

November 2011/5772:

Revolutionary Zionism



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THE ZIONIST YOUTH MOVEMENT OF HADASSAH

October 31, 2011

Shalom! I am excited to give to you the kit for the month of November, the “Revolutionary Zionism Kit”. Now that the high holidays have passed when we look at other important dates of the Jewish calendar, one stands out: November 29th, 1947, the day the United Nations votes to approve the Partition of the British Mandate of Palestine and bring into existence a sovereign Jewish State and alongside it, a sovereign Arab state.

Reflecting that moment in history and as part of this year’s theme, “Revolution and Tradition,” the peulot in this kit reflect the revolutionary nature of Zionism and the early history of the movement, from Herzl to *Atzma’ut* (independence) in 1948. These peulot educate about Herzl, the First Aliyah, the Kibbutz movement and the intrigue and politics in the days of the British Mandate of Palestine.

Additionally, there is a new addition to this kit, which will be a part of kit’s to come, which is a *Limmud*. *Limmud* means learning and is often a reference to *Limud Torah* (learning from the Torah and by extension the larger Jewish bookshelf.) In each Limmud, we will be looking at one of the *parshiot* (Torah sections) of the upcoming month and provide resources to lead a text study. The Limmud for this kit surrounds Parshat Lech-Lecha, in which G-d and Abraham first create the covenant that the Jewish People carry this day, with a special lens of understanding Abraham as an early revolutionary.

Also included in this kit we have our two popcorn peulot, both of which are Israeli movies that take place in, examine and use as a background, the Jewish settlements before the founding of Israel. Our Tikun Olam supplement ties in the themes of the original major Zionist thinkers of Herzl, Ha’am, Gordon, Kook and Jabotinsky in invoking action today.

And because of the landmark deal reached this past month to secure the release of Gilad Shalit we are including a special Israel Update peulah that examines the moral quandary and tremendous moral complexity that surrounds *Pidyon Shvuyim* (the redeeming of captives).

I hope this kit provides as an excellent resource to all of you who use it.

B’Hatzlacha

Andrew Fretwell
Manager of Youth Leadership and Education

Chalutzim and the First Aliyah

By Richard Primus and Keith Berman, revised by Aviva Weinstein, October, 2011

Goal: chanichim will learn about the first Aliyah to Palestine

Essential Question: What is the First Aliyah?

Time: 55 minutes

Values:

- *Kehila* (community)
- *Ometz Lev* (Courage)
- *Hitchadshut* (new beginnings)
- *Ahavat Israel* (loving Israel)

Materials:

- Background materials (see Appendix A)
- Biluim Diary Excerpts (see below under Step 3)
- Costumes for Biluim
- Game boards
- Game cards

Pre-Peulah Set-Up: four madrichim who are dressed up as “Biluim” and have extra copies of diary entries ready, as well as “Chalutzim Game” board too.

Step 1: Meeting the Chalutzim – 20 minutes

A. Madrich/a will ask chanichim “who were the chalutzim?” Then, explain the First Aliyah in detail:

“Chalutzim means “pioneers” and in modern Zionism these are the people who helped settle the land of Palestine that would become Israel. Most of the early pioneers were teenagers or in their early 20’s. There were five major time frames in which people went to settle the land. These time frames are called ‘Aliyot,.’”

“The First Aliyah happened between 1882-1903. People began returning to Palestine because they were not being treated well in Europe. There were attacks on many villages (pogroms), and people began moving to Palestine. This idea that people would move to Palestine was started by an orthodox youth movement in Russia called *Hovevei Zion*, or Lovers of Zion. While they were planning how people would immigrate, they had to meet in secret because they were scared they would be arrested. While they met they collected money that would be used to help people immigrate, taught Jews Hebrew and Jewish history, and spread the idea of Zionism.

At the same time, another youth group called Bilu (House of Jacob let us go) was formed, only they were not religious like *Hovevei Zion*. A lot of the people moved to Israel later were from this youth group. They had a lot of members in Russia, and even though only 30 ended up making aliyah, they still made a big difference.

B. After this is read, the chanichim will “meet” four chalutzim from Bilu. Have four people stationed around the room (costumes for them that always add to the fun; beret, shorts to the knee, suspenders, farming tools, pencil and paper...). The chanichim will walk around the room and will meet each chalutz who is in the middle of writing in his/her diary. *Have extra copies of the diary entry at the station so that people can read along. (They will learn better this way). Also, stress that these aren’t just made up by Young Judaea, they are real entries from members of Bilu over a hundred years ago! After you read the journal entry ask the follow up questions to make sure chanichim understand what you read.

Step 2: The Chalutzim Game – 30 minutes

Next, play the “Chalutzim Game.” Below is a game board. You can Xerox the game board or make a big colorful one on poster board. Divide the chanichim into small groups. Each group will need a game board. In

addition to the game board you will need dice and playing pieces. Begin the game on “Start Russia 1882.” The object of the game is to move around the board and follow the directions on the board and on the cards. The game is meant to be interactive! So when you land on “Palestine” or “Diaspora”, follow the instructions (read all the cards out loud so everyone can learn together!) When all the cards have been used players roll the dice and make a dash for the spot marked “you’ve established a settlement.”

Step 3: Sikkum/Sicha -15 minutes

- Based off what you have learned in this peulah, what do you think it was like to be a chalutz?
- What did these people sacrifice?
- Why do you think so many left Palestine?
- If they were alive today, what do you think they would say about Israel today?
- Could a chalutz be a hero for you?
- Is there anything we can do in modern times to be a chalutz?

DIARY OF THE BILUIM:

Moscow, April 25, 1882

A number of us, young intellectuals, have banded together for the purpose of going to the Holy Land to devote ourselves to the tilling of the soil. We have no money, but we are certain that once we are there, help to establish us on a sound basis can be obtained. From all sides come enthusiastic expressions of sympathy for this idea of colonization, and already we have received promises of help from numerous societies and influential individuals.

The most important facts about our organization are the following: Its name is “Bilu,” it numbers 525 members and is composed of many units under the administration of the central Kharkov group. The latter administers all the affairs of the pioneers up to the time of their reassembling in Jaffa. The aim of the organization is to establish a model colony to serve as an example to all Jewry. All groups must be prepared to leave for Odessa-the gathering place for the initial instructions of the Central Office.

Questions:

1. Why do so many of us want to move to Palestine?
2. What are some of the challenges we have encountered during our time here?
3. Why do you think we wanted to move to the Land of Israel instead of the US, where most Jews went?

Jaffa, August 21, 1882

Our group has arranged with Hirsh, the principal of the agricultural school at Mikveh Yisrael, to work not more than eight hours per day, from 6 to 10 in the morning, and in the afternoons, from 2:30 to 6:30.

We took spades, filled the jara (clay pitchers) with water and, accompanied by the foreman, one of the older pupils, we set out for the garden. There we all stood in a row, for we had no idea of what we had to do, how to do it, or why. Nevertheless, I began to ply the spade, zig zagging this way and that. In less than an hour, big blisters appeared on my hands; they burst, blood showed, and the pain became so great that I was compelled to lay the spade aside. But at once I felt belittled in my own eyes because of the weakness of spirit I had displayed. “So this is how you are going to stand the decisive test?” Summoning my courage, I grabbed the spade again and in spite of the excruciating pain in my hands and although almost committing “murder,” I dug without pause for two hours straight, and then, exhausted, I sat down to rest. Following this, I could do

nothing for a whole day. My back pained me unbearable. My hands were covered with wounds. Those four hours in the morning were like eternity.

The living example of my comrades gives me much encouragement. They work energetically and their spirits are high. A.S's behavior is especially astonishing. He is a person of pure heart and honest, even though not too sharp minded. He loves work, and labors without straightening his back once, as though his senses are intoxicated. Every day he brings along an extra shirt and when one gets soaked with perspiration, he puts on the dry one. It is only when he is very fatigued that he lies face down on the ground and asks somebody to press down on his back with his foot. He is the first to get up in the morning and eats enough for four.

We'll have a hard school to get through here. They won't give us light work such as gardening, tree nursing, harvesting, and watering. They send us to dig, and to dig only. They won't let us rest for a minute.

Questions:

1. What kind of experience have I had so far?
2. How am I encouraged to keep going and keep working even when it is hard?
3. Is my work similar to or different from the work your parents do? How so?

September 10, 1882

Today we ate no breakfast. There was no bread. (It is necessary to hire two Arab women for a few days to do the laundry). We need to buy wood and soap, but there is no money. (Many demand that the girls do the washing of the linen themselves, but they refuse to.. In general, they are easily insulted...) Everyone has become nervous and irritable. On not a few occasions each of us has retired to one of the corners of the garden or to some other hiding place to reflect and sigh. All of these people came here with more noble intentions, they left their families, deprived themselves of all the comforts of life in order to work for the idea, in order to start living free of labor-and what have people met here?

Questions:

1. What are some of the problems people are having?
2. What did it mean when I wrote that people came here to work for the idea?
3. Do you think it was worth it for them to leave their families and their old lives to work here?

Rishon LeZion, March 8, 1883

The situation of our group is not at all clear at present. Under Degour's supervision we are digging ditches and laying foundations. We have planted trees throughout the length of the colony. Three two-story houses are being built for us. Our material conditions have improved a great deal since we began to receive frequent stipends. We have ready made clothes, linens, and shoes. We have begun to allow ourselves herring and eggs for breakfast and often we even taste meat. We work with great zeal and with songs on our lips.

In the evenings we discuss on the history of our people. We are learning Arabic. Through the windows of our bungalow heated discussions can be heard at all times and joyous voices and laughter. Everybody has begun to envy us and to consider it an honor to spend an evening with us. We have become a center for all youth.

Questions:

1. What has gotten better for us?
2. How have people's moods changed?
3. Do you think we achieved our goal?

A Sense of Community: The Kibbutz

By Omri Sender, Revised by Aviva Weinstein and Andrew Fretwell, October, 2011

Goal: Chanichim will understand the basic underlying concepts and importance of the Kibbutz Movement

Essential Question: What is a kibbutz?

Time: 50 minutes – 60 minutes

Values:

- *Kehila* (community)
- *Ahdut* (unity)
- *Tzedek Chevreti* (Social Justice)
- *Ahavat Israel* (love for Israel)

Materials:

- Background materials (See Appendix B)
- Definition of Kibbutz and picture of Kibbutz Degania (see below in Step 1 and the end of peulah)
- “The Farmer and His Sons” (See below in Step 4)
- 2 posters (one that says “Beseder” and the other that says “Lo Beseder”)
- markers

Pre-Peulah Set-up:

- Write the text from Step 1 onto the back of the 2 copies of the attached picture of Kibbutz Degania and cut the picture into puzzle pieces.
- Write “Beseder” on one poster board and “Lo Beseder” on another and place the posters on opposite sides of the room.

