

KIVUNIM ACADEMIC PROGRAM

2017-18



STUDY THE PAST • EXPERIENCE THE PRESENT • BUILD THE FUTURE

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BUILDING WORLD CONSCIOUSNESS

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INTRODUCTION

KIVUNIM is a program in international education and in Jewish education providing an intensive academic and experiential encounter with Middle Eastern, North African, Asian and European cultures (Greece, Albania, Bulgaria, India, Morocco, Portugal, Spain, Germany, the Czech Republic, Italy, and Israel). **KIVUNIM** enhances the development of our students' leadership abilities while expanding their world-consciousness and their knowledge of cultures and traditions of peoples from around the world. Our program has proven to expand and broaden the perspectives and horizons of our participants returning them to their respective campuses in the United States and Canada as leaders with important experiences and vital ideas to share with their college classmates.

The **KIVUNIM** philosophy is rooted in the belief that the world that these young people will inherit and inevitably lead must dramatically improve its "world consciousness." Young North Americans need to be comfortable with the different cultures of the world and develop an abiding appreciation for difference, pluralism and mutual respect. Just the fact that **KIVUNIM** continues to be the only program for Jewish youth studying about and traveling to an Arab country (Morocco) has a tremendous impact upon our students, their peers, and our hosts.

This book contains a comprehensive summary of **KIVUNIM**, although it is not possible to put into writing the totality of the broad range of our experiences throughout the world. What follows is our mission statement, descriptions of our formal academic courses and descriptions of our coexistence, social responsibility and other programs while in Israel (extensive itineraries from our international trips are available in a separate download from our website). **Our official student transcript is issued by Hebrew College, Newton Centre, MA**, accredited by the New England Association of Schools and Colleges, Inc., through its Commission on Institutions of Higher Education. Hebrew College accredits and supervises our entire academic program.

We hope that this book will give you an appreciation of the magnitude of our academic and experiential program.

If you have any questions you may reach our Founder and Executive Director, Peter Geffen in New York City at 917-930-3092.

Peter A. Geffen, Founder and Executive Director
Jay Leberman, Director, **KIVUNIM** Gap-Year Program

VISION STATEMENT

KIVUNIM's college-age program inspires its students to forge a lifelong relationship with Israel and the Jewish People through our travels across the world - gaining understanding of Jewish life and history together with that of the many cultures, religions and worldviews amongst whom the Jewish people grew in its 2000 year Diaspora. Our international travels build and deepen Jewish identity within the context of an emerging sense of "world-consciousness" both as Jews and as citizens of the world. **We welcome students from all backgrounds in the belief that mutual understanding can only enhance the possibilities for greater peace and justice.**

We are based in Jerusalem where we encounter Israel openly: appreciating its grand and historic achievements together with its unfulfilled goals and aspirations. We encourage a perception on the part of our students that there is work yet to be done and that they have a role to play in the fulfillment of the Zionist promise. We introduce our students to the world of Arab-Jewish co-existence, perhaps the greatest challenge to the State of Israel and the Jewish People in our time. **We expect our students to return to their college campuses and their future lives with the capacity for and commitment to building dialogue in place of confrontation and of becoming living representations of the words of the founder of the Zionist Movement, Theodor Herzl: "If you will it, it is not (will not be just) a dream."**

The Zionist Promise is the national ideology of the Jewish People. KIVUNIM is attempting to expand that ideology from its current inwardness to a greater outer-directedness actively seeking improvement of the world's tolerance, mutual respect, commitment to human rights and human dignity, in a more just and more peaceful world: **Giving life to the words of the Hebrew Prophets in modern times.**

To accomplish this lofty goal we must re-establish the lost link to the history of the Jewish people throughout the world amongst our young people by sharing with them the noble and creative story of Jewish life around the globe. **Jewish education for this new century must help to minimize fears and maximize comfort with people, cultures and religions that are different than our own, both as Americans and as Jews.** Today's institutions often educate to the opposite.

KIVUNIM teaches students to interpret the past and understand the present in order to build and insure the future. **KIVUNIM believes that Jewish Education must take place within a context of lofty goals and aspirations filled with optimism and hopefulness** tempered by reality and encouraged by the understanding that words have power and that betterment of the world is the central goal of the Jewish people and its religious and national tradition.

At the Passover Seder, the Haggadah directs us to understand ourselves as Jews with the following words: “In every generation, every person is required to see him or herself as if he or she (actually) went out of Egypt.” This is the articulation of a Jewish standard of consciousness for relating to our past as slaves in Egypt as an active part of ourselves, even thousands of years later.

It is, therefore, the source of **KIVUNIM’s** mission in building “world-consciousness” as well. For how can we truly be Jews in our own times if we do not carry within us Jews living in all times before us? An impossible task of course, yet if this year abroad can teach us anything, it is the power of understanding, appreciating and participating in the legacy that we carry with us from around the world and across the globe. It is a glory to behold!

Rabbi Abraham Joshua Heschel taught:

***“The authentic individual is neither an end nor a beginning
but a link between ages, both memory and expectation.
Every moment is a new beginning within a continuum of history.
It is facetious to segregate a moment
and not to sense its involvement in both past and future.
Humbly the past defers to the future, but it refuses to be discarded.
Only (s)he who is an heir is qualified to be a pioneer.”***

“(We) must...evaluate the past in order to clarify...[the] future.”

ACADEMIC PROGRAM – CLASSES

<u>Class Title (All courses are year long)</u>	Credits
Civilization and Society: Homelands in Exile?	8
Land, People, Ideas: The Challenge of the Middle East	8
Arabic Language	6
Hebrew Language	6
Visual Thinking, the Art of Seeing	2

Civilization and Society: Homelands in Exile

Introduction

“Civilization and Society: Homelands in Exile?” is the core humanities course of KIVUNIM. It is truly unique in the realm of academic study in that it coordinates with and is enhanced by the intensive international field experiences that follow each of the major units of study. The course is designed both to complement our travels as well as to introduce our students to specific ways of thinking. Within each unit we ask students to engage issues of history, politics, religion, geography and culture. Although each unit is focused upon a different region of the world, the course relies upon knowledge gained in earlier units to achieve growing sophistication of thinking, observing and questioning as we progress through the academic year. We return to certain essential questions in each subsequent unit, and re-investigate them in light of different historical and cultural settings. In this way, we hope to exercise the students’ familiarity with and ability to research topics of perennial importance.

Our goal is to stimulate and challenge students to experience worlds that are unfamiliar to them, to open their eyes and ears together with their minds and hearts to these worlds and to allow them to enter realms they might not otherwise investigate. We want students to imagine themselves as ancient Greeks, as Jews living under Ottoman rule in the Greek city of Salonica, to see themselves as Jews living in India, as people growing up in Morocco both before Islam and subsequently. We want them to imagine what it means to live in Muslim Spain during the 11th century and to see the world through the eyes of that culture.

In order to do this, of course, students need information. Students are required to attend lectures and seminars, to read assigned readings, to fulfill weekly assignments, and to write research papers. In these research papers students are expected to investigate answers to an original question for each unit by writing a short, focused and well-conceived essay. These essays are graded according to a rubric of five criteria: structure of argument, quantity and quality of primary and secondary citations, analysis of sources, clarity of language, and rationality of argument. The year culminates with a final project that requires the student to investigate and develop a contextualization of both the academic course and their experiences abroad and in Israel.

When traveling internationally, students work with local educators who have both expertise and passionate commitment to their own cultures. Students travel with these guides, and are expected to take notes in journals, take photographs throughout their travels and record a wide range of relevant data.

