

Chapter 5

It Was Built with Hope

Chapter Introduction 87

Words to Know 87

Lesson 1: Hope for a Home 88

Lesson 2: Mixed Messages 91

Lesson 3: Jewish Choices 94

Additional Resources:

 The Dreyfus Affair..... 97

 The Balfour Declaration..... 98

 Israel’s Declaration of Independence..... 99

 Deciphering the Declaration: An Activity 102

 Excerpt from Theodor Herzl’s *Jewish State*..... 106

 World Jewish Population, 1850..... 107

 World Jewish Population, 2016..... 108

Introduction

Enduring Understanding:

Many Jews acted on their dreams of a Jewish state and a desire to control their own destinies by moving to the land and creating the infrastructure for statehood.

Chapter Overview:

This chapter covers the First and Second Aliyot, and highlights the impact of the Dreyfus Affair on Theodor Herzl. Students will learn about the Zionist movement and the British rule of Palestine. It concludes with the creation of the State of Israel in 1948 and the reactions of Jews and Arabs.

Words to Know:

Eretz Yisrael: the Land of Israel

Haganah: Israel’s first nationwide Jewish defense organization; it eventually became the Israel Defense Forces (IDF), Israel’s army

“Hatikvah”: Israel’s national anthem; literally “The Hope”

kibbutz: a cooperative community in which members work and eat together, and even share childcare, as if they were part of one large family

Nakba: the “Catastrophe,” the Palestinian name for Israel’s Independence Day

Yishuv: the community of Jews living in the land of Israel before the founding of the modern state in 1948

Yom Ha’atzma’ut: Israel Independence Day

Zionism: a movement founded by Theodor Herzl to create a homeland for the Jewish people

Balfour Declaration: a commitment from the British government in 1917 to support a Jewish homeland in Palestine

Chapter 5 Lesson 1

Hope for a Home

Essential Question: How did the Jewish people translate their hope for a country into a reality?

Learning Objectives: Students will be able to:

- Discuss the impact of the Dreyfus Affair on Theodor Herzl.
- Articulate the Jewish hope for a land of their own.
- Explain how early Zionists began laying the foundation for the Jewish state.
- Demonstrate knowledge of the First and Second Aliyot.

Materials:

- Crayons and/or markers
- Materials/kits to make tzedakah boxes (optional)

Activities

Getting Started: What Do You See? (5 minutes)

Say to students:

With a friend, compare the two photos of Rehovot found on page 50 of your books. Then, discuss the questions at the bottom of the page:

- 1 How would you describe each photograph? (The early picture is of a rural area that is very sparsely populated, with very little in the way of vegetation. The modern picture is of a busy, populated city, surrounded by green landscape.)
- 2 What do you think it would have been like to live in Rehovot in 1893? How about today? (In 1893, Rehovot was likely an isolated, lonely place to live. There wasn't a lot of infrastructure, and the Jewish community was very small. Today, it is a thriving modern city, with shopping malls, office buildings, and much more.)

The Hope for a Home (10 minutes)

Break students into small groups. Have each group make a list of songs that contain the word hope; songs do not need to be Jewish. Go around the room and ask each group to sing the hope lyrics of the first song on their list. If one group sings a song on another group's list, that group must cross it out. Continue until all groups have finished all the songs on their lists.

Ask students:

- 1 Why do you think there are so many songs about hope? (People need to believe in a brighter future; hope helps people to cope with difficult times.)
- 2 How do you think hope sustained the early immigrants to Israel? (Their shared hope gave them strength during challenging times; it helped them work together toward a shared goal or purpose.)
- 3 How might Israel be different without that hope? (It might not exist at all; it might stop working toward peace with its neighbors; it might not be a leader in innovation and technological advances.)

Building Activity: You Are There

In pairs, have students read the background about the Dreyfus Affair found on page 97 of this guide, or research further online. Pretending that they are newspaper reporters covering the story, ask them to prepare a list of interview questions. What would they like to ask Dreyfus? What would they like to ask the soldiers who worked with Dreyfus? What would they like to ask those at the trial? Imagining the answers, have students draft a news article, which they could share with the rest of the class or post on the bulletin board.

Draw the Dream / Describe the Dream (10 minutes each)

Pick one of the activities below.

Activity 1:

Say to students:

Imagine that you are one of the original pioneers who came to the Land of Israel. In the space at the top of page 53 of your books, draw a simple outline of a house. Inside the house, write words and draw symbols and colors that represent your new home in Israel. What will your home look like? What will your new home provide that you didn't have in your old country? *(Homes would likely be modest and simple, designed to meet basic needs. The new home might provide more safety than was available in the old country, a sense of working toward a larger purpose of building the land, and friendlier neighbors.)*

Activity 2: In lieu of drawing, students may wish to write a letter home about what it is like to live in Israel and how it is similar to and different than their life before making aliyah.