Step 1: Defining Kibbutz - 5-10 minutes

Split the group into two teams and give each team the puzzle pieces with the task of fitting together the puzzle first. Once the puzzles are assembled, the winning team gets candy and will turn the paper over to read the definition out loud.

A kibbutz (Hebrew: קיבוץ; plural: kibbutzim: קיבוצים, "gathering" or "together") is an Israeli community. A kibbutz is a type of community in Israel. Members of the kibbutz - families, single people, children - live together and share the land and property within their community. They also share the work and the profits of the kibbutz's business. Many kibbutzim have agricultural businesses (farming), while some have industrial businesses such as factories. Still others run guest houses for travelers as a source of money. Some kibbutzim have more than one business. Kibbutzim played an essential role in the creation of Israel.

Kibbutzim are a unique Israeli experiment, and part of one of the largest communal movements in history. The kibbutzim were founded in a time when it did not make sense for people to farm on their own. People realized that they could do so much more when they worked together, so they formed Kibbutzim where they worked together. While the kibbutzim lasted for several generations, today Kibbutzim are very different than they were when they were first created. They used to be very different communities than the communities in cities. They were supposed to be a different choice for people who did not want to live in the big, bustling city, but today, they have become more similar to cities.

Follow-Up Questions:

- Does anyone know what this is a picture of? (It's a picture of the first kibbutz in Israel, Deganiah, which was founded in 1909.)
- Does everyone understand what a kibbutz is? Has anyone been to a kibbutz?
- Do you know of any Kibbutzim in Israel? How does Kibbutz 'work'?

Step 2: Beseder/Lo Beseder (Yes and No) -15 minutes

Stay split into two groups. One group is trying to recruit the madrichim for their Kibbutz and convince them to live on their kibbutz. The other group must try and convince the madrichim that they want to leave the kibbutz and live in the big city.

Seated again as one crowd, each small group will now present its concepts. Here are some suggested ones:

Beseder (Hebrew for "ok" or "good")	Lo Beseder (Hebrew for "not ok")
Principle of equality, leaving nobody behind	Possible development of "parasites", those who abuse common property
Active social scene, lots of friends	No private property to rely on
No unemployment	Less options for personal growth
Life in a self-sufficient community	No reward or incentive for higher-achieving
Realizing Zionist ideals of settling Eretz-Israel and working its land	A separate community on its own

Step 3: Sicha - 10 minutes

Remind the chanichim that after a few decades of great success, Kibbutzim have gradually and steadily become less collectivist in the past thirty years. Discuss the following questions:

- Why were Kibbutzim good for the young nation of Israel? What good did they promote?
(They provided solid housing to millions to many immigrants in its early years, the locations of kibbutzim were strategically placed for military purposes, they presented a strong alternative to Jewish life in the Diaspora, etc)
- Why have kibbutzim become less popular? Are we less focused on community now?
(Important reasons – Standard of living in cities rose more than living on Kibbutz, more jobs and higher pay in cities, many kids wanted to get away from their parents so they moved off kibbutz, agriculture became less important to Israel, etc)
- **Note for the Madrich** on the decline of the Kibbutz movement: Kibbutzim have gradually and steadily become less collectivist in the past twenty years, as the whole world moves toward Individualism. Rather than the principle of "from each according to his ability, to each according to his needs," kibbutzim have adopted "from each according to his preferences, to each according to his needs." Since there are still over 250 kibbutzim in Israel, it may be premature to address the legacy of the kibbutz movement. However, although there may be hundreds of entities in Israel calling themselves kibbutzim, the collectivist impulse is gone. As the largest secular collectivist movement ever, kibbutzim arguably prove that the model itself is economically sustainable, while the ideological fervor is not.

Step 4: Sikkum - 15 minutes

Let one of the *chanichim* read the following story out loud, and then pose one concluding question to the group:

The Farmer and his Sons

"Boys, why are you always fighting? That is no way to live," said a farmer to his sons one day.

The sons would not listen to their father. Each wanted the best of everything. Each thought the father did more for the others than for him.

The father listened to their fighting as long as he could. One day he called his seven sons to him. He had in his hand a bundle of seven sticks.

"I wish to see which one of you can break this bundle of sticks," he said.

The oldest one tried first. He was the strongest, but he could not break it though he used all his strength. Then each of his brothers tried hard to break the bundle. None of them could break it.

At last they gave the bundle of sticks back to their father, saying, "We cannot break it."

The father untied the bundle and gave each son one stick.

"Now see if you can break the sticks," said their father.

They all said, "That is very easily done," and they held up the broken sticks.

"Now tell us why you asked us to break these sticks," said the sons.

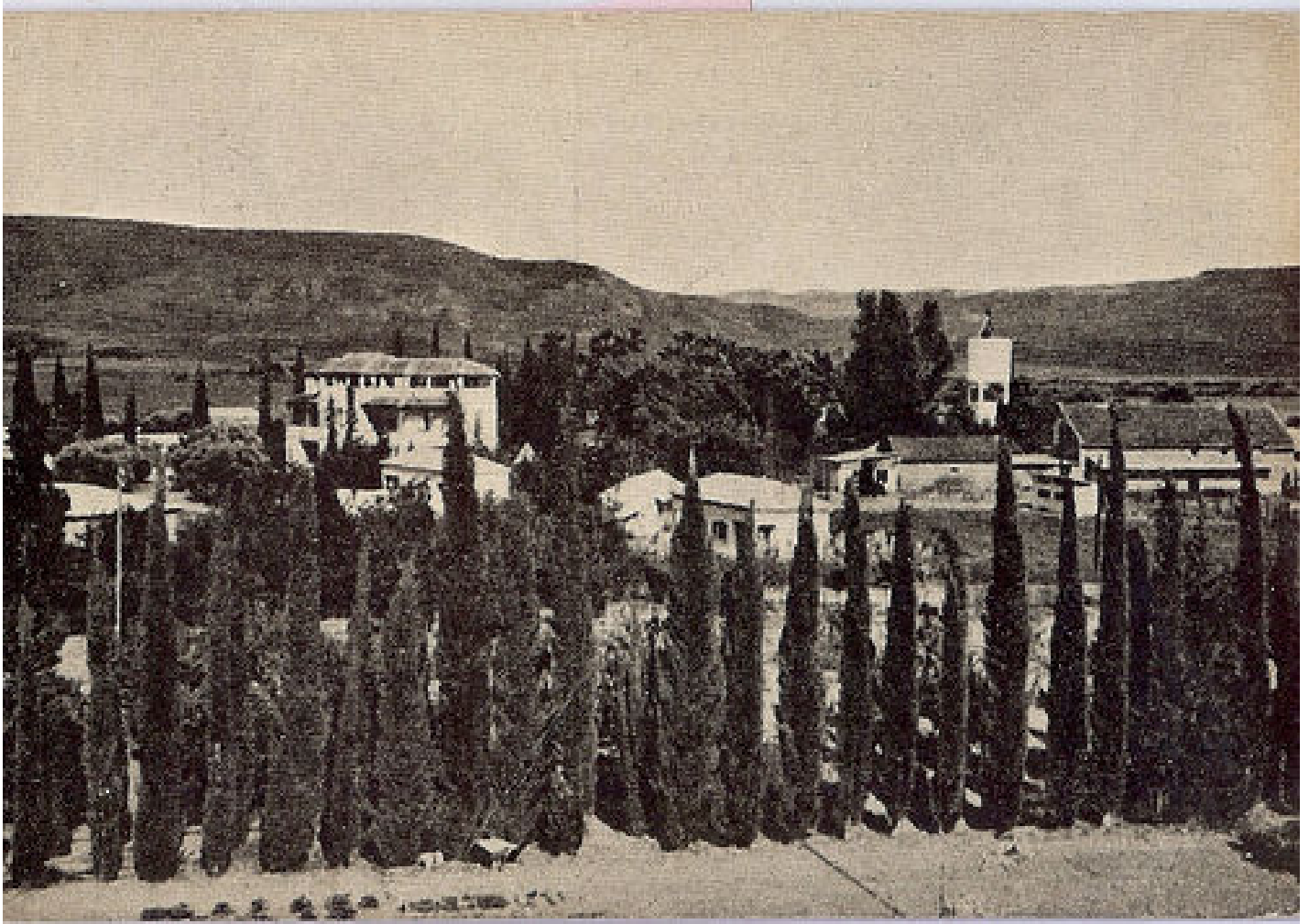
"Do you not see," replied the father, "that if you all stand together, nothing can harm you; but if each of you stands by himself, you may easily be ruined?"

(from *Fifty Famous Fables*, by Lida Brown McMurry)

Follow Up: Make sure everyone understands the story.

Questions:

- In today's world, we don't live in close communities like people used to. What can we as individuals do to make sure we can stay together as a community?
- Are our communities even important?
- Why can't we just focus on ourselves and not worry about the people around us?



The Murder Mystery of Chaim Arlosoroff

Written by Jonathan Pam Tochnit Alumim 2002 and 2011, Revised by Hannah Greenwald October, 2011

Goals:

- To teach the Chanichim about the dilemmas facing the *Yishuv* (Jewish settlement in Pre-State Israel) that divided its differing political factors.
- To show a diverse side to Zionist history, Israel of the 20's and 30's and the Third Aliyah.
- To have the Chanichim understand the importance of this crime and the fact that it was never solved

Essential Question: Why was Chaim Arlosoroff killed?

Values:

- *Sinat Chinam* (Senseless Hatred)
- *Pikuach Nefesh* (Preservation of Life)

Time: 90-120 minutes

Age: Tsofim-Bogrim (7th-12th graders)

Materials:

- Attached clues to hand out to the different investigator groups.
- Attached Scripts and character descriptions
- Writing utensils and scrap paper

Butcher paper, marker, paint and other supplies to make decorations for the Tel Aviv beach

Character and Costume List:

1. Chaim Arlosoroff – Suit and Tie, German Accent
2. Sima Arlosoroff – a dress or skirt
3. Captain Rice – some kind of police uniform , British Accent
4. Yosef Ben-Canaan – white shirt, jeans or khakis and suspenders
5. Avraham Stavsky – no particular kind of costume, but carry a toy weapon
6. Ibrahim Hussein – keffiyah around your neck or head
7. Major Nigel Townsend - Any kind of an army uniform, British Accent
8. Anna Goldberg – no particular dress required

Pre-Peulah Set-up:

- The peulah site should be decorated to resemble a scene from a beach or boardwalk in Tel Aviv
- Chanichim will be told that a well-known Zionist/left-wing speaker will be coming in to talk about the Arabs in Palestine.
- Chanchim sit in groups of five to six.

