries collectively: the return of the Jews from the Diaspora.
4. (lowercase) any group migration or flight from a country or region; dispersion.
5. (lowercase) any group that has been dispersed outside its traditional homeland.
6. (lowercase) any religious group living as a minority among people of the prevailing religion.

Points to Ponder:

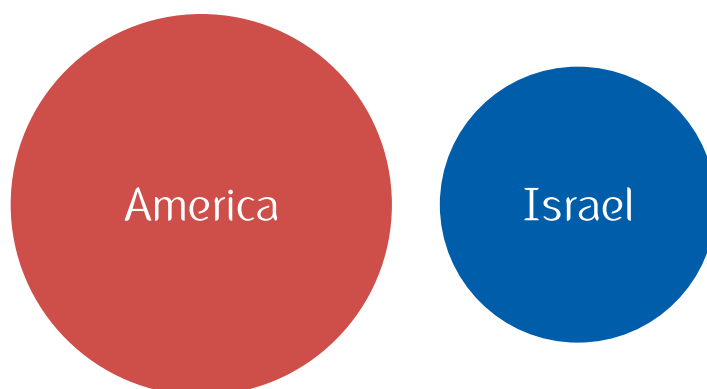
- Note that the dictionary definition includes several references to the Jewish people (who are the only surviving ancient Diaspora!) Can you think of any other examples of diasporas? How do they compare to the Jewish diaspora (in terms of cause and effect?)
- What are the implications of calling all Jews outside of the State of Israel a "Diaspora"?
- In what sense can we group all Jews living outside of Israel into one unit called "the Diaspora" and in what sense would this be doing a disservice to our understanding of the various different Jewish communities around the globe?
- How do the non-Israelis in the group feel about this description of their Jewish identity?
- How do the Israelis in the group feel about this description of their non-Israeli friends?
- Do we need a new term to explain the Jews who presently live outside of Israel? If so, what could it be?

Step 3: Each group is then given various shapes (circles labeled D for Diaspora and I for Israel and arrows, including a few circles that don't have anything written on them- found below) to be arranged in a system showing how they think Israel and the Diaspora relate to each other. The group can use as many or as few of these shapes as they wish to build their model. Each group should then share their model with the whole group.



Step 4: Each subgroup now returns to their corner of the room and is provided one of the 6 models of Diaspora-Israel relations found below. They should explore and evaluate this model, and prepare a short presentation of it to the other 5 groups.

Model 1: Independent co-existence: America is the promised land



It is time to say that America is a better place to be a Jew than Jerusalem. If ever there was a Promised Land, we Jewish Americans are living in it. Here Jews have flourished, not alone in politics and the economy, but in matters of art, culture and learning. Jews feel safe and secure here in ways that they do not and cannot in the State of Israel. And they have found an authentically Jewish voice – their own voice – for their vision of themselves.

That is not to say the long centuries of wandering have ended. God alone knows the future. But for here, now and for whatever future anyone can foresee, America has turned out to be our Promised Land.

So when Israelis tell us we have to emigrate and ‘make Aliyah’ – meaning, ascent to live in the Holy Land, lest we assimilate and die (or both) – they appeal to an evil nightmare, one that gives little sign of coming true.

The immigrant generations of Jews built good lives in America, and their great grandchildren are still Jewish. True enough, they are Jewish in ways different from what their great grandparents understood. For example, they speak unaccented American, not Yiddish; they ordinarily do not observe dietary taboos, and they live pretty much within the calendar that governs everyone else. But they also maintain the marks of a highly distinctive community. Every social study

has turned up strong evidence of Jews' communal cohesiveness...

Here in the Diaspora we can be what we want, when we want – from nothing to everything, all the time or once in a while. Freedom is nice, too. And this really has become a free country for us Jews. It wasn't always that way. It may not always be that way. But let's stop denying what – at least now – it is.

For American Jews – now Jewish Americans – the American dream has come true. I wonder how many Israelis think the Zionist one has come true, too.

Jacob Neusner

Jacob Neusner (1932–) is an American Jewish academic scholar of Judaism who lives in New York.

Points to ponder:

1. What do you think of the Jacob Neusner excerpt? Do you agree or disagree with it?
2. Are you sometimes embarrassed of Israel's actions in the news?
3. Why do you think the American Jewish community has one of the lowest rates (per capita) of aliyah in the Jewish world?
4. Where do you think Jews are safer, Israel or America?

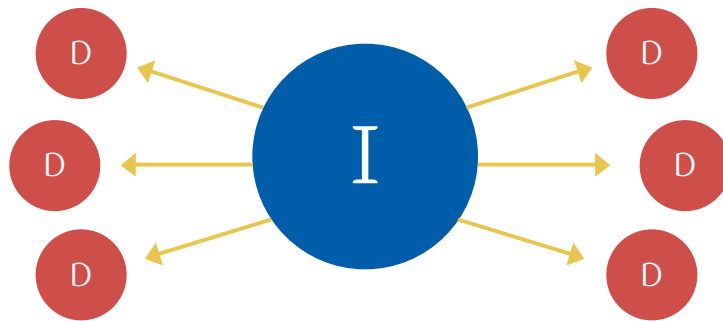
For non-Israelis:

1. To what extent do you feel you have more in common/more affinity with fellow citizens of your country, Jews and non-Jews alike, than you do with Israeli Jews?
2. Do you understand people that decide to make Aliyah?
3. Do you think your children or grandchildren will remain Jewish if they stay living outside Israel?
4. Do you think that where you live is the Promised Land for the Jews?

For Israelis:

1. Do you feel you have more in common/more affinity with world Jewry or Israeli non-Jews?
2. Do you think your children or grandchildren will live in Israel or the Diaspora? Do you think their Judaism matters to them?
3. Do you understand Jews who choose to remain in the Diaspora and not choose to live in the Jewish State?

Model 2: Spiritual dependence: A spiritually weak Diaspora that is dependent on Israel for identity



Isolated groups of Jews wandering about the world here, there and everywhere can be nothing more than a sort of formless raw material until they are provided with a single permanent center, which can exert a pull on all of them, and so transform the scattered atoms into a single entity with a definite and self-subsistent character of its own.

Ahad Ha'am

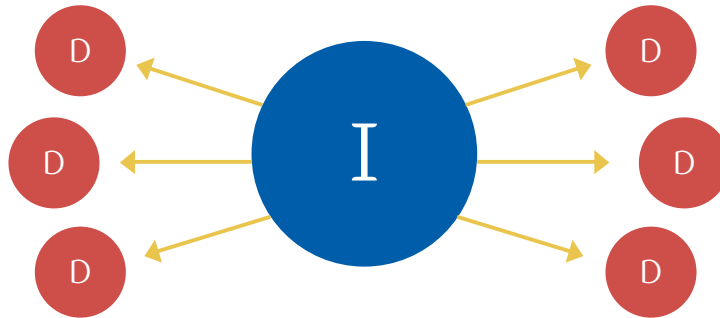
Ahad Ha'am (1856–1927, pen name for Asher Ginsberg) was an early Zionist thinker who originated from Kiev in Russia. He grew up in a Hassidic family, but later became secular, and founded the Zionist school of thought known as Cultural Zionism.

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Questions to ponder:

1. What do you think Ahad Ha'am means?
2. Where do you think the center of the Jewish world is according to this model?
3. Is the State of Israel an important part of your Jewish identity?
4. Has Israel or have Israelis had a profound impact on your life?
5. Is Jewish life in the Diaspora richer or poorer because of the existence of the State of Israel? Does it matter at all?
6. Where is it easier to live as a Jew, Israel or the Diaspora? In what sense?
7. Do you think your children or grandchildren will remain Jewish?
8. Do you think you would answer this question any differently if you lived in Israel/the Diaspora?
10. Do you think it is a wise use of resources for philanthropists to invest millions of dollars in sending thousands of young Jews from the diaspora to Israel for short and long term trips such as Birthright and Masa programs? Or to send educational shlichim (emissaries) all around the world to hundreds of Jewish communities in the Diaspora?