During classes in the weeks leading up to an international trip, our faculty augments classroom learning with film, art, architecture, music, dance, cuisine, costume, etc. of countries to be visited. **Pedagogically, “Civilization and Society” is an academic, reflective and experiential inter-disciplinary engagement with world cultures and the historical experiences of the Jewish people living within those cultures.**

Finally, it is important to understand the historiographic predisposition of this course. We ask students to look at the historical experiences of Jews throughout the Jewish Diaspora through the lens of the indigenous cultures and moments of transition in context, rather than through a classical Zionist, anachronistically Israel-centric lens. KIVUNIM is asking students to place themselves in a particular set of circumstances and to look forward and outwards from it, rather than to look backwards from a specific vantage point of the 21st century.

This course also attempts to re-balance an understanding of Jewish history by including and emphasizing the importance of the historical experiences of Sephardic Jews and the experiences of Jews in Muslim countries.

“Civilization and Society” provides students with a model for investigating and thinking about Jewish historical experiences that are different from the model many Jewish educators in North America and Israel currently prefer. This course seeks to provide ways for appreciating the nuanced complexity of Jewish history, rather than read these experiences through a simpler, eschatological lens. Furthermore, it is currently fashionable to assume that Jews living in non-Jewish cultures throughout history had to compromise their own identities and retreat from the negative influences of their host countries. **This course emphasizes the on-going, nuanced, deep, variegated, and interesting interactions between Jews and the surrounding cultures throughout history, giving all contemporary students reasons to pause and re-consider fundamental assumptions and related questions about what it means to build Jewish lives within the context of a world filled with cultural diversity.**

The descriptions of the units in this course capture KIVUNIM’s orientation in approaching Jewish history. The methodological orientation is to see Jewish history within a larger context. It emphasizes that the interactions between Jews and their host cultures are nuanced and complex. The approach celebrates the hundreds of years of successful integration, acculturation and assimilation of cultural forms, religious and

philosophical ideas, and interactions absorbed by Jews from their surroundings, while ever cognizant of the ways in which Jews maintained boundaries to protect their own unique identity.

Each unit attempts to introduce students who have not yet entered the academy beyond high school into a way of thinking which is open, critical, analytic, discerning, contextualized, and dynamic. This course is designed as an introduction to these modes of thinking, and each description therefore lends content to how this introduction takes shape unit by unit. If anything, this course is an attempt to redress imbalances of emphasis, content and assumptions about Jewish history, to reassert a Jewish world-view that is not lachrymose, and to provide a vision for diversity that is optimistic about identity and culture for the future.

Course requirements: (1) regular, timely attendance at every lecture, seminar and reading session; (2) active listening and participation in lectures; (3) demonstration of knowledge of the readings, and (4) timely submission of regular written reflections based on specific readings or class content, as well as meeting the standards for the research essays and final project.

Grading rubric for assessing essays: Critical Thinking (30%) Structure of the Argument (30%) Citations (20%) Clarity of language (10%) Rationality and objectivity (10%).

Unit 1. Ancient and Modern Greece, Bulgaria and Albania

Greece

The course on Greece begins with an introduction to the fundamental elements of ancient Greek civilization. Greek thought and culture have permeated all of Western civilization, and continue to do so even in our own era. As such, Greek thought has profoundly shaped Jewish classical thinking in deep and lasting ways. This unit on ancient Greece includes an introduction to the cultural importance of Greek philosophy, architecture, religion, government, and theater. As importantly, however, this unit introduces students to a critical mode of thinking, and to the art of asking questions which forms the first and perhaps most important part of gaining knowledge and researching ways of understanding phenomena which affect and shape our lives.

In some ways, this course asserts that the ancient Greeks changed all of western culture by actually inventing a paradigm for how we think analytically. The unit allows students to consider such questions as, “What does it mean to think philosophically?” “What is the impetus for building a material culture surrounded by statues and representational art?” and “What is the relationship between culture and governance?”

The stories of Salonika play a critical role in exposing many popular assumptions about Jewish history, about the Holocaust, and about the Ashkenazi-centric way Jews in America understand themselves. The story of Salonika challenges students to look at a glorious achievement with a truly tragic demise. Salonika was a Jewish city in the commercial and cultural center of the Ottoman Empire for several centuries. The story of Salonika requires students to re-examine, or to think carefully for the first time, about the cultural importance of a spoken language, the role language plays in one’s identity, the meaning of Jews continuing to speak Spanish (Judeo- Espanol/Ladino) five hundred years after the expulsion from the Iberian Peninsula.

Lecture ONE: “Art and Architecture”

Monuments, buildings, and statuary and vase paintings characterize ancient Greek civilization, from its beginnings. The Greeks dedicated a great deal of time and effort as engineers and designers in order to build temples, fill their cities with statues and paint or engrave images on diverse objects. How was a Greek temple designed? Where was it built and why? Out of what material?

Were there changes in materials and functions over the centuries? What was the purpose of a Greek temple? How were the gods worshiped and how are they depicted.

What about the role of mortals?

- Overview and a description of material to be covered. Goals of the course.
- Greek Self Perception as Reflected in Art and Architecture
- Geography and climate of Greece and its relevance to the evolution of Greek life and culture.
- Art and Architecture of the Minoan Period: 3000 BC – 1500 BCE.
- King Minos and the Labyrinth at Knossos
- Art and Architecture of the Mycenaean Period: 1700 – 1100 BCE.
- Linear A and B. Trade. Influence of Egypt and the Near East on Greece.
- Minos of Crete and Agamemnon of Mycenae).

“The Dark Ages”: 1100 – 850 BCE

Art and Architecture of the Archaic Period: 850 – 480 BCE

- Kouroi, Kourai and their archaic smiles.

Art and Architecture of the Classical Period: 480 – 323 BCE

- the Acropolis and Parthenon

Art and Architecture of the Hellenistic Period: 323 – 146 BCE

- Hellenizing the Ancient World.

Expectations: Students should be able to differentiate between the different periods as well as develop their ability to identify statues, vases and building structures from each period.

Essential Questions

- a. What is the function of temples, statues and monuments?
- b. What impact does such a material culture have on the society? How does such material culture shape and reflect the way people saw themselves and the world they inhabited?
- c. What role does art play in architecture? Do vase paintings and statues play similar or differing roles in terms of intent and purpose.

Required Reading:

1. Aristotle: “Politics” Book 7: Part I-VIII:
<http://classics.mit.edu/Aristotle/politics.7.seven.html>
2. Wolf, Virginia: “On Not Knowing Greek: <http://ebooks.adelaide.edu.au/w/woolf/virginia/>

w91c/chapter3.html

3. Martin, Thomas, *Ancient Greece: From Prehistoric to Hellenistic Times*. pp. 16-35.

Lecture TWO: “Invention of Philosophy”

Essential Questions:

1. Philosophy is a way to identify and solve problems. What power did the ancient Greeks discover and develop as the founders of the Western philosophic tradition?
2. When thinking like an ancient Greek, we might talk about, “the philosophy of government,” or the “philosophy of a society,” or of a “worldview.” How might you explain the ways of thinking which those words suggest?
3. If the Greeks invented philosophy, or ways of thinking, how does their dedication to *techne*, to the wisdom of skill, fit into that mind-set?
4. How did Greek philosophers address the matters of myth and religion?

Pre-Socratic philosophers and Socrates. Plato. Aristotle. Their influences and whom they influenced.

Thales
Heraclitus
Democritus
Zeno
Pythagoras
Socrates
Plato
Aristotle

What were the Greek pre-Socratic questioning and examining to arrive at the tenets of both Science and philosophy seemingly simultaneously? The fact that some philosophers questioned the role or even existence of the gods in an open manner is extraordinary and it leads neatly into the manner in which Greeks also questioned and challenged the authority of their leaders. This was expressed both in the development of Greek democracy and in Greek theatre as exemplified in the satire of Aristophanes.