Trigger:

- One of the madrichim “introduces” tonight’s speaker, Chaim Arlosoroff.
- Arlosoroff and his wife Sima address chanichim (see attached Chaim Arlosoroff script)
- *Then, one of the Madrichim turns off the lights all of a sudden and a loud sound (simulating a gun shot) occurs and when the lights turn on Chaim is dead and Sima is alive; madrichim drag Chaim’s body out of the room.*

Implementation:

1. Enter Captain Rice: “I am sorry to inform you that Chaim Arlosoroff died (today) Friday, June 16th, 1933 on this beach in Tel Aviv. His death was not in the slightest bit natural but in fact all together more sinister. Since you were present at the scene of the crime, we need your assistance in the investigation to determine who murdered Chaim Arlosoroff. Let’s see the clues and bring in the suspects...”
2. Captain Rice will hand out the clues (attached) to each group.

3. The Suspects will sit down and in their order will give a concise statement of who they are, what relationship they had to the victim and what they were doing at the time of the murder. (See attached character description sheets)
4. (After the last suspect speaks) Captain Rice: "Ok, you've seen the evidence and heard from the suspects, now I need each of your groups to talk amongst yourselves and decide who you think the murderer is. If you like you can ask the suspects more questions, but you have to remember they're not legally forced to answer anything."
5. Each group will accuse one of the suspects of murder and explain their decision.
6. Captain Rice: "All right, I would like the murderer of Chaim Arlosoroff to now identify yourself by standing up"...the whole cast will get up but then sit down (showing that the case was unsolved).

Sicha: After that within each of the groups of 5-6, the Madrich numbers those 5 or 6 chanichim with a number from 1 to 6, and all the 1s go with one Madrich, all the 2s with another, etc. In this time, they discuss and sicha what has just happened using these questions as a guide:

- Does anyone remember who Chaim Arlosoroff is? Why would he be important to the Jewish people and the Zionist Youth Movement?
- What qualities were you looking for in the suspect that you chose as the murderer? Why did you choose this person?
- What challenges come out in choosing who killed someone when there are Arabs and Jews involved?
- How did you feel when you found out that the case was unresolved?
- How would you feel if you were accused of a murder that you didn't do?
- Why do you think it was so important that the case was unresolved?
- How do you think the murder impacted the Jewish people and the Zionist Youth Movement?

Sikkum Talking Points:

- the case is still unsolved
- it was a major shock to the Zionist world at the time
- Arlosoroff could very well have played a major part in the overall creation of the state and its policy towards the Arab world.
- The very idea that Jews would murder each other for political reasons is a scary one, it harkens back to the infighting thousands of years ago that is cited as the reason the 2nd Temple was destroyed, and would later haunt Israel with the assassination of Prime Minister Yitzhak Rabin.
- It also set back the hawkish revisionist Zionists since three members of their group were accused though later acquitted for the crime.
- Some of the information for this peulah was changed to fill in the gaps many of the theories left behind.
- Equally the names of a few of the suspects were changed so to protect the ideality's of a number of the leaders of the time.

MATERIALS:

Victim (The Zionist): *Chaim Arlosoroff*

Speech:

Hello All. My name is Chaim Arlosoroff and I was born in Russia. However, my family experienced a lot of anti-Semitism in Russia so we moved to Germany. I grew up and went to school in Germany. I studied at the University of Berlin and received a doctorate in economics. While I attended the university, I wrote articles on Zionist matters, like getting money to the settlers in Palestine, and planning a program of cooperation between Jews and Arabs. After I finished my studies I left Germany for the holy land of Israel in 1924.

I then became a leader of Mapai, the most important Jewish Political Party, and became and still am close friends with Chaim Weizmann a great scientist and statesman. My talents were recognized early and I was appointed the head of the political department of the Jewish Agency. I worked with the British government because I believed that the British would help settling Jews in Palestine.

However, I changed my mind and started to feel that the British couldn't be trusted. I made it my duty to help rescue the Jews. I am willing to fight the British and the Arabs in order to do that. It is currently 1933, and I am at the height of my great work as a Zionist political leader and as a writer with great influence, this is my wife. (After this the lights go off and the gun shot sound goes off)

Suspect (The Mapai): *Yosef ben Canaan*

Description/Motive:

You are a mid-level member of Mapai but you would like that to change as quickly as possible. Arlosoroff is a rising star much like you; only he was rising far too quickly in your mind. Arlosoroff was one of the most provocative thinkers of the day, yet many could not quite believe it when he began to formulate discussion with the Arabs of Palestine. This too and discussions with the Nazi party over getting Jews out of Germany in exchange for both large sums of cash and the import of German goods. He was gaining more power in the party and frankly you feel that it's about time someone put a stop to it.

You are a charismatic man who is well known for inspiring speeches and toeing the party line. It's true you never liked the victim and it's also true that recently you were said to have had mentioned his death would be of little loss. Still what worries you the most is that the revisionists are gaining more power and letting a load of eastern Jews into Israel would only strengthen their power. You are a trained soldier, fighting for the British in WWI so you can quite possibly be able to shoot him...but would you do it?

Reasons why:

1. It will open up more power chances for you to rise in the party and power in the Jewish Agency.
2. It will silence a loose cannon within your party thus stopping him from doing any deal with the Germans or Arabs.
3. You could frame the Revisionists with the murder so to lessen their power or stop it all together.
4. You don't like the man for one and for two really his loss would not upset you.
5. You have training in shooting a gun so it would be little trouble not to, nor getting onto a beach in Tel Aviv.

Alibi:

You were taking a walk elsewhere in Tel Aviv yet you have no one else to back up that claim.

Quote:

“Chaim was a great Zionist and a noble thinker...I would not blame Jabotinsky’s little storm troopers for fearing him to the point of murder.”

Suspect (Revisionists): Avraham Stavsky**Description/Motive:**

You’re a hot-blooded member of the revisionist movement, the direct opposition to Arlosoroff’s own party. You believe that the fight is with the British as much as it is with the Arabs thus the left are too soft. Arlosoroff represents that left, the weak socialist who would sooner grovel to the British than take destiny into their own hands. One such a figure, icon of the order is the murdered man, who as far as you care really could not of happened to a better subject. He had been symbol of all these frailties; being in talk with the anti-Semitic Nazi government in bringing over German Jews to the holy land. Equally he is well known for his feelings for negotiations with the Arabs over land and territories.

You know how to uses a Gun and frankly you have used it before when raiding the British army bases or targets. Killing a man on a beach in Tel Aviv would be next to easy when compared to the missions who have gone on for your people’s sake. Be loud and powerful, try to intimidate the audience and the panel but still protest your innocence. Come dressed in a uniform of such, workers clothing but with a brown shirts feel to it.

Reasons why:

1. He was a enemy in your eyes to the Zionists ideal and no one thing can get in the way of that
2. He was doing deals with Nazi’s and Arabs over the future of the Zionist endeavor
3. You know how to use a gun
4. You are the only one with any real known dislike for the man both politically and personally.

Alibi:

You and a Friend where playing chess at Beit Biryonim near Tel Aviv beach, after which you went home to read the latest essays of Dr. Abba Achimeir and other revisionists books. Yet really you were at an anti-British Rally.

Quote:

*“Ha...we are Fascist lovers...Ha! Who I ask are the ones dealing with the Nazi’s? Who are appeasing with the Nazi adoring British government? Who are speaking to the Nazi funded Arabs? **(Silence)** Now I ask who are the Fascist lovers now!*

Suspect (Arab): Ibrahim Hussein**Description/Motive:**

Jaffa is your home; your family has lived in your house for five generations and lived in Jaffa for over twelve. So what about these Jews? Better yet these Zionists who have come over in less than twelve years. They have taken your cousins land, built a city on the borders of your town, made deals with the British and plan to one day take the place you call your birthplace and make it their own. Yes they bring money to the area and yes

they have helped build power station, water works and all other places but still they plan to steal your land. Yet you would never act on it like your Brother-in-law's family did in Hebron; you're not a man of politics. You have a mother and six sisters to feed and such debates are better left to the rich or unattached.

Be of typical Arab mentality; never really answer a question to it fullest or truth. Give half answers or push around the subject with quotes from the Koran or other Arab speakers. In truth you're really a thug who robs because that's all he knows to do. So what if you killed this Jew, they look all the same any way so it does not matter.

Reasons why:

1. You had confessed only a few days before Stavsky was arrested.
2. You have very little care for Jews and quite frankly you would kill anyone to get their money.
3. Your alibi does not make sense or keeps changing between the two.
4. You have a criminal record so in the eyes of the police raises you to a major suspect.
5. You had a meeting with some blond hair germen men a week before.

Alibi:

It changes as you go on...from being at home to being in a café to playing backgammon with a friend. In truth you were trying to steal from a couple on Tel Aviv beach, the thing is it was not the only people you tried to steal from.

Quote:

"Habibi, what would an honest trader like myself be on Tel Aviv beach on a Friday night for? I was in a café drinking coffee at the time...I mean playing backgammon...I mean in Jaffa..."

Suspect (Personal/Lust): Mrs. Sima Arlosoroff

Description/Motive:

Chaim as long as you both had known each other has had a thing for those of the opposite sex. For most of your marriage he has had mistresses of one kind or another, not untypical for a man in politics. You like the good party wife let it lie went on with your dinners and your revelries for all in the Jewish agency. You got used to the lies and the despite all the discomfort you found solace in your place in society. Yet love has a funny way of playing any one the fool, it did so for you when you met the young but dashing British Major Nigel Townsend. It was attraction at first sight after meeting him at the Governors Birthday celebrations over a year ago. You love him and for the first time you have been more than just a token wife you have been someone to be cherished. Chaim death was sad, shocking yet too convenient to your situation at the time.

Be a snobbish, high browed woman who really has very little time for these procedures. Captain Rice is your friend, use this to your advantage every moment you possible can do. The ball is very much in your court because you were the only one to see the murder thus the only real eyewitness. In your opinion it was the revisionist but it was a dark night and your eyesight can be a little poor from time to time...

Reasons why:

1. You're having an affair with a British soldier and if it got out your husband would divorce you.
2. You were the only one known to be with him at the time.

3. You were angry he was making deals with the anti-emitic Nazi's and Arabs.
4. You have had enough of his womanizing so it was time to take action.

Alibi:

Yes you were with him but you can shoot a gun and other witnesses said they saw two Arab men run away from the scene of the crime. He died in your arms, why would the murderer stay with his victim and let him live till the hospital.

Quote:

"Oh, Harry Darling I do hope this little investigation will not take too long; I feel a little vex from all this questioning..."