If time permits, students can share their artwork or letters with the class.

Building Activity: Giving Tzedakah

In this activity, students will have the opportunity to create their own tzedakah boxes. There are instructions online you can use or kits that can be purchased. Discuss the best option with your education director.

In class, tell students:

In the early years, Israel relied heavily on the support it received from Jews around the world, much of it collected in boxes like the one found in the photograph at the bottom of page 53 of your books. Let's continue the tradition by making our own tzedakah boxes.

When students have completed their tzedakah boxes, ask each student in your class to collect a specific dollar amount in tzedakah money from friends or family members. (Small amounts are fine!) Then, as a class, decide where you'd like the money you raised to go: a specific project in Israel, a local Jewish organization, or a secular non-profit that does work that is important to your students.

Moving Forward (20 minutes)

Ask a volunteer to read aloud the directions for the game Moving Forward at the top of page 55 of the student book. For every question an "immigrant" asks, he or she moves forward three steps. For every obstacle an "immigrant" names, other players must take one step back.

(Examples of questions might include: Where will I get food? How can I find a job? How do we stay safe here? Where will my children go to school? Who will take care of me if I am sick? How can I stay in touch with the loved ones I have left behind? Examples of obstacles might include: competition for scarce resources, lack of employment opportunities, living in a desert, lack of societal infrastructure, limited access to health care.)

Once all students have crossed the room, discuss these questions:

- 1 How easy or hard was it to come up with questions? With obstacles? *(It might be easy for students to imagine what it would be like to be a new immigrant to Israel. Some students might feel that they don't know enough about immigration or life in Israel to really understand what types of questions a new immigrant might ask.)*
- 2 How do you think the pioneers felt when faced with obstacles? How might they have responded to those obstacles? *(Pioneers may have felt disheartened, determined to succeed, frustrated, tired, overwhelmed, hopeful, optimistic. They may have responded to those obstacles by working harder, giving up, leaning on one another, inventing new solutions.)*
- 3 How do you think those early pioneers would feel if they could see the country of Israel today? *(They would feel immensely proud of all the progress that has been made; amazed at modern technology, medical innovations, and much more. They might feel that they deserve some of the credit for how far Israel has come. They might be saddened to learn that there is still strife and unrest in the region.)*

Chapter 5 Lesson 2

Mixed Messages

Essential Question: How can Jews balance their joy on Yom Ha'atzma'ut while acknowledging the many challenges that arose as a result of the creation of the State of Israel?

Learning Objectives: Students will be able to:

- Articulate the mixed messages Great Britain sent to both Arabs and Jews prior to the creation of the State of Israel.
- Discuss the obstacles the White Paper caused for Jews trying to escape Europe during and after the Holocaust.
- Express the perspectives of both Jews and Arabs on the Israeli War of Independence.

Materials:

- *Exodus 1947* clip at bmlink.me/israel5 (optional)
- Israel's Declaration of Independence, found on page 99 of this guide or at bmlink.me/israel5 (optional)
- Video of "Hatikvah" found at bmlink.me/israel5

Activities

Getting Started (5 minutes)

Say to students:

With a partner or in a small group, read the text of the Balfour Declaration found on page 56 of your books. Try to imagine you were a Jew living in 1917. How do you think you might have felt reading this document? What questions or concerns might you have had about what this meant for the Jewish people? *(Many Jews were likely excited about what this document might mean for the possibility of a Jewish state. It might have been hard to imagine that the dream could be a reality. They might have had questions or concerns about what the state might look like or what this declaration might mean for the current safety of the Jewish people.)*

Building Activity: Exodus 1947

Say to students:

Look at the picture of the ship *Exodus 1947* at the bottom of page 57 of your books. The 1960 movie *Exodus*, starring Paul Newman, highlights the story of this ship and the beginnings of the State of Israel. Let's watch a clip of the movie (bhlink.me/israel5).

After students have watched the clip, ask them how they feel about the scene depicted:

How do you think the people aboard the ship felt? Would you have made the same choices? Why or why not? *(The people on the ship may have felt determined to fight on behalf of the Jewish people, especially after the devastation they had just experienced in Europe. They might have felt nervous about what a hunger strike would mean, especially for those who were most at risk of becoming ill. Students will likely have varying opinions on whether they would have made the same choices.)*

Building Activity: The Declaration of Independence

Find a translation of Israel's Declaration of Independence at bhlink.me/Israel5 or on page 99 of this guide. Project the document for students to see or print out and distribute copies to the class. Ask students what they find most interesting about the document. What questions do they have?