Required Reading:

4. Plato: *The Republic Book VII.* “Allegory of the Cave”: Book VII, pp. 1132-1138 (514-521). <http://classics.mit.edu/Plato/republic.8.vii.html>
5. — Wolfsdorf, David: *Trials of Reason: Plato and the Crafting of Philosophy*: pp. 2-28.
6. Allen Marshall O’Brian: *The Cave – Looking at the Philosophy Behind One of*

Mumford and Sons' Best Songs

7. Mumford and Sons: The Cave (lyrics)

8. Homer: The Odyssey – Book XII

Lecture THREE "Culture: The Role of Theatre"

The Greeks are credited with having invented drama and the theatre. The idea of the play evolved out of religious rituals that worshipped Dionysus, the god of wine and fertility. Part of the ritual featured the *dithyramb*, a chant sung and danced by a chorus of men. In the 6th century BC, the ancient sources credit one of these singers - a man named Thespis for stepping out of the chorus and becoming the first actor. Eventually a second and then a third actor was added to the production, the chorus was reduced to 12 men and the play in much the same form as we know it today was invented.

What is meant by culture? For us the theatre is considered along the same lines as opera, the symphony etc. - high-brow stuff. For the Greeks it was again both religious and mainstream. The theatre became a political tool for the playwrights in terms of critiquing society, leadership, morality and perhaps even the gods.

- Tragedy, Satire and the Festival of Dionysus in Athens
Aeschylus, Sophocles and Euripides

- Comedy

Aristophanes

Essential Question: It is often argued that the ancient Greeks invented theater. What was the purpose of theater?

- a. What is the power of theater? How does it work?
- b. The Greeks designed and built theatres along the same grand scale as temples. Why?
- c. Was going to the theater a religious experience for the ancient Greeks? Was it entertaining? Both?
- d. Did Greek theater productions aid in preserving Athenian democratic values?

Required Reading;

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9. Martin, Thomas, *Ancient Greece: From Prehistoric to Hellenistic Times*. pp. 16-35.

10. Homer: **The Iliad**: Book I, pp. 2-15. <https://records.viu.ca/~johnstoi/homer/iliad1.htm>
11. Aeschylus: **Agamemnon**: The Chorus Introduces the Story: 1-13; Clytemnestra speaks: 23-24; Agamemnon on his Chariot: 56-61; Cassandra foretells the future: 76-78. Murder of Agamemnon: 85-89. <http://www.poetryintranslation.com/PITBR/Greek/Agamemnon.htm>

Lecture FOUR: "Politics and Government"

"Until philosophers rule as kings or those who are now called kings and leading men genuinely and adequately philosophize, that is, until political power and philosophy entirely coincide, while the many natures who at present pursue either one exclusively are forcibly prevented from doing so, cities will have no rest from evils,... nor, I think, will the human race." (Plato: *Republic* 473c-d)

In both the *Republic* and the *Laws*, Plato stresses education as the most important aspect of a healthy state. Plato outlines the most important subjects for children to study as well as the morals and values to which they should be exposed. According to Plato, even art and physical exercise should be carefully regulated. Plato believed his peers - fellow Athenians to have been already spoiled – easily inflamed by rhetoric, and willingness to be seduced by empty pleasures. Plato held that arguing with a corrupt soul that a virtuous life is better was an exercise in futility. He believed it a wiser endeavor to begin by teaching uncorrupted children the importance of living virtuous lives and seeking wisdom. Plato held that a child's education should never be left be left to parental discretion alone, as a child's mind is too easily molded.

How do our previous looks at Art, Architecture, Myth, Philosophy and Theatre aid in our understanding of Greek Politics and Government?

-How to rule? A philosophical question which demanded the development of philosophies and philosophers to answer. -Monarchs, Philosopher Kings, Tyrants and Democracy.

Greek Economy and Society

- Food and Farming (Astrology and Food – Hesiod on the stars and farming “Works and Days”)
- Rich and Poor
- Tradesmen and Traders
- Role of Women

Athenian Democracy and Spartan Oligarchy

-How to rule? A philosophical question which demanded the development of philosophies and philosophers to answer. -Monarchs, Philosopher Kings, Tyrants and Democracy. Solon

-Presocratic philosophers and Socrates. Plato and Aristotle on politics and their thoughts on how best to run a country.

Draco 621 BC
Solon 493 BC
Pericles 443 BC

Required Reading:

12. Herodotus on Croesus and Solon: 1.28.1 – 1.32.2
<http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0126%3Abook%3D1%3Achapter%3D28%3Asection%3D1>
13. Plato: On Philosopher Kings. No Theatre, Poets or Drama! Why? Pp. 333- 334
<https://books.google.co.il/books?id=qHYQFgwQK8cC&pg=PA333&pg=PA333&>

14. The Funeral Oration of Pericles:
<http://www.historyguide.org/ancient/funeral.html>

Lecture FIVE: “Myth and Religion”

Essential Questions:

Noting central myths, what is the role of mythology, and how does it inform the term, “world view?”

What is the difference between Myths and Sacred Texts?

What is a “myth” as a source of meaning, as an interpretive “tool?”

Did the Greeks believe in just and moral gods?

Discussion of Myth and Religion, using ancient writing sources and architecture, monuments, statues, and vase paintings as a guide and point of reference.

Minoans and the story of the Minotaur: The ruins of Knossos at Crete show a very different Greece than depicted by Homer. What is the relationship between the two? The lesson will review depictions of Greek myths and religious rituals in literature, art and architecture.

Expectations: for students to begin to develop the tools for looking at the relationship between religion, myth, world view and the way it is expressed in the art and architecture of a civilization.

Origins of the world: Cosmogony

Origins of the gods: Theogony

Our earliest written sources: Hesiod and Homer

Myth and Religion as depicted in art and architecture

Readings

[http://www.perseus.tufts.edu/hopper/text?
doc=Perseus%3Atext%3A1999.01.0130%3Acard%3D104](http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0130%3Acard%3D104)

16 .Homer Iliad *Book One*: <https://records.viu.ca/~johnstoi/homer/iliad1.htm>

Throughout the course we will be referring to HOW and WHY the Greeks felt it necessary to record and examine their past. Was this the beginning of History?

Lecture Six: The Invention of History and of Historiography

Essential Questions:

1. Why write history?
2. What is, “objectivity” in writing history?
3. What is the relationship between “historiography” and “memory?”

Herodotus: “The father of History” or “The father of Lies”

Xenophon: Eyewitness account of a military officer.

-Xenophon's *Anabasis*. Exposed the vulnerability of the Persian Empire.
Indicates fragmentation of Greece

Thucydides: Rival to Herodotus. Why? How do they compare? How do they differ?
Topics covered

-The Peloponnesian War

-Athens and Sparta on the Decline

-Introduce notion of “A New Greece”: Macedon, Philip and Alexander the Great

Recommended Reading:

16. Baragwanath, Emily: *Motivation and Narrative in Herodotus*: “The Histories, Plutarch and Reader Response” pp.9-22.

17. Thucydides, *The History of the Peloponnesian War*: pp.1-11.

Ottoman Jews between Empire and Nation State: The Case of Salonica

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This class aims to provide a historical overview of Jewish Salonica and the Ottoman Empire

under which this city flourished over 500 years of Ottoman rule. Salonica provides a unique case through which to study the Jewish communities that lived under Ottoman rule across a wide geographic area. Dubbed the “Mother of Israel”, Salonica grew to become one of the most distinguished urban centers of Sephardic Jewry. We will study Ottoman state philosophy and institutions to better understand the conditions under which Jewish Salonica flourished. Special emphasis will be paid to late 19th and early 20th centuries as the advent of nationalism in the area changed the status quo in the Levant.