Suspect (The British/Lust): Major Nigel Townsend

Description/Motive:

You are an army man through and through, being a member of the public school gentry and attending Kings collage at Oxford. Since the 1925 you have been posted throughout the empire from Africa to Hong Kong upholding your job as a diplomat and a much needed public relations man to the locals. Problem is that you got a little too close to the natives but mostly their wife's and daughters far too many times. That little incident in India put you on the back burner way off to the good for nothing mandate of Palestine. You don't hate Jews, frankly some are jolly nice to know but they should know their place. Everywhere, which has tasted British civilization, has known prosperity, which is what the empire is all about. Why the hell a set of bostruss nationalists wants to wreck their future is far from you.

This Arlosoroff chap was one of those sneaky ones, working with the British government on one hand yet on the other doing deals with all kinds of characters. His death if done right would quieted down the hard right and make the left think again about doing deals with anyone other than the British. It would bring you much quodos both job prospects that the woman who shares your bed now...the victims wife.

Reasons why:

1. Your sleeping with his wife and with him out of the way you can legitimize the relationship.
2. You are a military man who can quite easy use a gun.
3. It will bring you a promotion and possibly push you along to bigger and better things.
4. It will get rid of a risk to the British control of Palestine for good before he gets too troublesome.

Alibi:

You were in the offers lounge near the beach drinking a gin n'tonic whiles reading the Times. Yet your rank allows you to order others to do military actions for you so it may have not been you but....

Quote:

"Good chap that Arlosoroff feller I must say...jolly ungentlemanly like getting shot wiles walking with the wife, what what?"

Suspect (Wildcard/Mapai): Anna Goldberg

Description/Motive:

You are kind of a sore thumb here in Palestine amongst the Jewish Agency and leaders of the Yishuv. Being born in New York to a typically traditional yet highly Zionist family, you have been a member of Young Judea as long as you knew the clubs in your area existed. Loving everything to do with the Land, the people and the dream you saw it your mission to go there as soon as you could and assist in the Zionist endeavor. Lucky for you your Uncle had connections in the Jewish agency and was able to get you an internship working along side a high-ranking Mapai member. Yet your luck was better than you believed when you got off the boat to meet the distinguished Chaim Arlosoroff and find out that you would be shadowing him on your visit to the holy land. For the first few weeks you were amazed at this mans intellect and greatness as you saw him make speeches, meet dignitaries and debate revisionists.

You don't know how it started but one night in a hotel room in Haifa one thing lead to another and you and he began something which should not be. You love the victim like a father, a mentor and most recently a lover but some of the things he has been doing was wrong. The party had to stay strong and Chaim was too much of a lose cannon so you let slip information to your higher ups about Chaims Schedule. His death rocked your world yet you understand sometimes the good have to die for the betterment of the many, yet in your mind you can't believe the party would have gone that low, or would they?

Reasons why:

1. You were being blackmail by the party over your love affair with the victim
2. You would do or arrange anything to help the Zionist endeavor.
3. Chaim was doing this you disapproved of at the time.

Alibi

You were at a friend's house drinking coffee and talking about the prospects of making aliyah in the next year or so.

Quote:

"He was like a father to me, a mentor and a friend...his death shocked my world greater than you realized...His death to me was as if killing my hope for the future of Zion"

Here are the clues to be handed out amongst the different groups.

Please cut them out:

- Chaim Arlosoroff was killed on a very dark and unlit beach.
- He was Murdered on the Tel Aviv seashore while walking with his wife.
- Mrs. Arlosoroff who survived the attack was able to identify the assailants as Men dressed as Arabs.
- The murders were identified as two men.
- The Murders were said to have spoken Hebrew well.
- All the assailants said were "Yesh l'cha cigaria (do you have a cigarette)?"
- Three days later three Revisionists were arrested for the Murder.

- Stavsky was arrested for the murder.
- Mrs. Arlosoroff identified all the revisionist arrests involved.
- The arrests took place in the home of Dr. Abba Achimeir, the head of the Brit Biryonim.
- Whiles Stavsky was in custody, Hussein confessed to the murder.
- Hussein recanted the confession later claiming he was bribed by the revisionist to say these things.
- Mrs. Arlosoroff is having an affair with a British Officer.
- Arlosoroff had been in meetings with members of the Nazi party about getting German Jews out of Europe.
- Arlosoroff was well known to have had arguments with members of his own party about the Arab problem.
- The British authority has asked a number of individuals in the German consult to leave Palestine.
- Anna can not speech Hebrew nor does she smoke.
- Arlosoroff was a bitter political enemy with Zev Jabotinsky and his party.
- A flashlight was shone in his eyes and he was shot twice with a revolver.
- Ben Canaan had in the last few weeks spoken privately about his worries over Arlosoroff.
- Captain Rice is a good friend of Mrs. Arlosoroff.
- The Arab suspect is lying about something.
- Arlosoroff did his degree in Germany as well as his doctorate.
- If Arlosoroff had not died then he very well has become a bigger figure in Zionist politics.
- Calls for Arlosoff assignation in 1933 were commonplace amongst many of the hard right in the Yishuv.
- Arlosoroff was quoted in saying to the mayor of Tel Aviv before his death in the hospital “look what they have done to me!”
- The alibi’s of the Revisionist is a lie.
- The Major has been involved with very ungentlemanly things.
- Captain Rice worked his way up through the ranks and holds a grudge for those who get given power easily.

- The Revisionist had been gaining more power in the Yishuv.
- Anna is being blackmailed.
- Anna supports the Mapai party and plans to carry on working for them even though Arlosoroff has died.
- Anna has no idea how to use a gun.

Here is part of a transcript from a speech made by Abraham Stavsky two weeks before the murder. It was taken from a much larger speech about the Mapai's policies towards the Nazi government and the British:

"...Mapai once again has gone a long way too far! Ben Gurion's lap dog Chaim Arlosoroff must be pretty proud of himself. He has begged and groveled at the feet of the monstrous Nazi government in the hopes of a business deal. The Jews of Palestine will give blood money to Germany for the right to bring their brethren back to our beloved homeland... I say to you my brothers and sister; we cannot stand silently and let this treachery pass. We can not let our fellow Jews, even if they are miss guided make pacts with the purest evil. We Jews must stand up and fight for ourselves in these horrid and troubled times. The Jewish people know how to react to such dark and deadly an outrage..."

This Schedule was found after a search of Yosef ben Canaan office, hidden amongst several reports on Arlosoroff's meetings with the Nazi's and Arabs. Arlosoroff's schedule was not so easily assessable and not one so detailed as this to anyone easily as Ben Canaan:

Chaim's schedule for Friday, 16th June 1933

09:00:

Meet Briefly Arab contact in usual café by the Jaffa Gate to talk about proposals given before journey to Berlin.

10:00:

Is to meet with David Ben Gurion in Jerusalem to debrief him on the Ha'avara (discussions) progress with Nazi Germany.

12:00:

Have lunch at the YMCA with High Commissioner Wauchope to discuss his commitment to the Zionist Endeavors.

13.30:

Return to Tel Aviv

15:00:

Meet with Mapai leadership to wrap up the weeks events.

18:00

Go home to have Shabbat Dinner with wife and have usual walk after the meal along Tel Aviv beach.

Here are two Telegrams intercepted by British Intelligence leavening and arriving at the German consulate in Tel Aviv two days before Arlosorff's death:

TELEGRAM TO BERLIN

NEGOTIATIONS ARE IN FULL SWING (STOP) TWO HAWKS HAVE LANDED (STOP) PRAY READY TO BE PLUCKED (STOP) WAITING FOR FULL INSTRUCTIONS (STOP) ON WHOSE ORDERS (END)

TELEGRAM TO TEL AVIV

HAVE HAWKS COMPLETE MISSION (STOP) HIGH PARTY ORDERS THEMSELVES (STOP) DO WHAT EVER IS NEEDED TO HAVE PROBLEM ENDED (STOP) USES LOCALS (STOP) COVER ALL TRACKS (END)

Here is an extract Article from **The New Deli Post** February 12th 1929. Here mentioned are the conering actions of a British Officer stationed at the time. Major Townsend was stationed in New Deli at the time and similarly transferred from his post only a week following the article:

The New Deli Post
February 12th 1929

Scandal hits Lord Farber
By Cecil Daniels

New Deli is never a place of vice or passion yet here and now we see three scandals hit our streets. Lord Farber, well known land owner and representative of the foreign office has left India for personal reasons. Information about illegal practice and unassociated relationships with both a young army officer and his eldest daughter has too come to light. Similarly Lord Farbers associates have connected with a number of illegitimate land transactions. Sources say that an informant was found to divulge the information on the doing. All evidence leads to a Military figure within the Diplomatic core of which a number of middle ranked members had been transferred recently from. This Reporter guesses that the connections of all these outcomes are all very much related without a doubt

Here is a letter sent by the High Commissioner Wauchope to Ben Gurion over his concerns over the Zionist negotiations with the Nazi party. Similarly a copy was found in rushed handwriting amongst Arlosoroff personal papers.

Dear Mr. Ben Gurion

I hope you are bearing well since last we spoke several weeks ago. I feel a little saddened that neither of us was able to meet but as our French cousins in Assyria put it "ce'la ve". Now I find time in my service to his Majesty I discover information, which concerns me extraordinarily. That is the astute Mr. Chaim Arlosoroff has been in a number of troubling conversations in the eyes of the British government.

I believed Sir we had reached a point in our working relationship were all actions by the Jewish Agency would first be put forward to our authorities. The Nazi government and Germany are, as you well know not figures so easily trifled with or all together friendly to the British government. Equally the discussion made by the before mentioned individual with a number of key Arab figures I find damaging to your aspirations towards statehood.

So a small recommendation on my part sir in the form of a pleasant saying my old nanny used to say: "those who play with fire are likely to get burnt". Let me hope that neither you nor any other within your factions will find themselves with a scolding.

Yours Sincerely

High Commissioner Wauchope

Theodor Herzl: The Man, the Legend

Written by Keith Berman, 1999,

Revised by Hannah Greenwald, November 2011

Goal: chanichim will explore what Zionism is, who is a Zionist, and the founder of modern Zionism, Theodor Herzl

Age: Bogrim (8th to 12th graders)

Essential Question: What is Zionism?

Jewish Values:

- Zionism
- *Eretz Yisrael* (The land of Israel)
- *Medinat Yisrael* (The state of Israel)
- *Am Yisrael* (The people of Israel)
- *Masoret* (History and tradition)

Materials:

- 1 Copy of each poem total
- 1 piece of butcher paper (approximately three feet wide, four feet long) total
- For Part C:
 - Painting supplies per/chanich (at discretion of peulah leader)
 - play-dough (amount at discretion of peulah leader)
 - clothes (amount at discretion of peulah leader)
 - newspapers (amount at discretion of peulah leader)
- 1 Chart of Who's a Zionist for each chanich/a (with examples of Zionists) attached, total
- 1 Box of cookies total

Time: 60 – 70 minutes

Part Aleph - Trigger:

Step 1: The chanichim go around in a circle completing the sentence, "I dream that..." This should continue for several rounds.