Model 3: Physical dependence: A physically weak Diaspora that is dependent on Israel for protection



The Jewish question still exists. It would be foolish to deny it. It is a remnant of the Middle Ages, which civilized nations do not: even yet seem able to shake off, try as they will. They certainly showed a generous desire to do so when they emancipated us. The Jewish question exists wherever Jews live in perceptible numbers. Where it does not exist, it is carried by Jews in the course of their migrations. We naturally move to those places where we are not persecuted, and there our presence produces persecution. This is the case in every country, and will remain so, even in those highly civilized--for instance, France--until the Jewish question finds a solution on a political basis. The unfortunate Jews are now carrying the seeds of Anti-Semitism into England; they have already introduced it into America.

Judenstaat (The Jewish State), Theodore Herzl, 1896

Theodore Herzl (1860-1904) was born into a Hungarian assimilated Jewish family, and is considered the founding father of modern Zionism. Judenstaat (The Jewish State) is his most famous book in which he outlines his Zionist thought.

Questions to ponder:

1. Is Herzl right? Is there anti-Semitism wherever there are Jews?
2. Is there anti-Semitism where you live?
3. Is there anti-Semitism in Israel?
4. Is there anti-Semitism because of Israel?
5. Do you feel safe living wherever you live?
6. Where is the safer place to live as a Jew, Israel, US, elsewhere?

7. *For Non-Israelis:* Do you feel safer where you live as a Jew because of the existence of the State of Israel?

For Israelis: Do you feel safer in Israel in the knowledge that America is Israel's most important and powerful ally and that there are Jews around the world that will lobby to support Israel?

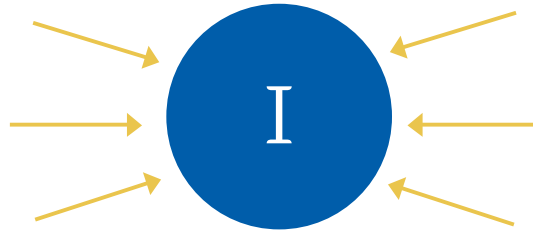
8. Could the Shoah (Holocaust) ever happen again?

9. Could the Shoah happen in western developed countries like America?

10. How do you feel about the fact that Israel considers it a responsibility to protect all Jews wherever they may live?

11. Do you think Herzl's vision and claims for the physical need for a Jewish State are still valid today?

Model 4: A Superiority Model: Israel negates the Diaspora



Galut means dependence – material, political, spiritual, cultural and intellectual dependence – because we are aliens, a minority, bereft of a homeland... Our task is to break radically with this dependence and to become masters of our own fate – in a word, to achieve independence. To have survived in the galut despite all odds is not enough; we must create, by our own efforts, the necessary conditions for our future survival as a free and independent people.

David Ben Gurion

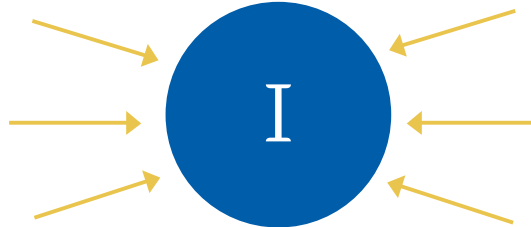
David Ben-Gurion (1886–1973) was an early Zionist leader from the school of Labor Zionist thought. Originating from Russia, he made aliyah in 1906 and soon became the undisputed leader of pre-state Zionism in Palestine, and later became the founding Prime Minister of the State of Israel.

Galut means life in exile.

Questions to ponder:

1. What does Ben-Gurion mean by suggesting that Jews who live in the Diaspora are dependent, materially, politically, and spiritually?
2. Do you agree with him?
3. Do you think Jews living in Israel are independent to decide their own future on a collective level?
4. Do you think Jews around the world are “masters of their own fate”?
5. Do you think Jews in Israel are “masters of their own fate”?
6. Do you think it is “unnatural” for Jews to be living in the Diaspora since the creation of the State of Israel?
7. Is Israel a better place to live as a Jew?

Model 5: The Jewish Homeland: Israel as the natural homeland of every Jew



1. Every Jew has the right to immigrate to the country.
2. Immigration shall be on the basis of an immigrant's visa. An immigrant's visa shall be granted to every Jew who has expressed his desire to settle in Israel, unless the Minister of Immigration is convinced that the applicant is acting against the Jewish people or is likely to endanger public health or the security of the state.

Israel's Law of Return

The Law of Return was legislated in 1950 to give all Jews the right to gain citizenship and settle in the State of Israel.

The Law of Return is one of the basic laws of the State of Israel. It comprises the central mission of our state, namely, ingathering of exiles. This law determines that it is not the state that grants the Jew from abroad the right to settle in the state. Rather, this right is inherent in him by the very fact that he is a Jew, if only he desires to join in the settlement of the land.

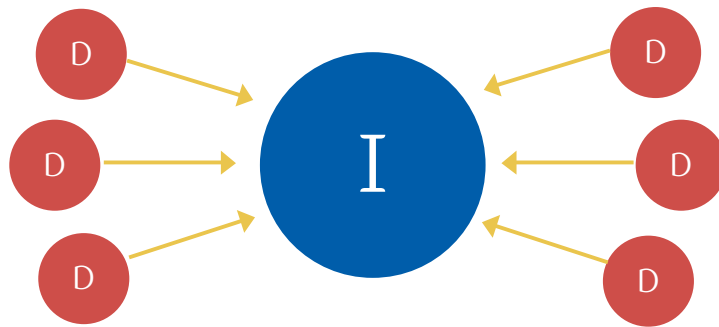
David Ben-Gurion
during the Knesset debate preceding the enactment of the Law of Return

Questions to ponder:

1. What statement is the State of Israel making by declaring that every Jew has the right to automatic citizenship in the State of Israel?
2. Why does Ben-Gurion consider the Law of Return the basic mission of the State of Israel?
3. Is the Law of Return discriminatory because it treats Jews differently from non-Jews?

4. What does “Ingathering of the Exiles” mean? How do you understand it?
5. How do you feel being told that you are in exile and one day hopefully will return to your homeland? (Or how do you think Diaspora Jews must feel)
6. Do you understand people that decide to make aliyah? Do you understand Jews that choose e to remain in the diaspora?
7. Do you think one day all Jews will live in Israel?
8. Have you ever considered making Aliya?
9. Do you consider Israel your homeland?
10. Do you consider the country where you now live to be your homeland?

Model 6: Israel as a *Chesed* Project: Israel is dependent on Diaspora support



Our call goes out to the Jewish People all over the world to rally to our side in the task of immigration and development and to stand by us in the great struggle for the fulfillment of the dream of generations – the redemption of Israel.

Israel's Declaration of Independence

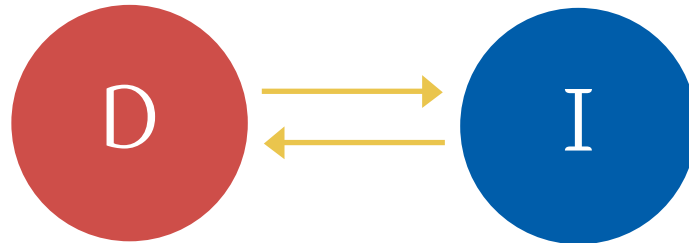
For more than half a century, the American Israel Public Affairs Committee has worked to help make Israel more secure by ensuring that American support remains strong.

AIPAC website

Questions to ponder:

1. Does Israel need America and world Jewry's help?
2. Does Israel need your help?
3. How best can you help Israel?
4. Is it more help to Israel to live outside of Israel and support it from outside or to live in Israel?
5. Which is the stronger community, Israel or your community?
6. Who helps who more -- Israel, America or the Jewish community where you live?
7. What kind of help does Israel receive from world Jewry? How relevant is that help today?
8. Could Israel exist if there was no Diaspora (i.e. if all Jews made aliyah)?

Model 7: Israel as a Diaspora Community: Mutually caring and important Jewish communities



"Among the efforts he made aimed at leaving a positive mark on Israel that would remain long after his departure from the premiership, Ehud Olmert set out to transform the conceptual and practical relationship between the state and the Jewish Diaspora. He began doing so last summer, when, in a speech before the Jewish Agency's board of governors, he said that, "We must stop talking in terms of big brother and little brother, and instead speak in terms of two brothers marching hand in hand and supporting each other." To translate thought to policy, his government tasked the Jewish People Policy Planning Institute (JPPPI) with developing a new strategy for the state to involve itself with the Diaspora both fiscally and programmatically, in order to strengthen Jewish identity especially insofar as it is connected to Israel.