Scope and Objectives:

- To provide historical overview of Jewish life in the Ottoman Empire through the unique case of Salonica.
- To provide an understanding of the Ottoman state institutions that made the Ottoman Empire a pragmatic world power & enabled cities like Salonica to flourish.
- To learn about the establishment, growth, and decimation of Salonican Jewry. How did Salonica become the “the Mother of Israel”?

- To understand how the period of transition between empire to nation state effected the Jewish community.

Lecture One: Overview of the Ottoman Empire

- From state to empire: How did the Ottomans become a world power in the 16th century?
- How did the Ottomans treat their subjects?
- What are the state institutions that made the Ottomans a bureaucratic, pragmatic state?

Lecture Two: A failing empire’s reform efforts: The Ottoman Empire in the 19th Century

- How did the Ottomans deal with continual territorial disintegration?
- How did the Ottomans approach modernization?
- What is the “The Eastern Question”?
- How did it rising nationalism in Europe and the Balkans effect Jewish communities such as Salonica?

Lecture Three: The Interwar Years and the Holocaust

- From Ottoman subjects to Greek citizens: How did the Salonican Jewish community navigate pressures of Hellenization?
- The Holocaust and Salonica: The decimation of a community.

Required Reading:

1. Ben-Naeh, “Urban Sephardic Culture in the Ottoman Empire” *Tablet Magazine*, September 18, 2017

Naar, Devin. ***Jewish Salonica: Between the Ottoman Empire and Modern Greece*** (Stanford: Stanford University Press, 2016)

2. “Introduction: Is Salonica Jewish?”
3. “Conclusion: Jewish Salonica: Reality, Myth, Memory”
- 3.1 Maps

Mazower, Mark. ***Salonica: City of Ghosts*** (New York: Vintage Books, 2004)

4. Ch . 3 “Arrival of the Sephardim”

- 5. Ch. 21 "Greeks and Jews"
- 6. Ch. 22 "Genocide"

Watch the documentary: *A Balkan Tale*: <http://www.balkantale.com/videos.php>

- 7. Devin Naar, "Memory and Desecration in Salonica"

7.1 Devin Naar, A Century Ago, Jewish Salonica Burned"

Suggested Reading for further research:

- 8. Esther Benbassa and Aron Rodrigue, *Sephardi Jewry: A History of the Judeo-Spanish Community, 14th-20th Centuries* (University of California Press, 2000).
"Community and society," pp. 1-10.
"Community structures and autonomy," pp. 16-26.
"Economy and Culture," pp. 36-44.

Bulgaria

The Bulgarian Jewish experience challenges students to re-think their common assumptions about history and identity. Identifying Bulgaria as a major location of Sephardic Jewish life is in itself tantalizing. The story of how the entire Bulgarian Jewish community was saved during the Holocaust (and the questions about historiography that it raises) deepens the challenges to one-dimensional ways of understanding the Jewish past. Finally, the unique role of the Bulgarian Orthodox Church during the Holocaust, as well as the courage and spirit of three generations of Bulgarian Jews after the fall of Communism in the re-building of Jewish life there forms a culminating moment in this unit's introduction to ways of studying and thinking about historical experience.

Lecture One : The History of Jewish Life on Bulgarian Lands from Antiquity to the Present

This lecture will offer an overview of the history of Bulgaria from its establishment as a state in the 7th century C.E. up to the present moment, with emphasis upon the history of the Jews of Bulgaria.

Lecture Two: Jews in Bulgaria in the 20th and 21st centuries: Holocaust and Post-Holocaust Story"

Special attention will be devoted to the fate of Bulgaria's Jews during World War II and the subsequent mass immigration to Israel.

Mordecai Paldiel, The Righteous among the Nations (excerpts).

Tzvetan Todorov, The Fragility of Goodness (excerpts).

Suggested Readings: Rana Dasgupta, Solo (a contemporary novel set in Bulgaria)

Albania, the Jews, and the Holocaust

With a population of 3.2 million and territory only slightly larger than New Jersey, Albania's story is a fascinating one. For centuries the mountainous territory was controlled by the Ottoman Empire. However, as the Empire's control over the Balkans receded, an Albanian nationalist movement took shape and eventually achieved independence in 1912. It is Europe's only Muslim-majority state.

Albanian diplomatic history can be boiled down to a series of unusual, if counterproductive decisions that forced the country into isolation during most of the 20th century. But perhaps one of Albania's most unique episodes occurred during the Second World War. Occupied at different points by Germany and Italy, Albanians refused to take part in the persecution of their Jewish neighbors - a minute community numbering some two hundred individuals. More importantly, as Jewish refugees sought safe passage out of Europe, Albanians took a helping hand in safeguarding and transporting them off of the continent. Together, we will discuss some of the stories from this time period as well as ask how and why these events are still remembered today.

Required Reading:

<http://www.nytimes.com/2013/11/19/world/europe/casting-light-on-little-known-story-of-albania-rescuing-jews-from-nazis.html>

<http://jewishweek.timesofisrael.com/memorializing-the-muslims-who-saved-albanias-jews/>

<http://ejewishphilanthropy.com/jews-and-albanians-then-and-now/>

<http://www.jpost.com/Israel-News/Politics-And-Diplomacy/Netanyahu-to-Albanian-PM-Our-friendship-goes-back-to-Albania-protecting-Jews-from-Nazis-437943>

Selected readings from the book, "Albanian and Jews: The Protection and Salvation," by Shaban Sinani (2014)

Unit II - India

Introduction to the History of Jews in India:

Introduction to the Religions of Hinduism and Buddhism:

India is unlike any other unit of this course and may appear, at first glance to be out of place. Why India? An introduction to the history of India in general, and to the narratives of Jewish history in India, in particular, is included for two reasons. First, India is one of the world's contemporary superpowers, emerging into the geopolitical scene with exponential speed. Perhaps more than any other country in the world (with the complicated exception of China), India represents the economic, political, and perhaps even military shifts that are taking place over the course of the 21st century. Second, the history of Jewish experiences in India provides students with a contrast to the paradigms for understanding Jewish history and for the normative modes of Jewish thinking that we use to understand ourselves.

This unit more than any other challenges students with the question: what would our world have been like, how might we have seen ourselves differently, how differently would we think as Jews, if our history had unfolded with Hindus and Buddhists rather than with Christians and Muslims?

The history of India contains one of the grand epics of world history. As such, this unit provides only an introduction to this story, with a primary goal of motivating and inspiring students to study more. India's story traces thousands of years of great civilizations, invasions, the birth of religions and countless cataclysms. In the words of India's first Prime Minister Jawaharlal Nehru: (India proves to be a) "*bundle of contradictions held together by strong but invisible threads.*" While India is thoroughly modernized (at least in the cities) it is not Western. Its polytheistic religious culture and caste system often strike the Westerner as strange and antiquated. Spirituality takes on a unique and interesting form, and it is not uncommon to strike up a conversation with a local with the question: "*tell me about your god?*"

India's Jewish community and history contain narratives very different from those of Europe. The unit introduces students to the histories and mythologies of the *Bene Israel*, the *Bene Menashe*, *Cochini* Jews and the Bagdahdi community. While Jewish tradition harbors a deep antipathy towards Greek forms of paganism, the polytheistic universe of Hindu India has created a material culture which points towards an integrated, universal consciousness. While the western forms of paganism projected images of a fragmented universe, and cultivated a sense of reality replete with competition and violence, Hinduism, and its later, reformed traditions of Buddhism, resulted in a consciousness which enabled Jews to live for hundreds of years without marginalization, interstitial fragility, or Anti-Semitic violence. **There is no recorded or documented incidence of indigenous Anti-Semitism throughout India's history!** { 19 }

A study of India, therefore, challenges our students to re-formulate many assumptions about models of co-existence for the future. For example, this unit might stimulate students to wonder about such questions as: How might religion play a different role in healing the cultural and political tensions that characterize much of the Western world today? How might Jewish tradition re-think attitudes towards polytheist belief and paganism? How might our mindsets be re-shaped from Greek to Eastern paradigms in light of contact with Indian history and culture? What is the difference between acculturation and assimilation?