Step 2: The peulah leader picks a random criteria to judge the chanichim (e.g. color of shirt, height, region, etc) but does not tell the chanichim the criteria. Chanichim the peulah leader judges favorably will receive a cookie every time they spoke, those who are not judged favorably do not receive cookies.

Step 3: After this is over, the Peulah leader asks the chanichim what they think he was doing and allows for chanichim to voice their opinions.

Step 4: "So this is an example on a very basic level of discrimination. What you were saying or doing mattered less than what the person/s in power already concluded about you. Obviously this is an important aspect of history around the world and is a well known hardship Jews suffered for many years in many places. "

"We're going to now learn a bit about Theodor Herzl, who is one of the most important Jewish figures of modern history, and was largely motivated by anti-Semitism in Europe at the end of the 19th century. Can anyone tell me a little bit about Theodor Herzl?"

- *Dreyfus Affair, in which rampant anti-Semitism was seen in France was a major shock to Herzl and transformed his understanding of Jewish identity*
- *Founder of Modern Zionism*
- *convened first Zionist Congress*
- *Wrote "The Jewish State"*

Implementation:

A. Divide the chanichim into groups. (see either Volcano or Benjamin Ze'ev for further instructions)

Group 1 - The Volcano Poem

Step 1: Read poem together, alternate readers throughout

Step 2: Sicha

- What is Almagor trying to say about Israel and Zionism?
- Why do the Zionists stay despite being so close to the volcano?
- Is this hope an essential part of Zionism?

Group 2 – Benjamin Ze'ev

Step 1: Read poem together, alternate readers throughout

Step 2: chanichim receive a large sheet of paper and creativity material (paints, play-dough, clothes, newspapers etc.).

Step 3: chanichim receive given the Biography of Herzl.

Step 3: The chanichim will divide the sheet of paper into two sections, "vision" and "reality."

Step 4: In each section they will express their feelings in regards to the Zionist vision and the Zionist reality (represented by the different parts of the poem).

B. Reconvene two groups:

1. Group 1 Presents their poem and explains their thoughts
2. Group 2 Presents their poems and what explain what they created

Questions for both presenting groups:

- *What was the original vision?*
 - *How has reality been the same and/or different?*
 - *Would Herzl be happy if he were alive today?*
3. Give out the "Who can be a Zionist?" sheet
 4. each chanich/a will fill it out.
 5. Share some examples of Zionists with the chanichim (Zionist Thinkers like Herzl, Jabotinsky, etc, and also everyday life Zionist's like Judaeans).
 6. Ask the chanichim the following questions before they begin filling out the worksheets:
 - *Who can and cannot be a Zionist?*
 - *What was Herzl's vision of who would be a Zionist?*
 - *Who are the people that are living on the slope of the volcano?*
 - *Who is making Israel a reality?*
 - *Whose fate is connected to the Jewish people?*
 - *Is there a difference between a Zionist and someone who loves Israel?*
 - *What has Herzl contributed to our lives?*
 7. After chanichim finish with their sheet, reconvene and ask people to share what they thought about with the questions and how they filled out their sheets.

Sicha:

- What are the expectations of a person who declares her/himself as a "Zionist"?
- Does the term "Zionism" speak to me?
- What in my approach to the subject is difficult to pass and what is not?
- Is it popular to say "I am a Zionist"? If yes - why? If no - why?

- How are the questions of “What is Zionism?” and “Who is a Zionist?” related?

Sikkum: Peulah leader addresses chanichim

Include the following talking points:

- To be a Zionist is to believe in the validity of a national Jewish homeland
- That definition includes a lot of room for interpretation. For example, Herzl was entirely secular, yet one of the strongest branches of Zionism today is deeply religious. There are Zionists who believe in socialism and anarchy, and others that believe in strong authoritarian rule and capitalism.
- Herzl is important because he had the vision to chart a new course for the Jewish People. We should all learn from his example and have the courage to speak our minds and affect change to make a better Jewish People and a better world.

BINYAMIN ZEEV

Yaakov Rotblit, *Ha'aretz* supplement April 30, 1971

Wash your eyes
Binyamin Zeev
wash the earth out of your eyes
put a hand on your heart
and tell me -
This is what you saw?
This is what you envisioned?
This is what you wanted?
I take a 100 Shekel note
and look at the picture
I look at you closely
The Visionary of the State
Such a dear Jew
with a beard down to his chest
Such a thin Jew
where did he get the strength to be a visionary?

Look me straight in the eyes
like a loving father
and tell me -
How much did you envision?
How much did you cry?
How much did you drink?
Such a dear Jew
with a beard down to his chest
Such a thin Jew
where did he get the strength to carry such a load?

Will you drink with me one glass of l'chaim
Binyamin Zeev
Will you drink with me one glass of l'chaim
Open your heart
and explain to me
How did you not fall?
How did you not get confused?
How did you not fail?
Such a thin Jew
with a beard down to his chest

P.S.
The Hebrew thief already had a third reduced
and at night a Hebrew queen is walking the streets

and a first Hebrew policeman is smuggling hashish into jail
Just by the way - so that you know
And if you will it, it is no dream.

WHO CAN BE A ZIONIST?

	Can be a Zionist	Cannot be a Zionist
Righteous gentile		
Druze serving in the IDF		
Someone prepared to hand over East Jerusalem to Arab rule		
A Jew living abroad and contributing money to Israel		
An Israeli Jew who spied for the Soviet Union		
An Israeli Arab		
A secular Jew who does not serve in the army because s/he is a pacifist		
A yeshiva student who does not serve in the IDF		
A haredi Jew living in New York		
An Israeli Christian		
An assimilated Jew living abroad		
A non-Jewish volunteer who came to help Israel		
Every Jew		
A Bedouin scout		
An Israeli who emigrated from Israel		
Anyone who supports the State of Israel		
Anyone who defines her/himself as a Zionist		
Anyone who lives in Israel		
Any Jew who lives in Israel		

AT THE VOLCANO'S MOUTH

Dan Almagor

When you read in the papers
about the eruption of a volcano in Sicily
about the heroics of two whole villages
in Chile or India
When you read in the papers
you ask yourself why?
Why do the farmers return
to these slopes that betrayed
why don't they run away from there
look for a safer place
where they could at long last live in peace
once and for all...

After all once every few years
as is clearly written in the papers
the lava will burst out of the mountain
and threaten to bury the entire village
why do they insist on going back there?
Why do they not leave the village
once and for all...

Sometimes you meet a soldier
and he asks you tell me why
why do you insist on living
at the volcano's mouth
after all you can still find in the world
quiet corners without smoke or noise
and firm ground
that won't shake under your feet
why don't you run away from here?
And look for a safer place
where you could at long last live in peace
once and for all...

After all once every few years
as is clearly written in the papers
the lava will burst out of the mountain
and threaten to bury the entire village
why do they insist on going back there?
Why do they not leave the village
once and for all...

And then suddenly you understand them
the farmer on the Chemorzo
and the mother on Mt. Fuji
and the child on the Vesuvius,
surely they too know that there are in the
world
quieter corners than this volcano
and firmer ground than
the one their ancestors are buried in
they too may have escaped
and searched for a safer place
where they could have at long last lived in
peace
once and for all...

But they cling to the mountain's slopes
and wait maybe maybe tomorrow
and hope for the day that might come
in which the mountain will calm its wrath
and then on the black basalt
will turn green with grass and flower
once and for all...

Theodor Herzl (1860-1904)



Born in Budapest, Hungary, on May 2, 1860, Herzl was educated in the spirit of the German-Jewish "Enlightenment." The family moved to Vienna in 1878 after the death of his sister. He received a doctorate in law in 1884 and worked for a short while in courts in Vienna and Salzburg. Within a year, he left law and devoted himself to writing, for which he had demonstrated ability from an early age.

In 1891 he became Paris correspondent for the *New Free Press* (Vienna), the influential liberal newspaper of the time. Herzl was in Paris to witness the rise of anti-Semitism which resulted from the court martial of Alfred Dreyfus, a Jewish army officer, who was divested of his rank in a humiliating public ceremony in January 1895, as a mob shouted "Death to the Jews." After considering a number of possibilities, Herzl became convinced that the only solution to the Jewish problem was the mass exodus of Jews from their places of residence. Originally he wrote that it didn't matter where Jews went. He eventually realized that a national home in Palestine was the answer.

He published a pamphlet, *The Jewish State* in 1896. Although others had suggested solutions to anti-Semitism, Herzl was the first to call for immediate political action. Jewish reaction to his plan was mixed. Many Jews rejected it as too extreme, although there were those who responded with enthusiasm and asked him to head what was to become the Zionist movement. He succeeded in convening the first Zionist Congress in Basle, Switzerland, August 29-31, 1897. The congress adopted the Basle Program and established the World Zionist Organization to help create the economic foundation for the proposed Jewish state. Herzl was elected president of the organization and chaired the first six Zionist congresses. He spent much of his time in his remaining years meeting with world leaders, both Jewish and non-Jewish, trying to enlist financial and political support for his dream of a Jewish state. He died in 1904 before his dream could become reality.

In 1949 his remains were transferred to a mountain in western Jerusalem which became Mount Herzl, and is today a major military cemetery.

His works translated into English include *Old-New Land* and his diaries.

GILAD SHALIT: DEAL OR NO DEAL

Andrew Fretwell, Tzvikah Gottlieb, October 2011

Goal: to expose chanichim to the basic facts and complex moral dilemmas involved in releasing Gilad Shalit

Essential Question: Should Israel have agreed to the proposed deal to free Gilad Shalit?

Time: 1 hour approximately

Age: Bogrim (9th-12th graders)

Materials:

- Background materials (See Appendix E)
- attached timeline-matching events (See at the end of the peulah)
- attached information including dilemmas and quotes (See at the end of the peulah)
- Sign that says “deal” and another that says, “no deal”
- tape to put up the signs
- laptop with internet for YouTube video

Part 1: 2006-2011 Gilad Shalit Timeline (5-15 minutes)

Cut out attached events that took place during Gilad’s captivity. Spread them around the floor and ask chanichim to group them by the year they occurred (2006-2011). After 5-10 minutes review the progress made and go over all the events (it’s important to set the tone with how much has happened while Gilad was captive)

Part 1 Sicha:

- How much did the world change in five years?
- How different are you than you were five years ago? What percentage of your life is that?
- What do you think was the hardest part for Gilad’s parents and family?