While the JPPPI's project might seem to be relatively unimportant for the national agenda, the topic of its study – Israel's existence as a state connected to an extra-territorial people – strikes at the heart of the challenges the government

will have to tackle in the years to come, including the essence of democracy in this land, citizenship, economic custody and advancing development. The topic is pivotal because, before one can answer how the state might involve itself with the Diaspora, one needs to consider the more basic question: What is the practical essence of the relationship between the State of Israel and the Jewish nation? Answering this question depends just as much on the philosophy of the state as it does on the larger trends affecting all of humanity.

The challenge put forward by Olmert's government is based on a certain reading of history. Coming into existence as it did in the wake of the Holocaust, Israel has often seen itself and been perceived by others as protector of, and safe haven for, the Jewish people. And a division of responsibility quickly developed: The state would defend, and the Diaspora would fund. As such, when Jews were in danger – whether in Entebbe, Ethiopia or Argentina – Israeli Jews were called to arms. And when Israel was at war, Diaspora

Jews were called to open their wallets. This paradigm of Israel as defender and Diaspora as enabler extends Israel's role from defending Jewish bodies to defending Jewish souls through efforts to fight assimilation among Jews abroad."

*From nation-state to node-state,
By Ariel Beery May 28, 2009 (Ha'aretz)*

<http://www.haaretz.com/print-edition/opinion/from-nation-state-to-node-state-1.276879>

Example:

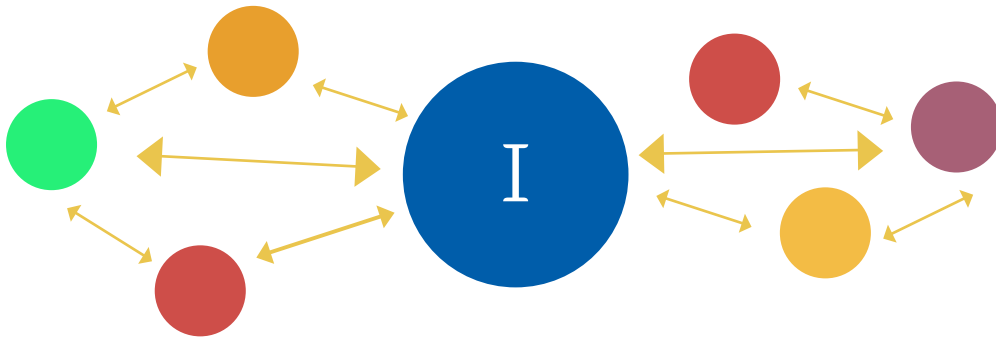
Taglit-Birthright Israel provides the gift of first time, peer group, educational trips to Israel for Jewish young adults ages 18 to 26. Taglit-Birthright Israel's founders created this program to send thousands of young Jewish adults from all over the world to Israel as a gift in order to diminish the growing division between Israel and Jewish communities around the world; to strengthen the sense of solidarity among world Jewry; and to strengthen participants' personal Jewish identity and connection to the Jewish people.

Taglit-Birthright Israel was established in 1994 as a jointly funded initiative between the Israeli government and Diaspora communities, and has to date brought over 200,000 young Jews from 52 different countries to Israel on educational trips.

Questions to ponder:

1. Does Israel benefit from world Jewry? In what ways?
2. Do Jews from around the world benefit from Israel? In what ways?
3. Is the relationship between Israel and world Jewry symmetric? In what ways is it/is it not?
4. Is it right to consider world Jewry as a single entity when it comes to the Israel - Diaspora relationship? If we were to separate world Jewry into groups in terms of their relationship to Israel, which category should be the determining factor to create the groups? Country of origin? Denominational affiliation? Other?

Model 8: World-wide network of communities [Israel as one node in a network of mutually caring Jewish communities]



"The nation-state's founding assumption was that nations could be forged through common myth and culture out of the residents living within a given set of boundaries. If you lived within those boundaries, you were generally granted citizenship, in return for acceptance of centrally mandated laws and majority-determined cultural and behavioral norms. As such, we speak of the French nation-state, even though there are over a half-dozen ethnic groups in France that want nothing to do with the French nation, just as there are minorities elsewhere who are claimed as part of the nation writ large only because they inhabit the same territory.

The State of Israel, in this way, was doubly special – first because it claimed to be the state of the Jews even as the majority of the Jewish nation still lived outside its boundaries, and second because it had no desire to integrate other, non-Jewish groups among its

citizenry into the Jewish nation. Israel has thus been criticized for not behaving like a classic nation-state. But it might also be wrestling with a challenge a bit ahead of its time: the separation of citizenship and residency, of state and nation.

If Israel is no nation-state, it might be more useful to think of it as a node-state – that is, as the sovereign element chosen by narrative and collective will at the center of a global network. Whereas the entire network is interdependent its center is currently restricted by our theory to operate as a nation-state. That is to say, the State of Israel might benefit from the global network, but in its functioning, most of its focus has been on basic domestic operations only, which affect only a small set of nodes on this network, and it permits only a minority of its network members to elect representatives whose decisions will affect the network as a whole. For

example, even though Israel's financial health depends just as much on foreign investment as it does on domestic production, it is the residents that determine the economic policy that affects the return on those investments – and thereby the network's overall health. As populations shift, this same network effect facing Israel will face other nations as well.

A global era, and a globe-spanning people demands a global vision for the Jewish nation's collective governance institutions – and a recognition of the state's role as a node-state within a wider array. As such, any new vision for the state's relationship with Diaspora Jews that is based on the old paradigm will be obsolete at birth."

From nation-state to node-state, By Ariel Beery May 28, 2009 (Ha'aretz)
<http://www.haaretz.com/print-edition/opinion/from-nation-state-to-node-state-1.276879>

Questions to ponder:

1. What is the nature of the relationship between Israel and world Jewry in this model?
2. Do you consider Israel to be the homeland of all Jews?
3. In what way is this model unique?
4. What is the nature of the relationship and responsibility between the nodes in this model? Who is responsible to whom?



Step 5: Concluding Discussion

- Which of these models if any do you most like?
- Were any of these models similar at all to the model your group came up with at the beginning of the session?
- Perhaps these models were each relevant in a specific time period. Do any of them still apply to today?
- Take a look at the last model (Model 8). Did your model look more like this? Is this an ideal Model for a 21st century Israel-Diaspora relationship?

Facilitator:

Consider bringing inputs from various studies about world Jewry in order to enrich the conversation [for example, the Pew Study- America, A recent study of anti-Semitism in Europe, or another recent European study about Jewish life]

UNIT 6 – To Be Free in Our Land, Part 1

Goals:

- ★ To consider the relative strengths and weaknesses of governments (as opposed to private citizens and/or nonprofit organizations) in the pursuit of humanitarian relief and international development, using Israel as a case study
- ★ To gain a basic understanding of how Zionist thinkers and leaders perceived of Israel's role in developing countries

TRIGGER

YouTube clips: "No one but the Israelis has come to help any of our patients that are dying" and/or "Diane Sawyer impressed with IDF Hospital in Haiti"

This source is intended to serve as a trigger to simultaneously: a) showcase one of Israel's recent proud achievements in the developing world, b) spark a discussion about the relative strengths and weaknesses of governments in meeting the needs of developing countries, and c) raise the question of the role that public image plays in government-driven relief and development efforts.

Background: Within 48 hours after a massive earthquake struck Port-au-Prince, Haiti on January 12, 2010, the Israeli government dispatched a military task force consisting of 230 people: 109 support and rescue personnel from the Israel Defense Forces (IDF) Home Front Command and 121 medical personnel from the IDF Medical Corps Field Hospital. The force's primary mission was to establish a field hospital in Haiti. In its 10 days of operation, the field hospital treated more than 1,100 patients.