Lecture One: The Jews of Kochi: A case study of acculturation, not assimilation. Identity through narration, ritual enactments, and social organization.

Topics include: myth of the copper plates, function of myth and emergence of Cochini/Malabar identity, Joseph Rabban, the Chendamangalam synagogue, the arrival of the Paradesi “white” Jews from Iberia, the *meshuchrarim* and caste stratification of the Jews of Cochin, Abraham Barak Salem, the “Jewish Gandhi and the application of *satyagraha* to end social stratification and the caste system between Jews; *aliyah* and integration into the State of Israel.

Reading:

S. Weil, Place of Always;

G. Hacco, *Ritual Cycle of Cochin Jewish Holidays*, in S. Weil, India’s Jewish Heritage

N. Katz and S. Goldberg, The Last Jews of Cochin (U. of S. Carolina Press, 1993)

J. B. Segal, The Jews of Cochin.

Lecture Two: The Bene Israel and the ‘Baghdadis’: On the role of ‘reference groups’ in forging identity

For both groups of India’s Jews, their neighbors played key roles in shaping their identities. This became complicated when they began to define themselves vis-à-vis one another.

Reading:

S. Weil, *Bene Israel*;

S. Weil, *Bene Israel Rites and Routines*, in, S. Weil, India’s Jewish Heritage.

Isenberg, Shirley Berry, 1988. India’s Bene Israel: A Comprehensive Inquiry and Sourcebook.

Bombay: Popular Parakashan.

Lecture Three: India’s three Judaizing movements: Bene Israel, B’nei Menashe, and B’nei Ephraim

Called the “lost tribes” in the popular imagination, these three emerging Jewish communities followed varying paths toward Jewishness. The highly successful Bene Israel are a model for newer emerging groups.

Reading:

N. Katz, *Who Are the Jews of India?* (Univ. of California Press, 2000) (selected readings)

Lecture Four: Caste and Indian Jews

This lecture will investigate the importance of social infrastructure in Indian society and emergence of the caste system as a social scaffold; the penetration of the caste system into the structure of Hindu society as well as its impact upon the Jewish community.

Lecture Five: Modern India as Seen Through the Lens of Contemporary Indian Literature

Dalit Literature: The word Dalit means the downtrodden. One of the most significant features of modern India literature is the emergence of writings of the outcasts as a major literary force. This literature is concerned with the socially underprivileged, and which asserts the socio-political stature of the underdogs. Dalit literature deals with the experience of violence, protest, and exploitation. Dalit literature introduces a new world of experience in Indian literature, widens its range of expression, and exploits the language of the outcasts and underprivileged.

Use of Mythology: In order to bridge the gap between urban and rural consciousness, between past and present, another trend that is very much visible in modern Indian literature is the use of mythology to present the modern predicament. This literature is rich in instances of writers trying to explore their roots, find their moorings, and probe whole areas of experience, blurred during a period of extreme modernism during the past couple of decades. These writers have made an effort to retrieve, rediscover, and redefine elements of culture in a creative way, by a return to pride in one's roots, while looking ahead to the future.

Contemporary Literature: This literature attempts to be natural, to be Indian, and to be near the common man, thus being socially conscious. The writers of this literature give a glimpse into the actual India of the villages, and also make it amply clear that India belongs to the Hindus, Muslims, Sikhs, Buddhists, and Christians. These regional novelists have forcefully demolished the myths created by the western Indologists that Indianness is just fatalism, or that Indianness is to be identified with harmony and order, and Indian vision cannot perceive its own reality.

The central tension experienced by the vast majority of contemporary Indian novelists is that of transition from the rural and traditional to the urban and post-modern situation, expressed either through a romantic nostalgia for the village left behind, or through fear and hatred of the cruel and impersonal city, with all of its sex, horror, murder, poverty, and cruelty.

Reading:

Selections from various authors, both fiction and non-fiction

Topics include: exploring an eastern mind-set: life is not happiness; what brings suffering to my life? Taking responsibility for my happiness or unhappiness; can my life be different than I experience it? Early Veda culture and history of the Vedic traditions: the spirit of natural forces, “pleasing the gods,” the idea of Karma as “sacrifice.”

Reading:

Gavin Flood (2004), An Introduction to Hinduism, Ch. 2, *Ancient Origins*, pp 23-35

Lecture Seven: Introduction to Buddhism

Topics include: what is Meditation in Buddhist tradition? Angulimala, can I arrange conditions for my own happiness? All unhappiness is internal; can I change the way I think? Observing the mind; what is, “mind?” the birth of Buddhism, story of the Buddha’s life; how is Buddhism different than Hinduism? Buddha, Dharma, and Sangha, the 8 worldly *dharmas*, finding peace within, importance of authentic teachings and an authentic teacher, sacred scriptures of Buddhism, four levels of the *Vedas*, Buddhist canon and its formulation.

Reading:

Rupert Gethin (1998), The Foundation of Buddhism, ch. 1 *The Buddha*, pp. 7-27.

Gavin Flood, (2004), An Introduction to Hinduism, ch. 2 *Ancient Origins*, pp. 35-50

Gethin, (1998), Foundations of Buddhism, chp. 2 *The Dharma*, pp. 35-39.

Lecture Eight: Is Buddhism relevant today?

Topics include: stress reduction, death awareness, the concept of death, reincarnation, cremation, scientific cooperation, and mindfulness.

Lecture Nine: Introduction to the modern struggle of Tibet and the significance of His Holiness, the 14th Dalai Lama

Unit III - Medieval Spain and Portugal

Jewish historiography has dubbed the period from the 8th – 11th centuries as the ‘Golden Age’ of Iberian Jewry. Jewish culture thrived beyond that period in the Christian north, through the end of the 15th century. Such a mellifluous designation certainly invites critical investigation, and this unit continues to exercise the students’ skills and abilities to raise questions and think carefully, avoiding sweeping generalizations. Nevertheless, the Spanish term, *convivencia* reflects the judgment that this period of history contained stories of powerful cross-cultural fertilization between Muslims and Jews, and even between Jews and Christians.

The extent and ways in which Muslim culture penetrated and shaped Jewish thought and life are virtually unparalleled historically. Many forms of cultural expression and modes of thinking which the Jewish people identify as quintessential expressions of Jewish scholarship, belief, and thought emerged only after contact with Islam in general, and with Andalusian society in particular. Prior to contact with Islam, Jews did not write scriptural commentary (*parshanut*), liturgical poetry, or formalize ways of understanding biblical grammar. Greek philosophy influenced medieval Jewish thought and theology only as mediated in Arabic. The lexical and grammatical richness of Arabic itself permeated Jewish intellectual life, and some of the most important works of Jewish thought and religion were written by Spanish rabbis in Judeo-Arabic.

Jews, Muslims and Christians collaborated in a cross-cultural effort to translate ancient works of Greek wisdom into Hebrew, Arabic and Latin. The Christian north produced centers of Jewish mysticism—Nahmanides in Gerona, Moses de Leon (author/redactor of the *Zohar*) in Guadalajara and Valladolid, and Abraham Abulafia in Barcelona, whereas the south under Islam saw the development of a powerful tradition of Jewish philosophy. Solomon ibn Gabirol (Malaga, Saragoza, Valencia), Moses Maimonides (Cordoba), Yehuda haLevi (Toledo), Moses ibn Ezra, (Granada) all hailed from centers of Muslim learning and culture.