Today's Hatikvah (20 minutes)

Invite students to watch a video of "Hatikvah" at bhlink.me/israel5 and read the words in English in their books:

As long as in the heart within	Our hope is not yet lost
A Jewish soul still yearns	The hope of two thousand years
And onward, toward the ends of the east	To be a free people in our land
An eye still yearns toward Zion	The land of Zion and Jerusalem

Say to students:

These inspiring words helped launch a nation. But there are some people who feel that "Hatikvah" no longer meets Israel's needs as a national anthem. The song is about the hope (*hatikvah*) for a Jewish state, but it was written about the hopes the early pioneers had. Modern Israelis' hopes are different.

Imagine that it is your job to create a new anthem for Israel. Write it in the space on page 58 of your books, as a poem or song using the original "Hatikvah" melody. Then, read, chant, or sing your new anthem to the class or your friends.

Teacher Tip: Students may choose to focus their new "Hatikvah" on peace in the Middle East, welcoming people from around the world, sharing sacred space, etc.

Dear Diary, It's Complicated (15 minutes)

Read “Independence Day: Celebrations?” on page 60 of *Israel...It's Complicated*, either aloud as a group or individually. Then have students work in pairs to complete the activity on page 61, following the “Dear Diary” directions found there. After students have finished writing and read each other’s entries, come together as a group and ask:

For those of you who wrote from the Israeli Jewish point of view, what surprised you most about how Palestinian Arabs might feel? For those who wrote from the Palestinian Arab point of view, what surprised you most about the Israeli Jews? Does it make you look at the situation differently? *(Possible responses might include: I was surprised by how upset the Palestinian Arabs felt, how frustrated they were by the Israeli Declaration of Independence, how hopeful they were that war would return the land to them. I was surprised by how excited Israeli Jews were when they heard the Israeli Declaration of Independence, even knowing that war was about to break out; knowing that they were about to go to war and might lose all they had worked for must have been very frightening to the Israeli Jews. The only way to achieve peace is to consider the feelings of people on both sides.)*

Reflections: Talk about It! (5 minutes)

Ask three volunteers to each read one of the questions at the bottom of page 61.

- 1 What do you think the pioneers from over one hundred years ago would think if they saw Israel today? How might they feel? *(The pioneers might be overwhelmed at the large cities, incredible infrastructure, and unimaginable technology that are now prevalent throughout the State of Israel. They might feel gratified that all of their hard work led to the creation of this extraordinary Jewish country. They might feel sad or discouraged that there is still so much fighting and terrorism, and that so many people are still struggling to survive in Israel as the country grapples with income inequality and poverty.)*
- 2 Why do you think many Jewish people who live outside of Israel celebrate Yom Ha’atzma’ut? *(The creation of the State of Israel was the fulfillment of the dreams of the Jewish people as a whole, not just those living in the Land of Israel. Even Jews who live outside of Israel often consider Israel their homeland.)*
- 3 What ritual would you create that Jews could do on Yom Ha’atzmaut to recognize the Nakba while still celebrating Israel’s independence? *(Hold discussions with Palestinians to learn how they feel about this day, include a tzedakah project to help Palestinians in need as part of Yom Ha’atzma’ut celebrations, etc.)*

Chapter 5 Lesson 3

Jewish Choices

Essential Question: Why did Zionism emerge in nineteenth-century Europe, and what other choices did Jews have to deal with the challenges they were facing?

Learning Objectives: Students will be able to:

- Identify challenges faced by the Jewish people in Europe during the mid- to late-nineteenth century.
- Recognize some of the different solutions to the challenges encountered by Jews that were being proposed at the time.
- Understand that Zionism was one of many responses to European anti-Semitism and that it was not the most popular or widely agreed upon

Materials:

- Map of world Jewish population in 1850, found on page 107 of this guide
- Map of world Jewish population in 2016, found on page 108 of this guide
- *An American Tail* film excerpt (on Netflix or can be rented from Amazon Prime or YouTube, or a short clip is on bhlink.me/israel5)
- Copies of excerpt from the *Jewish State* by Theodore Herzl, found on page 106 of this guide
- Chart of Jewish immigration to Palestine and the United States 1881-1928, found on page 32 of this guide

Getting Started (15 minutes)

Display the 1850 Jewish population map. With a partner or in small groups, ask students to examine the map and discuss the following:

- What does the map show about where Jews lived in 1850? (*The majority of Jews lived in Europe, especially in eastern and southern Europe. The Jewish population in the United States was very small.*)
- How do you think a map of Jewish population today would be different? (*Today, most Jews live in either Israel or the United States.*)

Display the pie chart of Jewish world population in 2016. Ask:

- Why do you think there was such a dramatic change in where Jews live between 1850 and today? (*Israel didn't exist as a country in 1850; Jews moved away from Europe to escape anti-Semitism, or in search of a better life; many European Jews were killed in the Holocaust.*)

What Would You Do? (15 minutes)

Show students the opening scene from *An American Tail*, which depicts a pogrom in Russia. Stop the film right after the *pogrom* scene (approximately 8 minutes).