Show one or both of the following 2 YouTube clips:

CNN – <https://www.youtube.com/watch?v=UX-UmrFAWNw>

ABC News – <https://www.youtube.com/watch?v=qkmV4NOEOc8>



Ask participants:

- What emotions did you feel when watching these clips?
- Do you think you would have felt differently if these clips were about: a) Israeli civilians (as opposed to uniformed soldiers)? b) Official representatives of the global Jewish community? c) An individual Jew not representing anyone other than himself / herself? d) An individual non-Jew? e) Your own government / military (for those participants who are not Israeli)?
 - Why or why not?
- What unique areas of expertise does the Israeli government possess that may have enabled it to respond in this way?
- In what ways can governments respond more effectively to international humanitarian crises than nonprofit organizations? In what ways can nonprofit organizations respond better than governments?
- What role does public image play in a government's decision to pursue humanitarian relief and/or international development work? How might this play itself out in an Israeli context? To what extent is this similar to (or different from) the role that image plays in an individual's decision to pursue humanitarian relief and/or international development work?

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Optional background materials:

- **Bronner, Ethan: "For Israelis, Mixed Feelings on Aid Effort."** January 21, 2010.
http://www.nytimes.com/2010/01/22/world/middleeast/22israel.html?_r=0
"Israelis have been watching with a range of emotions, as if the Haitian relief effort were a Rorschach test through which the nation examines itself. The left has complained that there is no reason to travel thousands of miles to help those in need – Gaza is an hour away. The right has argued that those who accuse Israel of inhumanity should take note of its selfless efforts and achievements in Haiti."
- **Lyons, Erica: "The Jewish / Israeli Response to Haiti: A Look at the Landscape Four Years Later."** March 25, 2014.
<http://ejewishphilanthropy.com/the-jewish-israeli-response-to-haiti-a-look-at-the-landscape-four-years-later/> and
http://ajws.org/where_we_work/emergency_relief/haiti/

“The response from the Jewish/Israeli world was incredible. Aid workers from organizations that included IsraAID, American Jewish World Service, Tevel B’Tzedek and the American Jewish Joint Distribution Committee showed their commitment in their immediate response in the first 24 hours, along with organizations such as the IDF, Chabad and Magan David Adom.”

Please note: Throughout this session, we refer both to “humanitarian relief” and to “international development.” These are two distinct terms that should not be used interchangeably. Humanitarian relief refers to material or logistical assistance provided in response to natural or man-made disaster. It is generally a “short term fix” in response to an emergency situation. International development, on the other hand, seeks to implement long-term and sustainable solutions.

After a brief discussion about the YouTube clips, divide the participants into groups of 2–3 people each and give them approximately 20 minutes to read and discuss the following 4 sources and accompanying questions. You should feel free to assign different groups different quotes or to choose specific quotes out of the four. All are direct quotes of Zionist thinkers and leaders regarding Israel’s role in the world.

After approximately 20 minutes, ask everyone to rejoin the circle and share one highlight from each group discussion. You may choose to point out that some of the personalities mentioned – i.e., Ben-Gurion and Begin – were political rivals and nevertheless shared a common vision of Israel’s role in the world.

THE PAST

Source One – Theodore Herzl, *Altneuland* (1902)

There is still one other question arising out of the disaster of the nations which remains unsolved to this day, and whose profound tragedy only a Jew can comprehend. This is the African question. Just call to mind all those terrible episodes of the slave trade, of human beings who, merely because they were black, were stolen like cattle, taken prisoner, captured and sold. Their children grew up in strange lands, the objects of contempt and hostility because their complexions were different. I am not ashamed to say, though I may expose myself to ridicule in saying so, that once I have witnessed the redemption of the Jews, my people, I wish also to assist in the redemption of the Africans.

Altneuland, a German phrase which means "The Old New Land," is a utopian novel published by Theodore Herzl, the founder of political Zionism, in 1902. Outlining Herzl's vision for a Jewish state in the Land of Israel, Altneuland became one of Zionism's foundational texts.

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Points to Ponder:

1. Herzl claims that "only a Jew can comprehend" the profound tragedies experienced by African peoples. What might he have meant? Do you agree?
2. "The Jewish question," a term first used in Great Britain in 1750, refers to a wide-ranging debate in 18th-20th century Europe about the appropriate status and treatment of Jews in society. From around 1860, the notion was used both by proponents of and opponents to the establishment of a Jewish State. Given this context, why might Herzl have used the term "the African question" here?
3. What does Herzl mean when he talks about "redemption" of Jews and Africans?

Source Two - David Ben-Gurion, *State of Israel* (1961)

From the start of the State, before the tide of independence swept over Africa, our Government has deemed it a principle aim of foreign policy to form links with the peoples of Asia and help their development forward as far as it could, within the limits of our modest economic and technical resources... The changes we have produced in the economic, social and cultural structure of our ingathered people and the landscape and economy of the Land are those that most Asian and African nations want. From us, more perhaps than from any others, they can learn how feasible such changes are... And to insure that they derive the utmost benefit from that example, we must find room for more of their youth in our institutions of higher learning and

special seminars, and facilitate practical training in our agricultural, cooperative and educational undertakings. At the same time, we shall have to send them as many of our experts and instructors as we can spare... They must feel that they are performing a pioneer mission – not just a job for hire. This should be manifest in an attitude of humility and fraternity, with neither arrogance nor self-deprecation, toward the peoples among whom they work, and [with] an all-out effort to pass on the best of our knowledge and experience... Israel has been granted the great historic privilege, which is also a duty, of... helping to solve the gravest problem of the 20th century—the central problem of all humanity in our time—the problem of the dangerous gap between Asia and Africa on the one hand and Europe and America (and Australia) on the other. Nothing but the closing of this gap can bring about true fraternity and international cooperation.

David Ben-Gurion (1886 – 1973) was the first Prime Minister of Israel.

Points to Ponder:

1. Writing less than 15 years after the State of Israel's establishment, Ben-Gurion claims that Israel possesses knowledge and expertise that "most Asian and African countries want." What is he referring to? What parallels might he have seen between his fledgling country and theirs?
2. In describing Israel's role in confronting the "gravest problem of the 20th century," Ben-Gurion speaks both of a "privilege" and a "duty." How do you understand the difference between these two terms?

Source Three – Golda Meir, *My Life*, 1975

I am prouder of Israel's international cooperation program and of the technical aid we gave to the people of Africa than I am of any other single project we have ever undertaken. For me, more than anything else, that program typifies the drive towards social justice, reconstruction and rehabilitation that is at the very heart of Labor-Zionism – and Judaism... the program was a logical extension of principles in which I had always believed, the principles, in fact, which gave real purpose to my life. So, of course, I can never regard any facet of that program as having been 'in vain'... The truth is that we did what we did in Africa not because it was just a policy of enlightened self-interest but because it was a continuation of our own most valued traditions and an expression of our own deepest historical instincts.

Golda Meir (1898–1978) was the fourth Prime Minister of Israel having served as Minister of Labor and Foreign Minister under Prime Minister Ben-Gurion.

In 1956, Meir first visited Africa and returned convinced that Israel must play a significant role in assisting African countries in the areas of health, education, malnutrition, and the low status of women. This led to the creation of MASHAV, a special Division for International Cooperation within Israel's Ministry of Foreign Affairs.

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Points to Ponder:

1. Given Meir's biographical history, do you find anything surprising about her assertion that she is prouder of Israel's international development work in Africa than any other project Israel has undertaken? How do you understand this statement?
2. What might Meir mean when she says that "social justice, reconstruction and rehabilitation" are at the heart of both Labor Zionism and Judaism? Do you agree?

Source 4 –

“Visit of Prime Minister Menahem Begin of Israel: Remarks of the President and the Prime Minister at the Welcoming Ceremony”

(July 19, 1977)

President Jimmy Carter:

“I was particularly impressed that the first official action of his [Prime Minister Begin’s] government was to admit into Israel 66 homeless refugees from Vietnam who had been floating around in the oceans of the world excluded by many nations who are their neighbors, who had been picked up by an Israeli ship and to whom he gave a home. It was an act of compassion, an act of sensitivity and recognition by him and his government about the importance for a home for people who were destitute and who would like to express their own individuality and freedom in a common way, again typifying the historic struggle of the people of Israel.”