This unit, almost more than any other, challenges our assumptions about the historical experience of Jews and about contact and influences on Jewish culture from the “outside.” In particular, popular wisdom tends to think about Jewish experience through the Holocaust-centric lens of the final generations of Polish and Eastern European Jewry, or through the lens of the post-Enlightenment Anti-Semitism of Western European countries. However, Jewish historical experience in the Iberian Peninsula and then generally throughout the centuries of domination by the Ottoman Empire in Turkey, Greece and the Balkans, proves to be much more complex. Jewish cultural, economic, social, political and religious life were much more integrated into and affected by the surrounding cultures than a popular, uncritically examined assumption about Jewish history suggests.

included military and ideological conflicts with Christian lands. The centuries of the “Golden Age” contained political, religious and cultural fragilities, and tensions between Christians and those perceived as outsiders, as well as between fundamentalist Muslims with similar xenophobic concerns. Maimonides, for example, fled Spain under the reign of the Almohads, only to live in all probability as a Moslem in Fes, Morocco until departing for Fustat, Egypt. Economics almost always played a role in exacerbating these tensions and catapulting them into popular violence.

During moments of such tensions—including those which erupted into full-scale catastrophes such as the 1391 riots in Seville, Jewish life was made increasingly and ominously precarious. Eventually, this precariousness climaxed in the expulsion of both Muslims and Jews from Christian Spain, perpetuating a centuries-long Inquisition against “New Christians” which penetrated even Northern European lands.

This unit, therefore, challenges students to ask questions about the fragilities of cross-cultural coalitions and proximities, the limitations or boundaries established between traditional cultures, and the ideological and/or political and economic reasons for these fragilities to cause violence and fissure. For example, the *mellah* becomes a topic for deliberation: was the territorial separation between Muslims and Jews positive or negative? In what sense might it have been both? When? For what reasons?

The exile is the third main theme of this unit. There were few communities in the medieval and early-modern worlds that were unaffected by this exile and dispersion of Sephardic Jewry. To the Sephardic exiles the most important destination was the ascendant Ottoman Empire. Nearing the 16th century it appeared as though no power could resist the expansion of the Turks into Europe. By the end of that century, nearly half of the world’s Jews found themselves under the welcome rule of the Ottoman Turks.

The Ladino-speaking community grew in its autonomy within the empire and continued to thrive. The exile from Spain inspired the emergence and development of a mystical theology to make sense of the trauma of uprooting the world’s largest and most culturally significant Jewish community. The emergence of schools of mystical thought through the teachings of Rabbis Moses Cordovero, Isaac Luria, and Hayyim Vital changed the way rabbinic culture thought about the world. The dominance of this theology also found political and social expression in the fervor of false-messianic movements, the most devastating and influential being the ascendancy of Shabbetai Zvi from Smyrna/Izmir. In some ways, the messianisms in the wake of the expulsion from Spain paved the way for the emergence of Reform Judaism and Hasidism as responses to the challenges of modernity, as well as to Zionism as a secular form of messianic redemption in response to Anti-Semitism.

identity, and challenge students of history to think about how people respond to the world in which they live. This unit ultimately challenges students to identify the issues one encounters in the world today, and to think about the types of responses people have made, as well as those that yet remain to be actualized.

Despite the fact that this unit is designed as an introduction to the medieval history of Iberia and Turkey (in order to raise these questions of identity and self-understanding), the course would be incomplete without exposure to and background in the complex and changing state of affairs in modern Turkey, its historic relationship with the State of Israel in the 20th century, and the more recently tenuous and erratic relationship between the two countries, changing by the minute.

The Mindset of Medieval Sephardic Jewry:

The mindset of medieval Sephardic Jewry was based on their own sense of pedigree. They believed that they were descended from the Jerusalem nobility who went into exile in Spain following the destruction of the first Temple. They assumed that the prophet Ovadiah was referring to them when he spoke about the “exiles of Jerusalem who are in Sepharad.” In fact, Sephardic Jewry comprised 90% of the world’s Jewish population in the 12th century. While Spanish Jewry contributed to Jewish civilization through Hebrew poetry, biblical commentaries, and halachic (legal) codes, their most enduring contributions were in the fields of Jewish philosophy and mysticism.

In these two sessions, we will explore the two schools of thought - Jewish philosophy and mysticism - in which Sephardic Jewry most greatly influenced subsequent Jewish civilization. These two movements shaped Jewish thought in Spain and were disseminated throughout the Ottoman Empire after the expulsion from Spain in 1492. In order to understand the two opposing schools of thought, we will devote two sessions to the Jewish philosophical and the Jewish mystical mindsets. In this way, we will have a context for understanding the Sephardic Jewish legacy.

Lecture One: Moses Maimonides and the Philosophic Quest:

Moses Maimonides (1135-1204) was raised in Cordoba, Spain, the cosmopolitan heart of Muslim Spain. For a time, there were few barriers to Jewish participation in the intellectual life of a secular Islamic civilization that embraced the classical wisdom of ancient Greek philosophy. Jews and Muslims freely discussed and debated the relative merits of religious truths and philosophic knowledge with each other. In this session, we will explore Maimonides’ philosophic teachings in the *Guide of the Perplexed*, and his transformation of Jewish belief under the influence of Greek and Islamic philosophy.

Readings:

God of Aristotle
Moses Maimonides, *Guide to the Perplexed*
The Contours of Hispano-Jewish Civilization

Lecture Two: The Spanish Kabbalah:

Kabbalah originated around 1200 in Catalonia, the northeastern province of Christian Spain, and Provence, southern France. Kabbalah was, in some ways, a reaction against Maimonides' rationalism and a restoration of religious intimacy that Jewish philosophy had rejected. In this session, we will explore the basic principles of the Kabbalah in order to understand the Jewish mystical tradition, one of the greatest contributions of medieval Spanish Jewry to Jewish civilization.

Readings:

Selections from Eyn Sof and Kabbalah

Lecture Three: Spanish Jewry: the Formative Years

What made Spanish Jewry so unique?

How did living under Muslim rule influence Jewish life?

Reading:

Eliyahu Ashtor, "The Conquest of Spain," *The Jews of Moslem Spain*, 1: 3-42, 407-410. JPS: Philadelphia, 1973.

Hillel Halkin, *Yehuda Halevi* (New York, 2010), 3-18; 64-82.

Lecture Four: From Muslim to Christian Rule: The Transition

What changed for the Jews with the **Reconquest** of Spain?

Which rule was preferable for the Jewish community, Muslim or Christian?

Reading:

Jonathan Ray, *The Sephardic Frontier: The Reconquista and the Jewish Community in Medieval Iberia*, 1-35. Ithaca: Cornell University Press, 2006.

Lecture Five: Conversos, Inquisition and Expulsion

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Topics include: the riots of 1391 in Aragon and Castile, the tensions between monarchy

and church, the purification of blood, economic instabilities and competitions, Jews and tax farming, economic privileges and Jewish positions of power and leadership, the movement of “New” Christians, the crime against society of “Judaizing,” sanctions to protect the “New” Christians, tensions around “new” Christians, Papal support for “New” Christians, Inquisition into the sincerity of “New” Christians, reaching the desperate conclusion of expulsion of Jews.

Readings:

Haim Beinart, “The Great Conversion and the Converso Problem,” in *Moreshet Sepharad*, op. cit., 1: 346-382.

“The Edict of Expulsion.”

Lecture Six: The Portuguese Jewish Experience

Iberia refers to Spain and Portugal; how were the fates of each Jewish community different and how were they alike?