Ask students:

- What did you see? (*A Jewish village in Russia is attacked and burned on Hanukkah.*)
- Who were the characters represented? (*The mice represented the Jews of Russia and the cats represented the Cossacks [semimilitary people in Russia and the Ukraine who participated in and often instigated pogroms against Jews in Eastern Europe]*)
- If you were the mouse family, which of the following would you have done after experiencing the pogrom? Your choices could include:
 - Moving to America, as Fievel's family did
 - Staying in Russia and hoping things will improve
 - Staying in Russia and fighting back
 - Working to create a Jewish homeland (By moving to Palestine or by working on this idea where you already live)
 - Changing your religion
 - Something else

Herzl's *The Jewish State* (10 minutes)

Hand out copies of the excerpt from Theodor Herzl's *Jewish State*, published in 1896. As a class, discuss the following questions:

- What is Herzl proposing? (*That Jews be given some land to create their own nation.*)
- Why does Herzl propose this? (*Because Jews are being persecuted wherever they live.*)

Does Herzl suggest a specific location for a Jewish country? (*No. He asks for a piece of land that is large enough to hold the Jewish people and does not mention Israel/Palestine or Jerusalem.*)

Reflections: Choices (15 minutes each)

When faced with the anti-Semitism of the Dreyfus Affair, Theodor Herzl advocated Jewish self-determination, the right of Jews to control their own destiny, in their own land; in *An American Tail*, the Mousekewitz family followed a different path and decided to immigrate to the United States.

Choose one of the activities below. If time permits, do both!

Activity 1: Invite students to write a new scene for *An American Tail*: After the pogrom, two mice argue over what the community should do next, move to America or organize Jews to fight for a country of their own. What are the pros and cons of each plan?

Activity 2: Invite students to write a letter to Theodor Herzl explaining why his plan for Jewish self-determination will work only if the place is the Land of Israel. The letter should discuss the special relationship between the Jewish people and the Land of Israel. Ask students to include evidence that supports this special relationship. (*Such evidence might include that the Land of Israel was the birthplace of the Jewish people, Jews pray facing toward Jerusalem, Jewish holidays were connected to the agricultural cycle of the Land of Israel, we say “Next year in Jerusalem” at the end of the seder, etc.*)

Building Activity: Outcomes

Starting in the 1880s, which of the following choices do students think was the most popular?

- Move to America like the Mousekewitz family
- Fight for Jewish self-determination as proposed by Theodor Herzl
- Stay in Europe and hope things get better

Show students the demographic table of Jewish immigration to Palestine and the US between 1881 and 1928, found on page 32 of this guide. Discuss whether the numbers match their predictions.

Teacher Tip: Explain that while anti-Semitic attacks were factors in pushing Jews to leave Europe, we can see from the number that those who moved to the land of Israel were motivated not only by anti-Semitism but by those who believed in the Jewish right to self-determination or wanted to recreate Jewish life in the Land of Israel. Israel was closer, cheaper to get to, and the Zionist movement was advocating for Jews to move there. Yet, despite this being the greatest period of migration in modern Jewish history, only a few decided to take that journey. America offered a relative guarantee of religious freedom and economic opportunity while the Land of Israel was a far greater unknown. We know from additional sources (not included here) that the majority of those who did undertake the path of going to the Land of Israel were ideologically motivated by Jewish self-determination.

Additional Resources

The following activities and information can supplement the lessons or be used on their own to enrich learning about Israel as a place built on hope.