Part 2: DEAL OR NO DEAL (30-45 minutes)

Using this adapted “social barometer” implementation; on one side a sign will be put that says, “DEAL” and another that says, “No Deal,” which should be put up on opposite sides of room. First, the peulah leader will read each quote, and chanichim will go to the “DEAL side if they think the text would lean towards making the deal proposed in the dilemma or “No Deal” if they think the text argues against making the proposed deal.

Part 2 Sicha (for each dilemma and quote)

- Why would you make/not make this deal?
- How does this quote text argue for/against the proposed deal?
- Do you think there is definitively a right answer here?

Part 3: When the Shark and the Fish Met & Sikkum (10 minutes)

Watch YouTube video of “When the Shark and Fish Met” at

http://www.habanim.org/en/images/gilad_story/Coloring_book.PDF or download the colorable version at http://www.habanim.org/en/images/gilad_story/Coloring_book.PDF

Sikkum Discussion Points:

- Is the value of definitively saving one life worth more than creating a higher risk for many others? In this case is saving the actual Gilad worth the risk of creating more “Gilad Shalits”?
- Does the sense of closure for families of victims of terror outweigh the importance of freeing a captive soldier?

- How would the knowledge of an Israeli soldier sitting in captivity in Gaza for the rest of his life affect the morale of the IDF?
- Does this undermine Israel's efforts to create an international consensus around boycotting Hamas, since they are already negotiating with them?

Sikkum Points to Cover:

- All these decisions are incredibly difficult, absolute moral dilemmas
- Israel, for better or for worse, has made a pattern of exchanging prisoners for soldiers
- The ultimate hope is that we can find peace and no longer be forced to deal with these types of dilemmas
- The Jewish Value of *Pidyon Shveyim* (freeing captives) is incredibly important in Judaism, as is *Pikuach Nefesh* (saving of a life) as displayed by the quotes
- There are still Five Israeli Missing in Action Soldiers and Prisoners of War

Dilemma: You are the Israeli Prime Minister. A week after one Israeli soldier was kidnapped to be taken captive in Gaza, you receive a message from Hamas that they are willing to free the soldier in return for 300 of their prisoners in Israel, many of whom are known and convicted terrorists. Your military staff says they do not yet have enough information to run a rescue and return mission.

What do you do? Do you negotiate with Hamas for the soldier's freedom or do you wait to see if it's possible to run a rescue and return mission to Israel?

Quotation: Every moment which one delays in freeing captives in cases where it is possible to expedite their freedom, is considered equal to murder. -Yosef Karo, Shulkhan Aroch Yoreh De'ah 252:3 (Talmud)

According to this, should Israel have freed 300 Hamas operatives for a quick return for Gilad Shalit or waited to see if they could perform a rescue and return mission?

Dilemma: Five years have gone by since an Israeli soldier was taken captive in the Gaza strip. An unsuccessful rescue and return mission yielded nothing but bad publicity for Israel. The soldier's family has begun a campaign to pressure you to negotiate for his return. This soldier's captivity has become a cause célèbre in the Jewish world and every day he remains in captivity the more well known he is. Hamas knows this and has happily watched the value of their bargaining position steadily improve. They are now asking for the release of 1,000 prisoners for his return.

What do you do? Do you cut your losses and agree to Hamas' terms because they will only get worse, or do you dig in your heels, knowing it may mean the Israeli soldier will remain captive for the rest of his natural life.

QUOTATION: The ransoming of captives takes precedence even over the feeding and clothing of the poor. Indeed there is no religious duty more meritorious than the ransoming of captives, for not only is the captive included in the general category of the hungry, the thirsty and the naked, but the captive's very life is in jeopardy. A person who turns one's eyes away from ransoming a captive transgresses the commandments: You shall not harden your heart, nor shut your hand (Devarim 15:7). Neither shall you stand idly by the blood of your neighbor (Vayikra 19:16).. There is nor religious duty greater than the ransoming of captives. -Maimonides Mishneh Torah (Gifts to the Poor)

According to this, should Israel have freed 1,027 Palestinian prisoners, including convicted terrorists for the release of Gilad Shalit five years after his capture?

Dilemma: You have learned that of the 1000 prisoners Hamas is demanding be released; many of them have been convicted for being responsible for terrorist attacks around the country. Estimates are that Hamas is asking for the freedom of those who murdered 150-300 Israelis over the past 15 years. Your military intelligence officials are confident that if handled properly, these people will not pose an additional threat to Israel. But, victims of terror's families have petition that they're loved ones murderers not be released.

Quotation: Prisoners must not be redeemed at more than their price -Mishneh Gittin 4:6

According to this, should Israel have freed convicted terrorists for the release of Gilad Shalit?

Basic Background Information for Sikkum -

-Pikuach Nefesh Quote : For this reason was man created alone, to teach thee that whoever destroys a single soul...scripture imputes guilt to him as though he had destroyed a complete world; and whoever preserves a single soul...,scripture ascribes merit to him as though he had preserved a complete world.

-Talmud Sanhedrin 37A

Remaining Israeli MIA's and POWs on following page:

Staff Sgt. Zecharya Baumel, Staff Sgt. Zvi Feldman and Staff Sgt. Yehuda Katz, missing since 11 June 1982, in a battle at Sultan Yakoub, in Lebanon.

Major Ron Arad, who was captured on 16 October 1986, after his aircraft was shot down near Sidon, Lebanon. Arad was initially held by Amal (a Shi'ite terrorist organization); however his subsequent fate is still unknown.

Guy Hever, last seen at his army base on the southern Golan Heights on August 17, 1997.

Majdy Halabi, last seen at a hitchhiking stop in Dalyat El Karmel on May 24, 2005.

The Battle of Sultan Yakoub

On June 11, 1982, five Israeli soldiers went missing in a battle with Syrian and Palestinian forces near the Lebanese village of Sultan Yaqub. Several years later, two of the captured soldiers were returned to Israel in prisoner exchanges with Syria and Achmed Jibril's PFLP-GC (Popular Front for the Liberation of Palestine-General Command). Three soldiers - **Zachary Baumel**(born Nov 17, 1960), **Yehuda Katz** (born Dec 29, 1956), and **Zvi Feldman** (born July 18, 1959) - are still missing.

Since the battle, there have been many conflicting reports regarding the whereabouts and condition of the missing men. Over the years, Palestinian and Syrian officials have made many references to information in their possession regarding the MIAs, but have been unwilling to cooperate in efforts to return the missing soldiers to their families. So, despite Israel's best efforts, Yehuda Katz and Tzvi Feldman, the children of Holocaust survivors, and Zachary Baumel, remain unaccounted for despite ongoing reports (including the 1988 Amnesty International Report and the 1993 Amnesty International December Update) indicating that some of the missing soldiers are still alive, held under Syrian control.

Ron Arad

On October 16, 1986, Israeli Air Force navigator Ron Arad was taken captive after his F-4 Phantom warplane went down over Lebanon. Both Arad and the pilot parachuted safely to the ground. The pilot was flown to safety under fire, holding on to the bottom of an Israeli helicopter in a rescue operation. Ron was taken captive by Amal, a Lebanese Shi'ite militia group lead by Nabih Berri.

In 1987, Arad's family received several letters and a photo of Arad confirming that he was alive and in Amal's hands. Ron Arad was personally held by the then head of security of Amal, Mustafa Dirani. In early 1988, Dirani severed his ties with Amal due to ideological differences and formed a new group, called the "Resistance of the Believers." Arad was held captive by Dirani's group until the beginning of 1989, when he was apparently handed over to the Iranian Revolutionary Guards in exchange for a large sum of money. Sources in Israel believe that Captain Ron Arad is still being held.

On August 17, 1997, **Guy Hever** (born May 30, 1977), a soldier in the Israeli army, was last seen on the southern Golan Heights at the Katzabiya junction just one kilometer from the Syrian border. He was dressed in army fatigues and was carrying his weapon, key chain and international military identification papers. The area was searched thoroughly but no trace of him was found.

On May 24, 2005 **Majdy Halabi**, a Druze soldier from the village of Dalyat El Karmel was last seen around 17:00 in the afternoon. He was carrying a bag on his back, and was standing at a hitchhiking stop near the Hapoalim bank branch in his village, trying to return to an ordnance corps camp near the town of Tirat Ha-Carmel, south of Haifa, where he served.

Majdy was 19 years old when he disappeared. On June 6, 2005, Majdy was declared an IDF missing soldier.

Matching events/months with years

2006

July - Israel goes to war with Lebanon

September - Facebook introduces its “newsfeed”

November – Saddam Hussein Executed

2007

January - Nancy Pelosi becomes first ever Woman Speaker of the House

January - Steve Jobs announces the newest innovation from Apple, the iPhone

Summer - Final Harry Potter book released

August – Barry Bonds breaks Hank Aaron’s record of 755 home runs

2008

February – New York Giants win Super Bowl, in major upset, beating 18-0 New England Patriots

August – Lady Gaga debuts her first album, The Fame

Summer- Beijing hosts Summer Olympic Games

September - Global Recession hits, sparked by US Dow and Jones Drop

2009

January - Barack Obama inaugurated as the first African-American President of the US

June - Michael Jackson dies

Summer - Swine flu epidemic and overreaction

November - Tiger Woods crashes his SUV, beginning major scandal focused on his extra-marital affairs

2010

February - iPad officially introduced by Steve Jobs

Spring - Arab Spring Riots erupt, overthrowing regimes in Tunisia, Egypt, Libya and Yemen

July - LeBron James announces on live television he will sign with the Miami Heat

August - South Africa wins the World Cup

2011

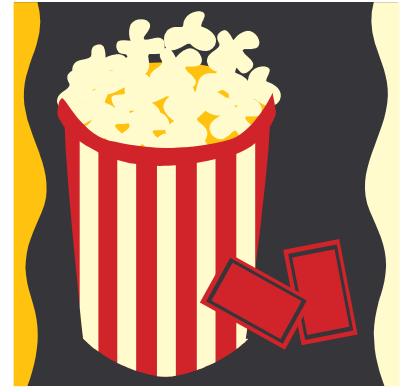
January 2011: South Sudan gains independence

October 2011: PA President Mahmoud Abbas requests full membership for Palestine at United Nations

September 2011: Occupy Wall Street Protests begin and eventually spread around the US and world



Popcorn Peulah



Gei Oni (2010)



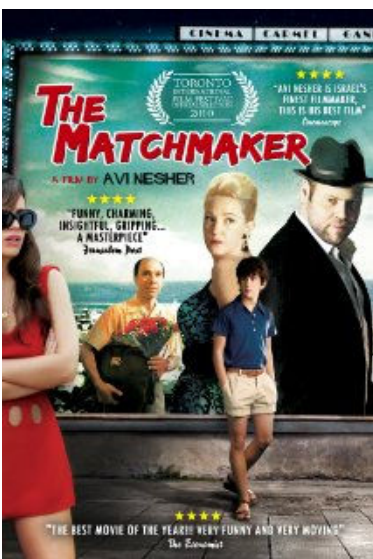
The story of Gei Oni is an historical epic which interweaves the story of the first wave of Jewish European migration to Palestine, at the end of the 19th century, with an unusual love story between Fania, a young Russian immigrant, and Yechiel, a native Jew.