Topics include: The position of King Manuel of Portugal and Spain, political solidarity and pressures in Iberia, the eight-year reprieve before leaving, the mass conversions of Jews, “no Jews to expel: everyone is a “New Christian” in Portugal, the Lisbon riots of 1506 and why they were worse than the 1391 riots of Castile and Aragon, delaying the Inquisition until the mid-16th century in Portugal, the “re-discovery” of *marranos* in the mountain villages of northern Portugal in the early 20th century (Bellmonte, Porto, Trancoso), ethnography of Frederic Brenner, contemporary politics of Jewish identification.

Readings:

Renée Levine Melammed, “The Portuguese Experience” in *A Question of Identity: Iberian Conversos in Historical Perspective*, 51-67, 187-193. New York: Oxford University Press, 2004.

Special Session: Film and Discussion

“The Last Marranos” by Frederic Brenner

Unit IV - Morocco

Introduction to the History of Jews and Morocco

Introduction to Islam

civilization throughout Iberia and North Africa, as well as the particular history of Morocco and Jewish historical experiences there. This unit, therefore, plays a pivotal role in introducing and developing KIVUNIM's commitment to casting a renewed light on our understanding and appreciation of the depth and creativity of Islam in general and on the ways in which Islamic civilization and culture nourished the lives and spirit of the Jewish people for centuries. The unit opens with Morocco, and includes the general setting of Iberia, incorporating our travels to Morocco with those to Spain and Portugal. This unit, therefore, includes features of medieval Islamic civilization that have become so embedded in authentic Jewish culture and religion, thought and practice, that their roots in Islamic culture are often clouded. Through a series of seminars, we introduce students to the worlds of medieval poetry, philosophy, law, literature, biblical commentary and legal codification, grammar and theology which all owe intellectual and spiritual debts to the greater civilization within which they flourished.

The story of Morocco is a treasure of ancient culture evolving gradually into the modern world. Building on the introductory unit on ancient Greece, this study of Morocco challenges (often uninformed) assumptions students have likely made about Arab history, Islamic culture, and Jewish experiences in Islamic lands. Morocco contains several stories. One is the antiquity of Jewish life and influence there before the advent of Islam, already in the Roman period. This story includes the ancient cultural and sociological ties between Jews and Berber tribes living together throughout the southern villages of the Sahara plain and throughout High, Low and Middle Atlas mountains. The story also contains another, different strand—the story of the emergence of modern Arab nationalism and identity. That tale includes looking at an emergent, modern Arab state and its relationship to French colonial culture and language. A continuous presence of Jews throughout Moroccan society—both in the north and in the south, appears in this story of Arab nationalism as well.

Morocco is therefore the story of a monarchy, of a modern state, and of a traditionalist society. It contains the story of the creation of the State of Israel, and the paradoxical challenge presented to Moroccan Jews who found themselves caught between two passions, two loves, and a broken heart.

The story of Jews in Morocco in particular raises questions about positive cultural borrowings and the affection between cultures which otherwise remain in tension with each other. The Jews of Morocco bear witness to the empires of the past two millennia - Rome, the rise of Islam, the so-called "Golden Age" of Spain, the French "protectorate", and the establishment of the State of Israel. The Jewish story is one of unique customs and rituals as well as a seldom-replicated example of positive Jewish-Muslim relations. Theirs is a story of the rise and influence of Sephardic and Mizrahi Judaism, with its great scholars and culture, and its adaptation to the changes and influences of the broader and mostly Ashkenazi world.

Morocco, finally, forms an optimistic (model) for an introduction to the study and understanding of the positive (however seemingly allusive) potentials in the Middle East.

Kivunim's educational philosophy is passionately optimistic, sometimes running the risk of appearing naïve while always inviting constructive criticism. Middle Eastern and Moroccan history provide another perspective to the contemporary Arab world, enabling students to examine this constitutional monarchy as it struggles with the advances of modernity through the challenges of fundamentalism, serving as a microcosm of today's Middle East.

Lecture One: Introduction to the Maghrib and Morocco – “The Unit of Analysis” Question

This lecture will introduce students to North Africa, and discuss the features of the Maghrib as a region. Our main question will be whether this region qualifies to serve as a unique unit of analysis, or should it be included in broader units that transcend its geographic frontiers? Moving on from the unit of analysis question, we will outline Morocco's geography, society, and political system. We will focus on Islam's role in Moroccan society, and identify the Moroccan monarchy's social and political position. We will begin discussing the historic existence of Morocco Jewish and Amazigh (Berber) communities and situate them in the broader framework of Moroccan society.

Reading:

L. Carl Brown, "The Maghrib-The Unit of Analysis Question", *The Maghrib in Question* (eds. Michel LeGall and Kenneth Perkins), Austin: University of Texas Press, 1997.

Susan Gilson Miller, *A History of Modern Morocco*, New York: Cambridge University Press, 2013, Introduction, Chapter 3,4,5

Lecture Two: The Colonial Era in Morocco

This lecture will offer a close look at Morocco's colonial era (1912-1956) and its impact on Moroccan politics and society. Although this was a relatively short period in the long span of Moroccan history, we will highlight its long term affects on the country's development. As part of our emphasis on this period, we will discuss the rise of Moroccan nationalist movement, situating it in the broader academic debate on Arab nationalism. The events of World War II left a profound imprint on the country, as its struggle for independence began, and further strengthened the monarchy. These events left their mark on Morocco's Jewish community, which increasingly embraced Zionism. The establishment of Israel in 1948 led many Moroccan Jews to leave for Israel, in a complicated process which paved the way for clandestine relations between Morocco and Israel.

Reading:

Miller, Chapters 4,5
Michael M. Laskier, *Israel and the Maghreb: From Statehood to Oslo*, Gainesville: University Press of Florida, 2004, Chapters 2,3.

Lecture Three: World War II and Moroccan Jews; 1948 and its Impact

This lecture will discuss the events Moroccan Jews experienced during World War II, the various narratives surrounding the Moroccan monarchy's approach to anti-Jewish measures and their role in constructing the memory of these events, and the establishment of the State of Israel and the departure of Moroccan Jews.

Required reading:

Daniel Schroeter, "Vichy in Morocco: The Residency, Mohammed V, and His Indigenous Jewish Subjects", *Colonialism and the Jews* (eds. Ethan B. Katz, Lisa Moses Leff, Maud S. Mandel), Bloomington: Indiana University Press, 2017, pp. 215-250.

Lecture Four: Contemporary Moroccan Politics, the Arab Spring, and the Monarchy's Approach to Judaism and Jewish Communities inside and outside the Kingdom

This lecture will address current political developments in Morocco in the shadow of the 2011 "Arab Spring" and its impact on the kingdom. How and why did Morocco manage to stay above the fray, maintain political stability while also addressing domestic grievances? We will also discuss the monarchy's approach to Judaism and the kingdom's Jewish heritage as it plays out in Moroccan public life, and how that approach interacts with scholarship on Morocco's Jewish history.

Reading:

Miller, Chapters 8,9
Driss Maghraoui, "Constitutional Reforms in Morocco: Between Consensus and Subaltern Politics", *Journal of North African Studies*, Vol. 16 No. 4 (2011), pp. 679-699.

Additional Reading:

Simon, Laskier, and Reguer, editors, "The Jews of the Middle East and North Africa in Modern Times" Chapter 1, History of the Jews in the Middle East and North Africa from the Rise of Islam Until 1700
Chapter 4, "Leadership and Structure"
Chapter 9, "Zionism"
Chapter 26, "Morocco"

“Echoes of the Mellah, from Tinghir to Jerusalem”.

**Lecture Seven: The Jews of Morocco and Their Muslim Neighbors -
Looking Back Over the Centuries – Dr. Norman Stillman**

Dr. Norman Stillman will talk about the Jewish communities of Morocco and the interrelations that existed between Jewish and Muslim Moroccans over the course of centuries of coexistence.