The Dreyfus Affair

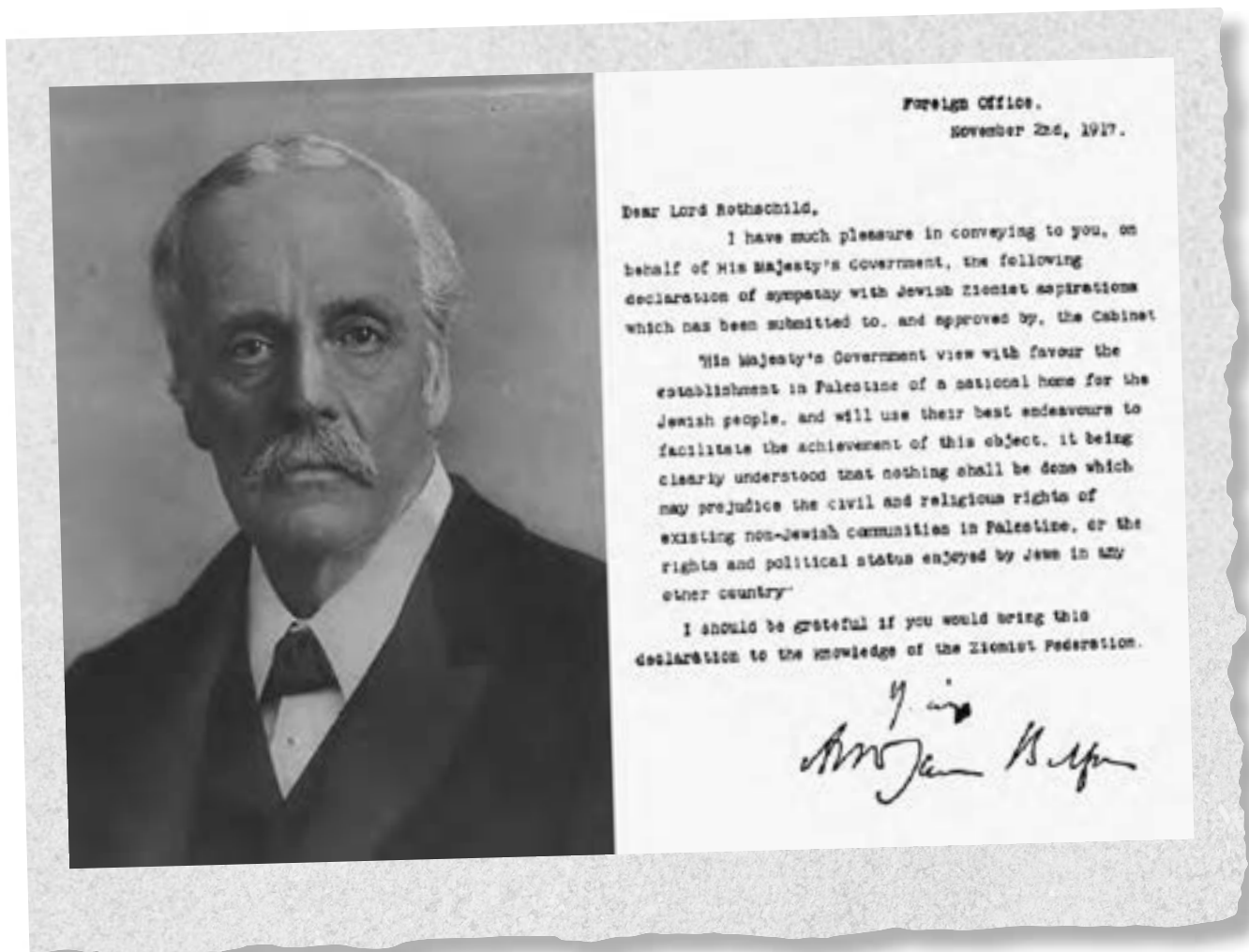
The Dreyfus Affair began in 1894 when Alfred Dreyfus, a Jewish officer in the French army, was accused of passing secret French military documents to the German embassy in Paris. Dreyfus was convicted of treason and condemned to life in prison. At first the public supported the conviction; it was willing to believe in the guilt of Dreyfus. Much of the early publicity surrounding the case came from anti-Semitic groups to whom Dreyfus symbolized the supposed disloyalty of French Jews. In 1896, the head of French military intelligence discovered that another French officer was the real traitor, but the evidence was concealed.

Supporters of Dreyfus demanded a new investigation, but opponents insisted Dreyfus and his backers were traitors. Attacks on Dreyfus and the Jewish community were often rooted in anti-Semitic ideas. Journalist Theodor Herzl saw these attacks and this unjust treatment in “enlightened” France, and concluded that anti-Semitism was incurable and that the only place where Jews could be safe was in a state of their own.

Eventually, Dreyfus received a new trial but was found guilty a second time. However, soon after, Dreyfus was pardoned and released, and he was formally exonerated in 1906, when the French Supreme Court annulled his second conviction.

*Source: Mitchell Bard, *Israel Matters*, 2015.*

The Balfour Declaration



Source: Wikimedia Commons

Declaration of Independence (Translation)

PROCLAMATION OF INDEPENDENCE



Provisional Government of Israel
Official Gazette: Number 1; Tel Aviv, 5 Iyar 5708, 14.5 1948 Page 1

The Declaration of the Establishment of the State of Israel

The Land of Israel was the birthplace of the Jewish people. Here their spiritual, religious, and political identity was shaped. Here they first attained to statehood, created cultural values of national and universal significance and gave to the world the eternal Book of Books.