Prime Minister Menahem Begin:

“Mr. President, I have come to you as the spokesman for an ancient people and a young nascent nation. In our own time these people were strewn into the abyss. It had to extricate itself from the depths of the pits with the last vestige of its strength through an unequalled fight for national self-liberation of the few against

the many, of the weak against the strong, of right against might.

You mentioned the decision by the Cabinet and myself in Israel to give refuge and haven to the Vietnamese refugees saved by an Israeli boat from the depths of the Pacific Ocean, threatened with drowning and exposure.

It was a natural act to us, Mr. President. We remembered, we never have forgotten, the boat with 900 Jews [The St. Louis] having left Germany in the last weeks before the Second World War for Cuba. When they reached the Cuban shores, their visas were declared non-valid, and then they were 9 months at sea, traveling from harbor to harbor, from country to country, crying out for refuge. They were refused.

Eventually they went back to Europe. Some of them saved their lives. The majority of them went to the gas chambers. We have never forgotten the lot of our people, persecuted, humiliated, ultimately physically destroyed. And therefore, it was natural that my first act as Prime Minister was to give those people a haven in the land of Israel.

Mr. President, now we shall have Hebrew speaking Vietnamese in our country.”

Menachem Begin (1913 – 1992) was the sixth Prime Minister of the State of Israel. The above exchange took place on the White House lawn on July 19, 1977 shortly after Begin's electoral victory on May 17, 1977.

"Vietnamese boat people" refers to the close to 2 million refugees who fled Vietnam after the Vietnam War ended in 1975.

Points to Ponder:

1. Unlike Ben-Gurion or Meir, Menachem Begin speaks of humanitarian aid as opposed to international development. What similarities, if any, are there between his remarks and theirs?
2. Based on these remarks, how do you think Begin perceived Israel's role as an actor on the world stage?
3. What are the different ways individuals, communities and governments can respond to humanitarian crises like that of the Vietnamese boat people? How might this relate to Westheimer's notions of personally responsible, participatory and justice-oriented citizens and Jewish notions of chesed, tzedaka and tzedek that we explored in the "Justice and Responsibility" session titled "Tzedek, Tzedakah, Chesed"?

UNIT 7– Be Free in Our Land, Part 2

Goals

- ★ To gain a basic understanding of Israel's current investments in developing countries (governmental, nonprofit, business and private individuals)
- ★ To articulate a vision for Israel's future role in humanitarian relief and international development

THE PRESENT

Having discussed one of Israel's recent proud moments in international development (i.e., the IDF field hospital in Haiti), as well as Zionist thinkers/leaders' visions of Israel's role in the world, we now shift our focus to understanding Israel's current investments in developing countries.

Prior to distributing the next two sources, you may want to ask participants to guess how the Israeli government and Israeli citizens rank vis-à-vis other governments and populations in terms of giving to the developing world. Ask participants to explain their conjectures.

Distribute the following two excerpts. The first discusses the Israeli government's current investment in developing countries; the second deals with Israeli citizens' investment in the world. Ask participants to relate to both sources together, using the "Points to Ponder" questions that follow. Please note: The statistics in the second source relate to Israeli citizens' investments in all nonprofits abroad (including Jewish and/or nonsectarian nonprofits in Western countries) and not just in the developing world. If the statistics were to focus exclusively on investments in developing countries, the numbers would be much smaller.

Source One - "The Case for International Aid."

Excerpts from Aliza Belman Inbal, Jerusalem Report. (October 12, 2009)

Israel gives less money -as a percentage of our Gross National Income - to development assistance and emergency aid than any other developed country. We give only one fifth of the average given by OECD donor countries. We give a smaller percentage than Turkey, Poland, Hungary or South Korea. Government funding for MASHAV, the

Foreign Ministry department responsible for our development cooperation, was less than \$10 million in 2007 and Israel's total bilateral aid less than \$20 million. In the same year, Portugal, with an economy only slightly larger than Israel's, allocated \$270 million dollars to bilateral aid.

Dr. Aliza Belman Inbal is Senior Pears Fellow, Director of the Pears Innovation for International Development Program, and Deputy Director of the Manna Food Security and Safety Program at Tel Aviv University.

Source Two - "In the world of charity, Israel is still receiving a lot more than it gives back"

Excerpts from Lior Dattel, The Marker (May 23, 2013)

Israel is a leading recipient of donations from around the world, particularly from Jews in the United States and Europe. It's also among the top 10 countries receiving contributions and grants from U.S. foundations.

But less than 1% of Israelis donate to organizations operating internationally, according to a study by Prof. Hillel Schmid and Hanna Shaul Bar-Nissim of Hebrew

University of Jerusalem's Center for the Study of Philanthropy in Israel...

In 2010, \$575 billion was sent around the world for philanthropic purposes, but only \$11 million came from Israel. According to figures from the past decade, 48% of charitable funds raised in Belgium were earmarked for international relief, compared with 38% in the Netherlands, 13% in Italy, 9% in Britain, 5% in the United States - and 0.1% in Israel...

Israeli organizations providing assistance overseas are 79% funded by donations from abroad. Only 6% is contributed by Israeli businesses and households, with the rest coming from the sale of services...

The amount sent overseas by Israeli nonprofit groups in 2009 reached just NIS 107,000 - 0.1% of their revenues. In contrast, more than NIS 9.2 billion

was received in Israel from donors and foundations abroad. According to a recent study, U.S. donations doubled between the 1990s and 2007, exceeding \$2 billion that year before declining during the global economic crisis.

Points to Ponder:

1. Did any of these statistics surprise you? Why or why not?
2. How might you explain these statistics? Do these explanations satisfy you? Why or why not?
3. How might the Israeli government's low investment in developing countries (as reported in Aliza Belman Inbal's piece) be related to Israeli citizens' low investment in nonprofits abroad (as reported in Lior Dattel's piece)?

The two sources above are excerpts from longer articles, each of which offers potential explanations for the current reality. After letting participants infer why the Israeli government and Israeli citizens rank relatively low in terms of investments in developing countries, you may want to ask participants to go back to the longer articles and see what reasons the authors offer.

“עניי עירנו קודמים: הישראלים מושכים תרומות מהעולם - ולא תורמים בחזרה”

ליאור דטל, דה מרקר, 23.05.2013

ישראל נחשבת ליבואנית מובילה של תרומות מאזרחי העולם, בעיקר מיהודי ארה"ב ואירופה ואף נכללת ברשימת עשר המדינות המובילות בקבלת תרומות ומענקים מקרנות אמריקאיות, אבל היקף התרומות של הציבור בישראל למטרות בינלאומיות זניח - פחות מ-1% מהציבור בישראל תורם לארגונים הפועלים בזירה הבינלאומית. כך עולה מנתונים במחקר של פרופ' הלל שמיד וחנה שאול בר ניסים מהמרכז לחקר הפילנתרופיה באוניברסיטה העברית...

לפי נתונים עולמיים מהעשור האחרון, ההשוואה למדינות אחרות אינה מחמיאה במיוחד. 48% מהתרומות בבלגיה יועדו למטרות בינלאומיות, בהולנד 38%, באיטליה כ-13% מהתרומות יועדו לחו"ל, בבריטניה 9% ובארה"ב 5% אחוז. היקף התרומות הישראליות המועברות לחו"ל מוערך ב-0.1% בלבד.

בישראל קיימים כמה ארגונים הפועלים בעיקר למטרות בינלאומיות מחוץ למדינה. אף שמדובר בארגונים ישראלים, גם הם נסמכים לרוב על תרומות שמגיעות מחו"ל. מנתונים שיוצגו בכנס עולה כי כ-79% מההכנסות שלהם היו מתרומות שהגיעו מחוץ לישראל ורק 6% בלבד ממשיקי בית ועסקים בישראל - היתר ממכירת שירותים.

לעומת זאת, ב-2011 התקבלו בישראל יותר מ-9.2 מיליארד שקל מתורמים וקרנות מחו"ל. לפי מחקר שהתפרסם באחרונה, התרומות מארה"ב הוכפלו מאמצע שנות ה-90 עד 2007 והגיעו ליותר מ-2 מיליארד דולר באותה שנה. ואולם מאז המשבר הכלכלי שהכה בארה"ב, נרשמה ירידה בהיקף התרומות לישראל.