Movie's website: <http://www.geioni.com/>

Sicha questions to Start:

1. In the era of this story, many Eastern European Jewish immigrated to America. Why do you think Fania migrated to Palestine?
2. Why do you think Fania decided to marry Yechiel?
3. What was so different but special about Fania in Gei Oni? Why do think Fania choose to be different from her husband and neighbors?
4. This movie tells us the story of the First Aliyah and the "old yishuv" people. Could you point out the resemble and the differences between these two groups of people? (Old yishuv: http://en.wikipedia.org/wiki/Old_Yishuv)
5. Do you think Fania was a feminist? Why?

The Matchmaker (2010)



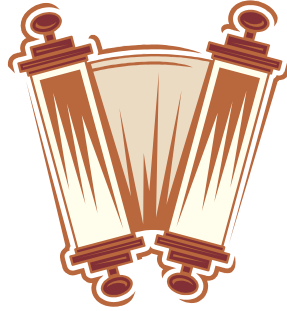
Summer of 1968, Haifa, Israel. Arik starts the summer with no expectations but when his father's old friend, Yankele Bride, a survivor of the Holocaust, arrives from Romania things change. Yankele travels around Haifa and works as a matchmaker when his cousin, Tamara, shows up in Haifa from America. She's more than ready to spread around some of America's free love ways.

<http://www.imdb.com/title/tt1655424/>

Some Questions to Start:

1. Israeli society in the 1950's and 60's had a hard time dealing with Holocaust survivors and their stories. In the movie you meet different characters of survivors – Arik's father, Yankele Bride, Clara, the dwarfs. Was this expressed in the movie? If so, how?
2. What is the difference between upper Haifa and downtown Haifa?
3. Why do you think Clara hosts illegal activities?
4. What do you think about Tamara's character? What do think about the "peace and love" American ideology in Israel, in the 1960's? Could that work?
5. Arik, tries to do the right thing. What should he be doing about the librarian?

Limmud: Lech Lecha - Judaism's First Revolution and Revolutionary



By Andrew Fretwell, October 2011 - *More Background Information can be found in Appendix F*

Lech Lecha is one of the most important turning points of the Torah and the genesis of the concept of “choseness” among the Jewish People. Abraham (whose name in the beginning of the Parsha is Avram), and his relationship with G-d is presented to us as one in a line of those who have a direct connection to G-d. However, Abraham’s relationship and role in the Torah becomes very different. Abraham is the first human being with whom G-d gives the responsibility of partnership in setting a new course since Adam. It is Abraham that G-d entrusts to set a new direction for mankind, promising him to be the father of a great nation, along with some conditions.

Those conditions include acknowledgment of *Adonai*, along with the rejection of other gods and to always remember that the prosperity and greatness of Abraham’s nation relies on G-d and no other false gods. In order to do that, G-d requires Abraham to enact a revolution, the pattern of which can be seen to modern times. He demands three things of Avram, All of which can be identified with modern and historical revolutions:

1. *Go forth from your land and from your birthplace and from your father's house, to the land that I will show you.*
The reason to go to a new place is simple: things aren’t good here so find a new place to establish something better. Why go through the trouble of conquering or persuading everyone, when you can just do your own thing somewhere else? It’s the same principle that guided the Pilgrims to the new world and was a constant undertone of the Zionist movement and rationale for Aliyah, even to today to Jews who are disillusioned with their lives in the Diaspora.

2. *And your name shall no longer be called Abram, but your name shall be Abraham...*

The changing of the name is an extension of the idea that Abram is reinventing himself along with this revolution. Modern examples of this are Malcolm Little, who became Malcolm X, David Green, who became David Ben-Gurion and Cashus Clay, who became Muhammad Ali. They all changed their name to create a fresh slate and embrace their new identities as a rebirth, and therefore needing a new name.

3. *And you shall circumcise the flesh of your foreskin, it shall be as the sign of a covenant between Me and between you...*

The idea of a sign of loyalty is a common one, which can be seen today in anything from tribal or gang tattoos to just carrying cards or knowing special passwords. Those who are part of a new order tend to create thresholds to identify “signs”, which are often esoteric, to know who is truly a part of the club and who is an outsider or even a threat.

The story of Abram destroying his father’s idols and mocking the logic behind idolatry also points to two important aspects of a revolutionary pattern:

1. rejection of accepted views by society
2. eagerness to challenge authority
3. the use of violence, even if symbolic, to demonstrate protest

Put all this together and what do you get? We get Abraham as the world’s first revolutionary and the birth of Judaism as a protest against the practices of the people of the Middle East thousands of years ago. *Lech Lecha* is the first, but not the last, piece of the Torah that casts our very essence and ideas of basic principles and tradition, as a revolution itself, and therefore thrusts us into the tension of navigating today between revolution and tradition.

Text Study Key Quotes:

1. And the Lord said to Abram, "Go forth from your land and from your birthplace and from your father's house, to the land that I will show you. **א. וַיֹּאמֶר יְהוָה אֶל אַבְרָם לֵךְ מֵאֶרֶץ וּמְוֹלַדְתְּךָ וּמִבְּיַת אָבִיךָ אֶל הָאָרֶץ אֲשֶׁר אֲרָאָךְ:**
2. And I will make you into a great nation, and I will bless you, and I will aggrandize your name, and [you shall] be a blessing. **ב. וְאֶעֱשֶׂךָ לְגוֹי גָדוֹל וְאֲבָרְכְךָ וְאֶגְדְּלֶה שְׁמֶךָ וְהָיָה בְרָכָה:**
3. And I will bless those who bless you, and the one who curses you I will curse, and all the families of the earth shall be blessed in you." **ג. וְאֲבָרְכָה מְבָרְכֶיךָ וּמְקַלְלֶיךָ אֵת וְנִבְרָכֻךָ בְּכָל מְשֻׁפָּחֹת הָאָדָמָה:**
4. And Abram went, as the Lord had spoken to him, and Lot went with him, and Abram was seventy five years old when he left Haran. **ד. וַיֵּלֶךְ אַבְרָם כַּאֲשֶׁר דִּבֶּר אֱלֹהֵי יְהוָה וַיֵּלֶךְ אִתּוֹ לוֹט וְאַבְרָם בֶּן חֲמִשׁ שָׁנִים וְשִׁבְעִים שָׁנָה בְּצֵאתוֹ מִחָרָן:**
10. And there was a famine in the land, and Abram descended to Egypt to sojourn there because the famine was severe in the land. **י. וַיְהִי רָעֵב בְּאֶרֶץ וַיֵּרֵד אַבְרָם מִצְרַיִם לְגֹר שָׁם כִּי כָבֵד הָרָעֵב בְּאֶרֶץ:**
5. And also Lot, who went with Abram, had flocks and cattle and tents. **ה. וְגַם לְלוֹט הָיָה לֶךְ אֶת אַבְרָם הָיָה צֹאן וּבָקָר וְאֵלֵהִים:**
6. And the land did not bear them to dwell together, for their possessions were many, and they could not dwell together. **ו. וְלֹא יָשָׂא אֶתֶם הָאָרֶץ לְשִׁבְתָּם יַחְדָּו כִּי הָיָה רְכוּשָׁם רַב וְלֹא יָכֻלוּ לְשִׁבְתָּם יַחְדָּו:**
7. And there was a quarrel between the herdsmen of Abram's cattle and between the herdsmen of Lot's cattle, and the Canaanites and the Perizzites were then dwelling in the land. **ז. וַיְהִי רִיב בֵּין רְעֵי מִקְנֵה אַבְרָם וּבֵין רְעֵי מִקְנֵה לוֹט וְהִכְנַעְנִי וְהַפְרָזִי אֲזַיִשׁ בְּאֶרֶץ:**
8. And Abram said to Lot, "Please let there be no quarrel between me and between you and between my herdsmen and between your herdsmen, for we are kinsmen. **ח. וַיֹּאמֶר אַבְרָם אֶל לוֹט אַל נָא תְהִי מְרִיבָה בֵּינִי וּבֵינֶיךָ וּבֵין רְעֵי וּבֵין רְעֵיךָ כִּי אֲנָשִׁים אַחִים אֲנַחְנוּ:**
9. Is not all the land before you? Please part from me; if [you go] left, I will go right, and if [you go] right, I will go left." **ט. הֲלֹא כָל הָאָרֶץ לִפְנֵיךָ הַפָּרֶד נָא מַעֲלִי אִם הַשְּׂמָאל וְאִימְנָה וְאִם הַיְמִין וְאִשְׁמְאִילָה:**
14. And the Lord said to Abram after Lot had parted from him, "Please raise your eyes and see, from the place where you are, northward and southward and eastward and westward. **יד. וַיֹּהֲרֵה אֱמֹר אֶל אַבְרָם אַחֲרֵי הַפָּרֶד לוֹט מַעֲמוֹ שָׂא נָא עֵינֶיךָ וּרְאֵה מִן הַמְּקוֹם אֲשֶׁר אַתָּה שָׁם צַפֹּנָה וְנִגְבָּה וְקִדְמָה וַיִּמָּה:**
15. For all the land that you see I will give to you and to your seed to eternity. **טו. כִּי אֶת כָּל הָאָרֶץ אֲשֶׁר אַתָּה רֹאֶה לְךָ אֶתְנַנֶּה וּלְזַרְעֶךָ עַד עוֹלָם:**
16. And I will make your seed like the dust of the earth, so that if a man will be able to count the dust of the earth, so will your seed be counted. **טז. וְשָׂמַתִּי אֶת זַרְעֶךָ כַּעֲפַר הָאָרֶץ אֲשֶׁר אִם יוּכַל אִישׁ לִמְנוֹת אֶת עֲפַר הָאָרֶץ גַּם זַרְעֶךָ יִמְנָה:**
17. Rise, walk in the land, to its length and to its breadth, for I will give it to you." **יז. קוּם וְהִתְהַלֵּךְ בְּאֶרֶץ לְאָרְפָה וּלְרַחְבָּהּ כִּי לְךָ אֶתְנַנֶּה:**
5. And your name shall no longer be called Abram, but your name shall be Abraham, for I have made you the father of a multitude of nations. **ה. וְלֹא יִקְרָא עוֹד אֶת שְׁמֶךָ אַבְרָהָם וְהָיָה שְׁמֶךָ אַבְרָהָם כִּי אֲב הַמּוֹן גּוֹיִם נִתְתִּיךָ:**
10. This is My covenant, which you shall observe between Me and between you and between your seed after you, that every male among you be circumcised. **י. זֹאת בְּרִיתִי אֲשֶׁר תִּשְׁמְרוּ בֵּינִי וּבֵינֵיכֶם וּבֵין זַרְעֶךָ אַחֲרָיִךְ הַמּוֹל לְכֶם כָּל זָכָר:**
11. And you shall circumcise the flesh of your foreskin, and it shall be as the sign of a covenant between Me and between you. **יא. וְנִמְלַתֶם אֶת בָּשָׂר עֲרֻלְתְּכֶם וְהָיָה לְאוֹת בְּרִית בֵּינִי וּבֵינֵיכֶם:**