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

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

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

This right was recognized in the Balfour Declaration of the 2nd November, 1917, and re-affirmed in the Mandate of the League of Nations, which, in particular, gave international sanction to the historic connection between the Jewish State, which would open the gates of the homeland wide to every Jew and confer upon the Jewish people the status of a fully privileged member of the community of nations.

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

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

On the 29th November, 1947, the United Nations General Assembly passed a resolution calling for the establishment of a Jewish State in Eretz-Israel; the General Assembly required the inhabitants of Eretz-Israel to take such steps as were necessary on their part for the implementation of that resolution. This recognition by the United Nations of the right of the Jewish people to establish their State is irrevocable.

Declaration of Independence (continued)

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

Accordingly, we, members of the People's Council, representatives of the Jewish Community of Eretz-Israel and of the Zionist Movement, are here assembled on the day of the termination of the British Mandate over Eretz-Israel and, by virtue of our natural and historic right and on the strength of the resolution of the United Nations General Assembly, hereby declare the establishment of a Jewish state in Eretz-Israel, to be known as the State of Israel.

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

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

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

We appeal to the United Nations to assist the Jewish people in the building up of its State and to receive the State of Israel into the community of nations.

We appeal – in the very midst of the onslaught launched against us now for months – to the Arab inhabitants of the State of Israel to preserve peace and participate in the up building of the State on the basis of full and equal citizenship and due representation in all its provisional and permanent institutions.

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

We appeal to the Jewish people throughout the Diaspora to rally round the Jews of Eretz-Israel in the tasks of immigration and up building and to stand by them in the great struggle for the realization of the age-old dream – the redemption of Israel.

Placing our trust in the Almighty, we affix our signatures to this proclamation of this session of the provisional Council of State, on the soil of the Homeland, in the city of Tel-Avis, on this Sabbath eve, the 5th day of Iyar, 5708 (14th May, 1948).

David Ben-Gurion

Daniel Auster
Mordekhai Bentov
Yitzchak Ben Zvi
Eliyahu Berligne
Fritz Bernstein
Rabbi Wolf Gold
Meir Grabovsky
Yitzchak Gruenbaum
Dr. Abraham Granovsky
Eliyahu Dobkin
Meir Wilner-Kovner
Zerach Wahrhaftig
Herzl Vardi
Rachel Cohen
Rabbi Kalman Kahana
Saadia Kobashi
Rabbi Yitzchak Meir Levin
Meir David Loewenstein

Zvi Luria
Golda Myerson
Nachum Nir
Zvi Segal
Rabbi Yehuda Leib Hacoheh Fishman
David Zvi Pinkas
Aharon Zisling
Moshe Kolodny
Eliezer Kaplan
Abraham Katznelson
Felix Rosenblueth
David Remez
Berl Repetur
Mordekhai Shattner
Ben Zion Sternberg
Bekhor Shitreet
Moshe Shapira
Moshe Shertok

Source: The State of Israel, kneset.gov

Deciphering the Declaration: An Activity

By Richard Walter

In this activity, students will work with a primary source—Israel’s Declaration of Independence—to identify key phrases and concepts in the document and differentiate between intentions and outcomes.

Getting started: Begin by asking students what a Declaration of Independence is. (*A document that announces a group’s intention to form an independent body such as a country. It usually outlines the group’s reasons for seeking this change and often will lay out a vision for the new entity.*)

Next, ask students to imagine that it is May 1948 and they have been asked to join the committee which is writing a Declaration of Independence for a new Jewish state.

What do they think are some key phrases or ideas for a Declaration of Independence of a Jewish and Democratic state? (protection from anti-Semitism, Jewish holidays as public days, freedom of religion, equality for women, etc.)

After they have compiled their lists, distribute the word cloud of Israel’s Declaration of Independence (found on following page). What terms were similar or different? What do they notice about the words that appear largest in the word cloud?

Analyze the text: Divide students into small groups and distribute the template and a sheet of labels (found on the following pages) to each group. Explain that they will be creating their own visual analysis of Israel. Working in small groups, have students choose the 2–4 key phrases from the sheet of labels that they feel are most important in terms of what Israel represents for them or as a Jewish and democratic state. They should stick (if using labels, otherwise use tape or glue) them into the box on the blank template found on the following pages. If they wish to add additional questions or comments about the phrases they chose, they can do so in the box. (*Note: The key phrases are best printed on labels Avery 5160 labels.*)

Commentary: After each group has completed their page, have each group pass their page to another group, who should add additional commentary and questions outside the box. Allow for at least two passes and then return the pages to their original groups.

Discuss: Why did they choose the phrases that they did? Why do they think these phrases were included in Israel’s Declaration of Independence? What were some of the similarities and differences between the groups? What questions or comments did they add to other group’s pages?