CONTINUATION: Source One -"The Case for International Aid."

Aliza Belman Inbal, *Jerusalem Report*.
(October 12, 2009)

After many interviews, discussions and debates, I have found few people in Israel receptive to the idea that we ought to do more to aid countries struggling to emerge from poverty. I did, however, hear many reasons for not doing more to alleviate global suffering.

"Israel is justified in giving less foreign aid than other countries because we need a large defense budget."

Israel's defense budget, which accounts for almost 20 percent of our total government budget, is indeed large. We spend well over 50 billion shekels (\$13.2b.) a year on defense. In fact, by allocating the equivalent of less than one-quarter of one percent of the defense budget, Israel could quadruple MASHAV's budget and significantly enhance its contribution to combating famine and starvation, lowering infant mortality and empowering impoverished women to better support their families.

"Our first obligation should be to the poor of Israel."

When the media are filled every day with stories of the growing gaps between

Israel's rich and poor, our failing health system, children with inadequate schooling and families that cannot afford to have a chicken on their table on Shabbat, there is no doubt that we have an urgent need to take better care of the weaker segments of our own society. However, as in the case of our defense budget, the amount Israel spends on aid is minute in relation to how much it spends on welfare. Moreover, we can be thankful that, of the 30,000 children that die in the world every day from poverty-related causes, none of them are in Israel. Israelis, unlike a quarter of the world's population, have electricity; and unlike a third of the world's population, we have access to adequate water and sanitation. It would be wrong, though, to assume that we have to choose between helping needy people in Israel and helping the far needier global poor.

Countries that give more money to help the global poor also tend to take far better care of their own poor. The true choice is whether we wish to be a compassionate society that works to combat poverty and inequality or not.

"Why should we give to countries that vote against us in the United Nations?"

Israel today gives so little development aid, at least in part, because nearly all African countries severed diplomatic relations with Israel in the wake of the 1973 Yom Kippur War. In MASHAV's early days, Israel had, per capita, one of the most extensive

technical assistance programs in the world, despite the fact that Israel was at the time itself a developing country, facing economic, social and security challenges far greater than the ones that it faces today. Between 1958 and 1973, Israel dispatched over 5,000 experts in fields such as agriculture, water management, medicine and rural development to help build capacity in other developing countries.

reputation as a valuable source of expertise on development. Israel was consistently praised in U.N. and OECD reports as a model of rapid development and as an important contributor of expertise to developing countries. Today, Israel still has unique expertise, which can be harnessed to solve some of the most urgent problems of poor countries: desert agriculture, disaster preparedness, water management, to name only a few areas.

In 1963, when Israel's entire GDP was only a little over \$2 billion, MASHAV's budget was over \$5 million (in current terms) and MASHAV was the largest department in the Foreign Ministry. Today, while Israel's GDP is almost 100 times as large, MASHAV's budget has not even doubled from its 1963 levels. Aid does not buy votes in the U.N. and does not counteract the influence of oil-rich states like Iran and Libya. However, that does not mean that foreign aid has no impact on Israel's international standing.

In recent years, as international development has risen to the top of the global agenda, the giving of aid has become a virtual prerequisite for entry into the club of enlightened industrial nations. By not giving even minimally acceptable levels of aid, Israel is defying the standards that all other democratic, developed countries have taken upon themselves. Moreover, Israel is missing an opportunity to use aid in order to enhance its image. In the early days of Israel's aid program, it had an international

CONTINUATION: Source Two - "In the world of charity, Israel is still receiving a lot more than it gives back"

Lior Dattel, (May 23, 2013)

"It seems the Israeli public still isn't ripe for donating internationally. It probably considers itself a beneficiary, not a donor or a volunteer At this stage we expect to receive from the world more than we give back, but global trends can't be overlooked. In some places giving is also a matter of politics and accompanied by political interests that gain momentum during crises or military operations," Schmid says.

"Israel could boost its legitimacy in the world by being a bit more generous. We see ourselves as global citizens and want to be considered part of the family of nations and enlist the support of countries around the world, but Israel has no apparatus that encourages donating money overseas. It's something that doesn't even occur to the average Israeli. We know there's a global village, but we're not exactly part of it."

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ליאור דטל, דה מרקר, 23.05.2013

"נראה שהציבור הישראלי עדיין לא בשל לתרומות בינלאומיות. ייתכן שהוא רואה בעצמו כמוטב ולא כתורם ומתנדב, זאת בניגוד לתפישות הרווחות בקרב אוכלוסיות במדינות המערביות בארה"ב, קנדה ומרכז אירופה", אומר שמיד, המשמש כראש מכון המחקר לחקר הפילנתרופיה. הוא מוסיף כי "אנחנו רואים את עצמנו כאזרחי העולם ורוצים להיראות כחלק ממשפחת העמים ולגייס את תמיכת מדינות העולם, אבל אין שום מנגנון בישראל שמעודד לתרום לחו"ל. זה בכלל לא בתודעה של הישראלי הממוצע. אנחנו יודעים שיש כפר גלובלי אבל אנחנו לא בדיוק חלק ממנו".

Points to Ponder:

1. Did Aliza Belman Inbal and Lior Dattel provide any explanations for the Israeli government and Israeli citizens' giving patterns which you didn't think of yourself?
2. How do both authors relate to the claim of *Aniyei Ircha Kodmim* (the poor of your city take precedence)?
3. In Lior Dattel's article, Professor Schmid claims that the Israeli public "considers itself a beneficiary, not a donor or a volunteer." Do you agree? If Schmid is right, what might it take for the Israeli public to start seeing itself as a "donor or volunteer"?



Optional background reading:

- **Inbal, Dr. Aliza Belman and Zahavi, Shachar.** *“The Rise and Fall of Israel’s Bilateral Aid Budget 1958–2009.”* June 2009.

“This paper documents the dramatic decline over time, in budgetary terms, of Israel’s development program. It finds a strong correlation between the amount of resources allocated to aid and the expected bilateral benefits of that aid.”

- **Dr. Aliza Belman Inbal delivers talk at ConnectIL about her involvement in international development as well as Israel’s** <https://www.youtube.com/watch?v=T1WDz7hBu6M>

The previous sources paint a rather negative image of Israel’s current investments in developing countries. But, this is not the entire picture. While the Israeli government and private Israeli citizens may rank low in terms of giving to the developing world, the Israeli *business sector* has become increasingly involved in creating technologies for developing countries, with a huge potential for future investment.

You may want to share the following excerpt with participants to complete the picture:

Source Three -"Israeli entrepreneurship and the developing world"

Excerpts from Caylee Talpert,
Jerusalem Post (June 1, 2013)

Europe and North America comprise only 15 percent of the world's population and its share in global GDP is constantly shrinking. Sub-Saharan Africa and Asia, on the other hand, are seen as strategically significant and rapidly growing new markets with annual average real GDP growth rates of 5.7% and 7.9%, respectively, compared to the OECD average of 1.65% in the past decade...

Finding solutions to the challenges faced by world's four billion poorest people need not necessarily call for ethically driven interventions such as increased foreign aid or charitable donations that often breed dependency. Rather, it is becoming more and more recognized that some of the solutions may lie in imparting the information and knowledge that could allow entrepreneurs to overcome these market failures and turn the world's vast needs into profitable and mutually beneficial opportunities.

A few Israeli companies are active in the developing world. For example, Netafim, with its drip-irrigation systems, has been selling Israeli technologies to farmers in developing countries for over 40 years. Other companies, such as Arava

Power, are realizing the opportunities that the developing world offers for renewable energy technologies. These businesses are not doing this because it's good corporate social responsibility, although they do have dual social and profit motives. They are doing it because they understand that targeting these populations makes good sense financially.

Instead of designing another expensive hi-tech product for the tiny fraction of the world that can afford such items, re-focusing Israel's entrepreneurial ability on solving these problems provides far more exciting opportunities. With its close proximity to Africa and Asia and its expertise in water, agriculture, renewable energy and medical technologies, Israel has the potential to be one of the leading sources of innovative solutions to problems facing the developing world.