From the Mishnah – Genesis Rabah

“Terah, the father of Abraham and Haran, was a dealer in images as well as a worshipper of them. Once when he was away he gave Abraham his stock of graven images to sell in his absence. In the course of the day an elderly man came to make a purchase. Abraham asked him his age, and the man gave it as between fifty and sixty years. Abraham taunted him with want of sound sense in calling the work of another man's hand, produced perhaps in a few hours, his G-d; the man laid the words of Abraham to heart and gave up idol worship. Again a woman came with a handful of fine flour to offer to Terah's idols, which were now in charge of Abraham. He took a stick and broke all the images except the largest one, in the hand of which he placed the stick which had worked this wholesale destruction. When his father returned and saw the havoc committed on his 'G-ds' and property he demanded an explanation from his son whom he had left in charge. Abraham mockingly explained that when an offering of fine flour was brought to these divinities they quarreled with each other as to who should be the recipient, when at last the biggest of them, being angry at the altercation, took up a stick to chastise the offenders, and in so doing broke them all up. Terah, so far from being satisfied with this explanation, understood it as a piece of mockery, and when he learnt also of the customers whom Abraham had lost him.”

Text Study Questions:

- Does this parsha cast Abram as a revolutionary? What about the story from the Talmud? What about him is revolutionary, what is not?
- If Abraham is a revolutionary, what is the goal of his revolution?
- What are some of the challenges Abram faces? Is this relatable to other revolutions in history or today?
- Why is it important that Abram had to go to another place? Couldn't have G-d made Abram into the father of a great nation where he was?
- Why is Abram given a new name as well? What is the significance of changing one's name? Who else is renamed in the Torah?
- Why is the relationship to Abraham being a revolutionary and his making a pact with G-d? How do G-d and Abraham rely on each other to actualize their vision?
- Look at the following text, does this support or take away the idea of Abraham as a revolutionary?
- What is the importance of circumcision? What does the word "brit" actually mean?

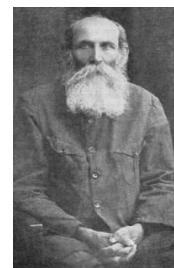
TIKUN OLAM SUPPLEMENT:

THE FIVE MAJOR EARLY ZIONIST THINKERS

AD Gordon: Labor Zionism - Environment

Organization: Jewish National Fund (JNF) <http://www.jnf.org/> and the Arava Institute <http://www.arava.org/default.asp> and the Heschel Center for Environmental Learning and Leadership (the latter two were established by Young Judaea alumni)

Activity: Go do some work by helping to clean a park in your community or by planting a tree.



Rav Kook: Religious Zionism – The Symbiosis of Jewish Religion and Culture

Organization: Bina, Center for Jewish Identity and Hebrew Culture

Activity: Run the Limmud peulah in this kit and distribute information about Bina and how to donate. (go to <http://www.bina.org.il/english/support-bina-0>)



Ahad Ha'am: Cultural Zionism – The Promotion of Hebrew Culture

Organization: Jaffa Theater <http://www.arab-hebrew-theatre.org.il/eng/about/about.htm>

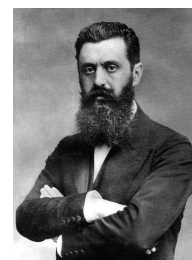
Activity: Show an Israeli Movie (like the Popcorn Peulah) and collect donations to send to the Jaffa theater (email info@arab-hebrew-theatre.org.il to find out how to send the donation).



Herzl: Political Zionism – Supporting Democracy in Israel

Organization: New Israel Fund <http://www.nif.org>

Activity: Run the “Herzl” Peulah in this kit and visit the New Israel Fund “take action” page for ideas!



Jabotinsky: Revisionist Zionism – Supporting the Physical Defenders of Israel

- **Organizations:** The Lone Soldier Center <http://lonesoldiercenter.com/> and Friends of the IDF <http://www.fidf.org/>
- **Activity:** Contact the Lone Soldier about sending writing and sending letters to lone soldiers serving right now, here are some examples:

*Dear IDF Soldier,
We are so proud of you and thank you for your great service to Israel, the Jewish People and to the world. We think of you daily and hope that your work will be complete soon so that you might return to be with those who you love. We want you to feel the support and encouragement we hope you find as we reach out today. Thank you for effort and dedication. You are missed, remembered, and honored at here in America.
Sincerely,
Name and City, State*

*Dear IDF Soldier,
Even though I live in America, I wanted to thank you for what you are doing for the State of Israel and for the Jewish People. Your accepting the responsibility to defend the only Jewish State in Modern history is something that we in America celebrate and admire. Please keep up the great work even though things are hard and accept our gratitude for what you do.
Sincerely,
Name and City, State*



Appendix

Appendix A - Chalutzim and the First Aliyah

Suggested Websites:

1. Short overview of the First Aliyah (Israeli Ministry of Immigration and absorption) - http://www.moia.gov.il/Moia_en/AboutIsrael/aliya1.htm
2. BILU Summary (Jewish Virtual Library) <http://www.jewishvirtuallibrary.org/jsource/Zionism/bilu.html>
3. BILU Manifesto (Jewish Virtual Library) http://www.jewishvirtuallibrary.org/jsource/Zionism/BILU_Manifesto.html

Suggested Books and Excerpts:

1. [The History of Israel: From the Rise of Zionism to Our Time](#) by Howard Sachar: [Collective Settlement Excerpt](#)
2. [Righteous Victims: A History of the Zionist-Arab Conflict 1881-2001](#) by Benny Morris: [Rise of Zionism Excerpt](#)

Appendix B - A Sense of Community - Kibbutz

Suggested Websites:

1. Overview of Kibbutz Movement (Jewish Virtual Library) http://www.jewishvirtuallibrary.org/jsource/Society_&_Culture/kibbutz
2. Overview of Socialist Agricultural Zionist Activity at the turn of the 20th Century (Jewish Agency for Israel) <http://www.jewishagency.org/JewishAgency/English/Jewish+Education/Compelling+Content/Eye+on+Israel/hityashvut/The+socialist+pioneers.htm>
3. Article, "Kibbutz reinvents itself after 100 Years of History" – November, 2010 (Tai Pei Times) <http://www.taipetimes.com/News/editorials/archives/2010/11/16/2003488628/2>
4. Comprehensive Resource List on the Kibbutz Movement (Jewish Agency for Israel) <http://www.jafi.org.il/NR/rdonlyres/97FE64BD-893D-4E9E-9BB3-002CB7EC45A4/64664/TheKibbutzMovement.pdf>

Suggested Books and Excerpts:

1. [The History of Israel: From the Rise of Zionism to Our Time](#) by Howard Sachar: [New Utopia on Soil Excerpt](#)
2. [The Zionist Idea: A Historical Analysis and Reader](#) by Arthur Herzberg: [Essays by AD Gordon](#)

Appendix C - Murder Mystery of Chaim Arlosoroff

Suggested Websites:

1. Overview of Chaim Arlosoroff from Jewish Magazine (JMag) <http://www.jewishmag.com/22mag/arlosoroff/arlosoroff.htm>
2. Biography of Chaim Arlosoroff and his murder (Jewish Agency for Israel) [http://www.jafi.org.il/JewishAgency/English/Jewish+Education/Compelling+Content/Eye+on+Israel/Gallery+of+People+\(Biographies\)/Arlosoroff+Chaim.htm](http://www.jafi.org.il/JewishAgency/English/Jewish+Education/Compelling+Content/Eye+on+Israel/Gallery+of+People+(Biographies)/Arlosoroff+Chaim.htm)
3. "Remembering My Grandfather" by Meirav Arlosoroff, Article June 17, 2009 (Haaretz Daily) <http://www.haaretz.com/print-edition/news/remembering-my-grandfather-chaim-arlosoroff-1.278213>

Suggested Book and Excerpt

[Righteous Victims](#) by Benny Morris: [Arabs Rebel Excerpt](#)

Appendix D - Herzl, the Man and Idea

Suggested Websites:

1. A Jewish State (Google Books)
http://books.google.com/books?id=eXkLAAAAIAAJ&dq=inauthor:herzl&lr=&as_drrb_is=q&as_minm_is=0&as_miny_is=&as_maxm_is=0&as_maxy_is=&num=30&as_brr=0
2. Brief Biography of Herzl (Zionism-Israel.com) http://www.zionism-israel.com/bio/biography_herzl.htm
3. Comprehensive Online Information Center on Herzl (Jewish Agency for Israel)
<http://www.jafi.org.il/JewishAgency/English/Jewish+Education/Compelling+Content/Jewish+History/Herzl/>

Suggested Books and Excerpts

1. [Herzl Reader](#) by Benjamin Jaffe: [Autobiographical Sketch](#)
2. [The Zionist Idea](#) by Arthur Herzberg: [Herzl's Address to the First Zionist Congress](#)

Appendix E - Gilad Shalit: Deal or No Deal

Comprehensive Program Packet on Gilad Shalit (San Francisco Bureau of Jewish Education)
<http://www.bjesf.org/downloads/GiladShalit.pdf>

Appendix F - Limmud: Lech Lecha – Judaism's First Revolution and Revolutionary

Summary of Lech Lecha (My Jewish Learning)

http://www.myjewishlearning.com/texts/Bible/Weekly_Torah_Portion/lekhlekha_summary.shtml

Explanation of Midrash Raba (My Jewish Learning)

http://www.myjewishlearning.com/texts/Rabbinics/Midrash/Midrash_Aggadah/How_Midrash_Functions/Midrash_Rabbah.shtml

More in Depth Commentaries (Chabad)

http://www.chabad.org/parshah/in-depth/default_cdo/aid/35872/jewish/In-Depth.htm