Drawing Parallels: Distribute copies of the Tractate Israel template, found on the following pages. Explain that the activity they just completed about the Declaration is similar to what ancient scholars did years ago that resulted in the Talmud, the collection of oral and written Jewish laws and rabbinic discussions. This is an example of a section of the Talmud, called a “tractate.”

Just as the Talmud is a record of debate and discussion on matters important to Judaism and Jewish law and observance, Israel is an issue that we can also continually debate and discuss.

Source: ©Center for Israel Education, 2018

Deciphering the Declaration: An Activity (continued)

My Tractate Israel

A large, empty rectangular box with a black border, intended for students to write their response to the activity. The box is centered on the page and occupies most of the lower half of the page.

Key Phrases from Israel's Declaration of Independence

(Note: for best results, print on labels Avery 5160 labels.)

The birthplace of the Jewish People

It will ensure complete equality of social and political rights to all its inhabitants irrespective of religion, race or sex

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

Here their spiritual, religious and political identity were shaped

It will guarantee freedom of religion, conscience, language, education and culture.

The State of Israel will be open for Jewish immigration and for the Ingathering of the Exiles.

It will safeguard the holy places of all religions.

The people kept faith throughout their dispersion and never ceased to pray and hope for their return.

It will be based on freedom, justice and peace as envisaged by the prophets of Israel.

Placing our trust in the [Rock of Israel].

In 5657 (1897) the First Zionist Congress . . . proclaimed the right of the Jewish people to national rebirth.

It will take steps to bring about the economic union of the whole of Eretz Israel

[The right to rebuild a national home] was recognized in the Balfour Declaration of the 2nd November 1917.

We appeal . . . to the Arab inhabitants of the State of Israel to preserve peace and participate in the upbuilding of the State on the basis of full and equal citizenship.

The massacre of millions of Jews in Europe was another clear demonstration of the urgency of solving the problem of its homelessness.

We extend our hands to all neighbouring states and their peoples in an offer of peace and good neighbourliness.

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

We appeal to the Jewish people throughout the Diaspora to rally round of the Jews of Eretz Israel in the tasks of immigration and upbuilding.

Source: ©Center for Israel Education, 2018

Excerpt from Theodor Herzl's *Jewish State*, published in 1896

“No one can deny the gravity of the situation of the Jews. Wherever they live in perceptible numbers, they are more or less persecuted....

I shall now put the Question in the briefest possible form: Are we to “get out” now and where to? Or, may we yet remain? And how long?...

The whole plan is in its essence perfectly simple, as it must necessarily be if it is to come within the comprehension of all.

Let the sovereignty be granted to us over a portion of the globe large enough to satisfy the rightful requirements of a nation; the rest we shall manage for ourselves.”