Points to Ponder:

1. This article claims, "Finding solutions to the challenges faced by world's four billion poorest people need not necessarily call for ethically driven interventions such as increased foreign aid or charitable donations..." What advantages might businesses have over governments, nonprofit organizations or private individuals in meeting the needs of people in developing countries? What disadvantages?

2. How might relating to the developing world as a business opportunity shift the way we perceive of the people who live there?
3. What might it take to leverage Israel's reputation as a "start-up nation" to benefit developing countries?

In addition to, or in lieu of the above source, please share some or all of the following video clips of Israeli innovations serving people in developing countries.

Solar Power

- **Energiya Global** – <https://www.youtube.com/watch?v=sBdnXEEl30>
- Energiya Global develops affordable solar projects worldwide, with the goal of providing clean electricity for 50 million people by 2020.

This video clip also features Agahozo–Shalom Youth Village, a residential community in rural Rwanda home to youth who were orphaned during and after the genocide in 1994. The Village is built on the model of Israeli youth villages, where a significant portion of the population had to recover from genocide at the hands of the Nazis in WWII.

Health

- **Prepex** – <https://www.youtube.com/watch?v=EQDWajFyw0E> or in Hebrew <https://www.youtube.com/watch?v=YLJUCVXy954>
The PrePex device enables safe, non-surgical, adult male circumcision in resource-limited settings as a means of preventing the spread of HIV. The World Health Organization has chosen *PrePex* to provide its solution to 20 million men in Africa.
- **MobileOCT** – <https://www.youtube.com/watch?v=x9vc6Dxta7A>
The company proposes a smartphone add-on device to help doctors in developing countries diagnose cervical cancer early.

Education

- University of the People <https://www.youtube.com/watch?v=LwCY4Unpph8> or in Hebrew <https://www.youtube.com/watch?v=sUP74VwtKgs>
- University of the People is the world's first non-profit, tuition-free, degree-granting online academic institution dedicated to opening access to higher education globally for all qualified individuals, despite financial, geographic or societal constraints.

Ask participants:

- What emotions did you feel when watching these clips?
- Do you identify anything uniquely Israeli and/or Jewish in these technologies?
If so, what and why?

THE FUTURE

Finally, we look forward, asking participants to articulate their own visions for Israel's role in international development.

Divide participants into groups of 3-4 people each. Give each group a large piece of paper. Ask each group to write or draw: a) their vision for Israel's future role in the world, and b) the conditions necessary (political, economic, religious, etc.) / concrete things that need to change for such a vision to be achieved. Mention that, when thinking about Israel's future role in the world, participants should consider: the government, nonprofits, business sector and private individuals.

Gather all the groups together. Ask each group to present its vision.

To conclude, distribute excerpts from Reut's "21st Century Tikkun Olam" position paper. Explain that this paper is one of several recent attempts to galvanize world Jewry and Israel in a large-scale Tikkun Olam effort that have gained traction. Read segments aloud as a group and discuss how closely Reut's vision aligns with that of the participants.

Source 1 - Excerpts from "21st Century Tikkun Olam: Improving the Lives of a Quarter of a Billion People in a Decade. A Global Engagement Strategy for the State of Israel and the Jewish People."

The Reut Institute and Alliance for Global Good, 2012.

The Reut Institute and the Alliance for Global Good propose the following principles as a framework to guide the vision, mission, and strategy of a 21st century Tikkun Olam initiative:

- **Audacious Vision: Impacting a Quarter of a Billion People in One Decade...** The Reut Institute and the Alliance for Global Good call upon the Government of Israel (GOI) and leadership across the Jewish world to join forces to help hundreds of millions of disadvantaged individuals around the world achieve a significant and sustainable improvement in their quality of life within one decade.

- **Israel and World Jewry Forming a Vibrant Partnership.** This principle refers to an explicit partnership between the State of Israel and world Jewry in pursuit of Tikkun Olam. It is demonstrated by, for example, a growing number of collaborations connecting Israeli institutions and leaders of all sectors with their counterparts among world Jewry. These may be promoted by powerful financial incentives provided by philanthropists, Jewish institutions, and the GOI.
- **A Strategic Priority for the State of Israel and the Jewish People.** This principle calls upon the GOI and institutions in Israel and across the Jewish world to adopt Tikkun Olam as one of their central objectives and allocate resources accordingly. In doing so, they recognize a real opportunity to make a distinct and significant impact in helping to address humanity's most pressing problems. They also recognize the power of an impactful ethical mission to join Israelis and other Jews around the world, and to guide global engagement and economic development. Strategic prioritization can manifest in:
 - ➔ The GOI adopts a formal decision to pursue Tikkun Olam as a national project, and subsequently mobilizes the Ministry of Foreign Affairs and all other relevant ministries, e.g. the Ministries of Health; Environment; Agriculture; Trade, Industry, and Labor; and Energy and Water Resources; as well as government agencies;
 - ➔ The GOI grants incentives for business and nonprofit sectors in designated Tikkun Olam areas of focus (see below), for example through fund allocation for venture capital, technology greenhouses, and academic centers of excellence. One promising model is promoting Israel as a beta site for innovative solutions with global application;
 - ➔ Leading Jewish world institutions provide resource and programmatic support for a 21st century Tikkun Olam objective based on these principles.

Focusing on Few Fields of Expertise: Water, Food, and Energy Security and De-Desertification; Natal Health; Entrepreneurship

The focus of a global engagement strategy for Tikkun Olam should be on a limited number of areas that leverage Israeli and Jewish unique knowledge and expertise and meet the following criteria:

- **Large global need** at the scale of hundreds of millions of people in many nations, particularly within focus countries;
- **Unique expertise in Israel and across the Jewish world**, compounding knowledge, experience, and resources of key institutions with leadership, for example in the areas of medicine, research, and finance;

- **A global priority issue**, manifested in formal declarations, such as in the Millennium Development Goals of the United Nations; availability of international resources; and global attention;
- **Partnership opportunities** primarily with other nations and organizations that do not have overlapping capabilities or that possess synergizing assets.

In our assessment, fields that meet these criteria include:

- **Food, water, and energy security and de-desertification**, which acquire greater global urgency as deserts expand and populations grow. For example, more than one third of the people on each continent – including the vast majority of Arab and Muslim populations in the Middle East – face water scarcity. Meanwhile, Israel is a world leader in addressing these needs, such as in recycling 75% of its wastewater and having exported more than \$1.5 billion worth of water technologies and services in 2010. Israel's unique successes in building thriving communities in arid conditions can be invaluable in its immediate region and beyond;
- **Maternal, pre-natal, and neo-natal health** – This issue is a recognized global health care and community challenge, as in many places infant mortality and the health of women remain painfully unsatisfactory. Jews and Israelis share strengths in medical fields. In particular, Israel has had remarkable successes in the area of maternal, pre-natal, and neo-natal health, including among indigenous populations and in the face of waves of immigration. For example, while more than 358,000 women – 99% of which live in the developing world – die in childbirth each year, Israel has the 7th lowest death rate of women in childbirth globally;
- **Entrepreneurship** – The development of small businesses is critical to poverty alleviation in developing countries. Israel has the highest number of start-ups per capita in the world and civilian R&D as a percentage of GDP. At the same time, social and business entrepreneurship thrive in Jewish world communities. This culture and the institutions that support it may be invaluable to developing societies;
- **Community building** – The rebuilding of communities, particularly in urban areas, is increasingly seen as essential for sustainable social and economic development. The Jewish people have developed unique societal knowledge about developing strong communal institutions addressing a wide range of needs.

The "21st Century Tikkun Olam" executive summary is the result of an eighteen-month process that included over 100 experts in Israel and the US.

התמחות ב: הפקת מים, ייצור מזון ואנרגיה, מלחמה במדבור; בריאות האם והילד; ויזמות
אסטרטגיה גלובלית לתיקון עולם צריכה להתבסס על מינוף הידע והמומחיות הקיימים של מדינת ישראל והעם היהודי, וגם להתבסס על הקריטריונים הבאים:

■ **עונה על צורך גלובאלי נרחב** שנוגע למאות מיליוני אנשים במדינות רבות, בייחוד בארצות המיקוד הנבחרות;

■ **נשענת על ניסיון ייחודי בישראל וברחבי העולם היהודי**, ומשלבת ידע ומומחיות, בתחומים בהם מוסדות מובילים כבר משקיעים משאבים. בתחומים כאלה עשוי להיות למנהיגות עסקית, חברתית, ממשלתית ואקדמית אינטרס להוביל פרויקטים של תיקון עולם. התחומים הרלוונטיים בקשר זה הם, למשל, רפואה, מחקר ופיננסים.

■ **מטפלת בסוגיות אותן הקהילה הבין-לאומית מתעדת**, כפי שבא לידי ביטוי בהצהרות רשמיות של האו"ם (כמו במטרות הפיתוח של המילניום Millennium Development Goals); בהקצאת משאבים; ובתשומת הלב העולמית;

■ **יוצרת הזדמנויות לשותפויות עם מדינות שונות ועם ארגונים** שיש להם יכולות ואמצעים שונים מאלה של מדינת ישראל והעם היהודי ועשויים ליצור איתם סינרגיות.

להערכתנו, התחומים אשר עונים על קריטריונים אלו כוללים:

■ **הפקת מים, מזון ואנרגיה, מלחמה במדבור** - תחומים אלה הופכים לאתגרים דחופים עבור האנושות לנוכח תהליך המדבור הגלובלי והגידול החד באוכלוסיית העולם. כך למשל, יותר משליש התושבים בכל יבשת - ובכללם הרוב המוחלט של האוכלוסייה הערבית והמוסלמית במזרח התיכון - חווים מחסור חמור במים. בה בעת, ישראל הינה מובילה עולמית בהתמודדות עם אתגרים אלו, כאשר היא ממחזרת 75% ממי הקולחין, ומייצאת טכנולוגיות ושירותי מים בשווי של יותר מ-2.5 מיליארד דולרים לשנה. ההצלחה הישראלית הייחודית לקיים קהילות משגשגות בתנאים מדבריים עשויה להיות רבת ערך לתושבי האיזור הקרוב ולאלה שמעבר לו;

■ **בריאות האם והילד משלב טרום לידה** - סוגייה זו היא אחד האתגרים הבריאותיים המרכזיים של האנושות, לנוכח תמותת התינוקות הגבוהה והטיפול הלקוי בבריאות הנשים במספר מקומות בעולם. יהודים וישראלים רבים מצטיינים במקצוע הרפואה, ולדעתנו הופכים אותו למקצוע שבו למדינת ישראל ולעם היהודי יש ערך מוסף ייחודי. כך, לישראל הצלחות יוצאות דופן בתחום בריאות האם והילד, ובתחומי הטיפול והמעקב משלב טרום הלידה. הצלחה זו בולטת במיוחד לנוכח השיפור הדרמטי בתחומים אלה בקרב אוכלוסיות המיעוטים בישראל ובקרב גלי העולים הרבים שקלטה. כך, בעוד שיותר מ-358,222 נשים בעולם מתות מדי שנה מסיבוכי לידה בשנה - מתוכן 99% חיות במדינות מתפתחות - הרי שישראל מדורגת שביעית בתמותת בלידה;

■ **יזמות** - פיתוח עסקים קטנים הינו קריטי להתמודדות עם עוני במדינות מתפתחות. לישראל מספר חברות ההזנק (start ups) לנפש הגדול בעולם וכך גם שיעור המו"פ האזרחי כאחוז של התמ"ג. בה בעת, יזמות חברתית ועסקית פורחת גם בקרב קהילות יהודיות. תרבות היזמות, שמטופחת ע"י מוסדות התומכים בה, עשויה להיות יקרת ערך לחברות מתפתחות;

■ **בניית קהילות** - בנייה של קהילות חברתיות תומכות, בייחוד באיזורים אורבניים, נתפשת יותר ויותר כחיונית עבור פיתוח חברתי וכלכלי בר-קיימא. העם היהודי פיתח ידע חברתי ייחודי אודות הבניה של מוסדות קהילתיים חזקים המתמודדים עם קשת של צרכים.

קטעים מ-"תיקון עולם של המאה ה-12: שיפור איכות החיים של רבע מיליארד אנשים תוך עשור אסטרטגיה גלובלית למדינת ישראל ולעם היהודי"

מכון ראות ו-Alliance for Global Good, 2012.

מכון ראות וה-Alliance for Global Good מציעים את העקרונות הבאים כמסגרת המנחה לחזון, למשימה ולאסטרטגיה של תיקון עולם של המאה ה-20:

■ חזון שאפתני: להשפיע על רבע מיליארד אנשים בתוך עשור

...מכון ראות וה-Alliance for Global Good קוראים לממשלת ישראל ולמנהיגות ברחבי העולם היהודי לשלב כוחות כדי לסייע למאות מיליוני בני-אדם נזקקים בעולם להשיג שיפור משמעותי ובר-קיימא באיכות החיים שלהם בתוך עשור.

■ ישראל והעולם והיהודי מרכיבים שותפות חיונית

עקרון זה משמעותו שותפות גלויה ומפורשת בין מדינת ישראל ויהדות העולם בחתירה לתיקון עולם. ביטוי אפשרי לעיקרון זה יהיה מספר עולה של שיתופי פעולה המחברים מוסדות ומנהיגים ישראלים מכל המגזרים עם מקביליהם בעולם היהודי. קשרים אלה ייתכנו באמצעות תמריצים כלכליים משמעותיים שיסופקו על ידי פילנתרופים, מוסדות יהודיים ומצד ממשלת ישראל.

■ תיעדוף אסטרטגי עבור מדינת ישראל והעם היהודי

ממשלת ישראל ומוסדות בישראל וברחבי העולם היהודי צריכים לאמץ את רעיון תיקון העולם כיעד מרכזי של פעילות, ולהקצות משאבים בהתאם. באמצעות מחויבות למשימה המוסרית להשפיע על יכולת האנושות להתמודד עם אתגריה הדוחקים ביותר, מדינת ישראל והעם היהודי עשויים ליהנות מחיבור חזק יותר של ישראלים ויהודים בתפוצות, משיפור מעמדה הבין-לאומי של ישראל ומקטיפת פירות כלכליים.

תיעדוף אסטרטגי יתבטא ב:

- ➔ החלטה רשמית של ממשלת ישראל להפוך את תיקון עולם לפרויקט לאומי. החלטה כזו תחייב לסוגייה את משרד החוץ ושאר משרדי הממשלה הרלוונטיים, כגון משרדי הבריאות, איכות הסביבה, החקלאות, התמ"ת, האנרגיה והמים.
- ➔ הענקת תמריצים מצד ממשלת ישראל עבור המגזר העסקי והמגזר השלישי בתחומי מיקוד ייעודיים לתיקון עולם (ר' בהמשך), בדמות, למשל, עידוד קרנות הון סיכון, יצירת חממות טכנולוגיות והקמת מרכזי מצוינות אקדמיים. אחד המודלים האפשריים הוא הפיכת ישראל לאתר של ניסויים חדשניים (בטא) בתחומים שעשויים להיות להם יישומים עולמיים.
- ➔ אספקת משאבים ותשומות מצד ארגונים יהודיים קהילתיים עבור יעדים של תיקון עולם של המאה ה-20.

Points to Ponder:

1. To what extent does this document reflect your own vision?
2. This document makes the case that Israel and world Jewry should work together in the field of international development. Do you find this argument compelling? Why? Why not?
3. What are the possible motivations suggested here for Israel and world Jewry to invest in Tikkun Olam? How do these compare and contrast to your own reasons for pursuing Tikkun Olam?
4. What criteria are suggested here to enable Israel and world Jewry to choose areas of focus in their Tikkun Olam work? To what extent do the projects at the Project TEN center where you are currently based overlap with these areas?



Optional background reading:

The following is a list of some of the initiatives underway to increase Israel's investment in developing countries and/or organizations committed to galvanizing Israeli society to broad involvement in the field of international development and foreign aid:

- SID Israel – <http://www.sid-israel.org/>
- IsraAid – <http://israaid.co.il/>
- Glocal Community Development Studies Program – <http://glocal.huji.ac.il/>
- Grand Challenges Israel – <http://www.grandchallenges.org.il/>