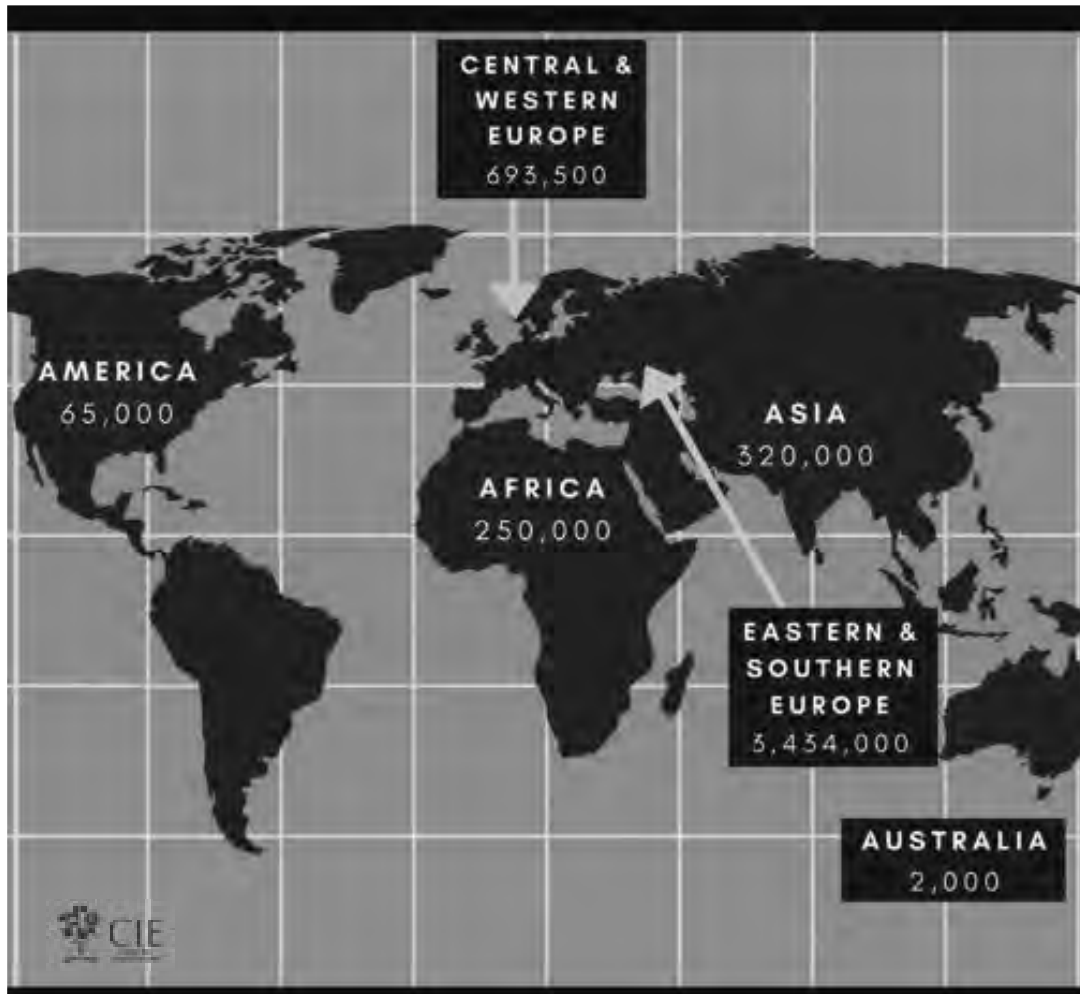


Image courtesy of Wikimedia Commons

Source: Herzl, Theodor. “The Jewish Question.” *The Jewish State*. Trans. Sylvie D’Avigdor. 1896. N.p.: American Zionist Emergency Council, 1946.

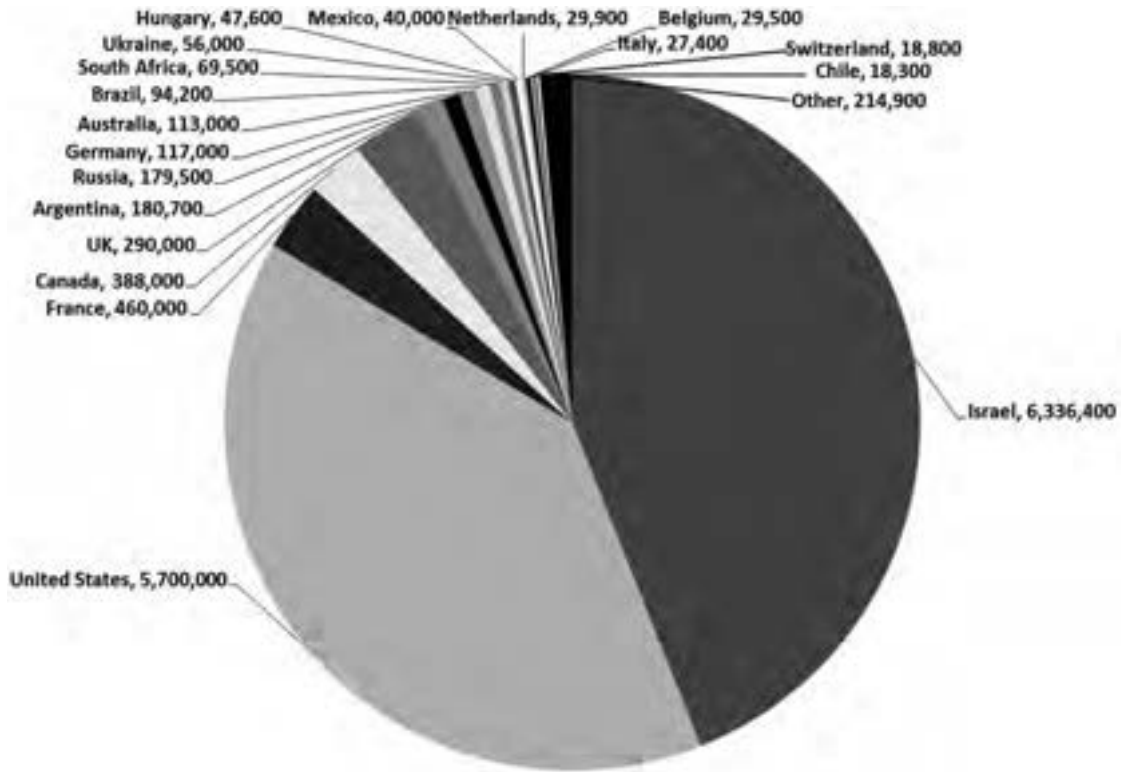
0750 By the Numbers

World Jewish Population, 1850



Source: ©Center for Israel Education, 2018

World Jewish Population, 2016



Source: American Jewish Year Book, 2016.