Lecture Eight: Skype Session with Dr. Aomar Boum

Three Berber generations and the Jews in their Midst. Author of “Memories of Absence: How Muslims Remember Jews in Morocco.

Unit V - An Introduction to Islam

These lectures introduce students to Islam by focusing on its early political and religious history and development. The development of Islam and the basic tenets of its beliefs and practices are presented. Students gain familiarity with key concepts and develop the conceptual tools and vocabulary to enable them to think and talk intelligently about Islam and Muslims. These lectures are designed to provide students with a basic literacy in the religion of Islam, in the historical roots of the emergence of Islam, and familiarity with the historical context of the development of Shiite and Sunni communities and understandings of leadership, authority and governance.

Lectures 1 & 2: Introduction to Islamic History I and Theology I.

Topics include: Qur'an, *hadith*, role of law in Islam, succession after the Prophet, Mohammad as communal leader, territorial expansion, Umayyad and Abbasid dynasties, and developments across northern Africa.

Readings:

Reza Aslan, No God But God: The Origins, Evolution and Future of Islam, (Arrow, 2006), "The Keeper of the Keys: Muhammad in Mecca", pp. 23-49

Farid Esack, The Qur'an: A Short Introduction, (Oneworld, 2002), "The Qur'an as Written Word", pp. 56-62 (the rest of the chapter is optional)

Suggested Additional Readings: Reuven Firestone, An Introduction to Islam for Jews, (JPS, 2008), "The Qur'an" pp. 100-113.

Lecture 3: Islamic History II, continuation from Islamic History I.

Readings:

F.E. Peters, Islam: A Guide for Jews and Christians, (Princeton, 2003), "And Muhammad Is His Messenger" pp. 51-67

Seyyed Hossein Nasr, Islam: Religion, History and Civilization, (Harper San Francisco, 2003), Excerpts from Chap. 6 "A Brief Journey Through Islamic History," "The Age of the Prophet and the Four Rightly Guided Caliphs" & "The Classical Caliphates: Umayyad and `Abbasid" pp. 115-122

Reuven Firestone, An Introduction to Islam for Jews, (JPS, 2008), Chapter 23, "The Shi'a," pp. 199-201.

Suggested Additional Readings:

Seyyed Hossein Nasr, Islam: Religion, History and Civilization, "North Africa and Spain" pp.125-128,

Lesley Hazleton, After the Prophet: The Epic Story of the Shia-Sunni Split in Islam, (Anchor Books, 2009).

Lecture 4: Islamic Theology II.

Topics include: Islamic belief and practices, *imitation Mohammad*, *hadith and sunna*, the Five Pillars, *shari'a and fiqh*, the Islamic calendar, major holidays

Readings:

Anne-Marie Schimmel, Islam: A Short Introduction, (SUNY Press, 1992), "The Tradition," pp. 51-57,

Reuven Firestone, An Introduction to Islam for Jews, Chap. 19, "The Five Pillars of Islam" pp.157-175.

Suggested Additional Readings:

Reuven Firestone, An Introduction to Islam for Jews, Chap. 16, "Islamic Law" pp. 134-141, Chap. 25, "The Calendar" pp. 205-209, Chap. 15, "The Prophetic Record" pp. 124-133, The entire Table of Contents, pp. vii-viii, The Appendix "Islam and Judaism: Some Related Religious Terminology," p. 253, The Glossary, pp. 254-268, Karen Armstrong, Islam: A Short History, (Modern Library, 2000).

UNIT VI – East & Central Europe: Germany, The Czech Republic, and Italy

Following the expulsion of the Jews from the Iberian Peninsula, the center of the Jewish world shifted to the rest of the European continent. Over time Jews would play an integral role in the shaping of European societies, and the evolving character of Europe would leave its lasting mark on the multifarious ideologically-diverse Jewish world. This unit seeks to consider the ways in which Jews in Europe experienced a love-hate relationship with their host cultures, particularly in the wake of emancipation.

Students will be asked to follow trends from the breakdown of medieval society to the emergence of the modern nation-state. The most challenging concept of this unit is the very concept of “modernity,” since students themselves are living within part of that framework. In this unit, we have students consider and contrast how the societal position of Jews moved from being held in high regard by a given monarch to becoming the brunt of adversity and occupying the position of the scapegoat. Jews were an integral part of pre-modern medieval Europe, a position that Robert J. Marx (*Jewish Council on Urban Affairs*, PhD in Philosophy from Yale University) calls “interstitial.” In his essay, “The People in Between,” he writes that beginning in medieval Europe, Jews were,

... located between the parts of the social structure of western societies. Neither a part of the masses nor of the power structure, Jews were uniquely positioned so that they fulfilled certain vital yet dispensable functions ... Interstitiality may be negative, or it may be positive. It may open a path to the gas chamber or it may lead to prophetic heights that enable the Jewish people to rise above parochialism or nationalism.

This image and concept of interstitiality provides a central lens through which this unit approaches historical events and trends in self-understanding affecting the Jews in Central Europe from the end of the Medieval period through the beginning of the 20th century. This unit emphasizes both the ways in which Jews successfully penetrated the deepest levels of culture, politics and society in the post-enlightenment world of western Europe, as well as the precariousness such penetrations caused.

As but one example, the social situation of the Jews in sixteenth-century Germany was precarious and marginal: the early modern period in Germany was the age of the Ghetto par-excellence. Jews had been expelled from most German cities. They lived in villages, sometimes on land owned by petty German rulers adjacent to places that had excluded them. They were harassed and subjected to the onerous burden of degrading laws and economic restrictions. Only Frankfurt, Worms, Vienna, and Prague had important Jewish communities, and even there they were subject to periodic oppression and expulsion.

However, in the middle of the seventeenth century, after the Thirty years' War, a new class of German Jews emerged, exempted from living in the ghetto for reasons of economic and political expediency. The *HofJuden* or court Jew became an integral factor bridging the insular Jewish community and the outside world. The *HofJuden*, perhaps more than any other position, epitomizes the interstitial status of Jews during this period of societal transition and the emergence of nation-states.

It was in Europe that the Jews entered into modernity. Through emancipation and enlightenment, Jews left their confined peripheral communities and slowly adopted the nationalities of their given hosts. It was during the one hundred years from approximately 1770-1870 that the greatest changes occurred. According to historian Jacob Katz, the dissolution of traditional society began in Western and Central Europe and from there, waves of change and disintegration spread to other countries. (It is important to understand that the most conspicuous Jewish communities at this time were in Germany and the Austrian Empire, and no longer in the Iberian Peninsula or throughout the Ottoman Empire which was already in decline, having failed to keep up with advancements in science and technology from the West.)

With the transition from the medieval to the early modern period in the background, this unit provides students with the historical context for understanding and thinking in four critical ideas: enlightenment, modernity, nationalism, and romanticism. This was the era of the great modern philosophers; the age of Locke and Hobbes, Rousseau and Voltaire. These intellectual leaders paved the way for Jews to reinvent their own world- view. The enlightenment ideas of equality and human rights provided Jews with ways to respond to the power, allure and opportunities of the modern state.

This state of affairs caused Jews to respond in many different ways. These include the philosophies of Baruch Spinoza and Moses Mendelssohn, the development of modern ways of studying Torah and Judaism called, *Wissenschaft des Judentums* (literally the "Science of Judaism"), and the development of "denominations" as ways of conceptualizing and organizing Jewish communal life. It was in this context, for example, that Reform (or, Neolog), Historical (or, Conservative), Modern Orthodox and Traditionalist Judaisms emerged.

Our story in Central Europe traces the foundations of 1000 years of Jewish creativity, contribution and adaptation and bears witness to its swift and tragic demise during the Holocaust. The stories of Jewish life and historical experience in Berlin, Prague and Budapest are all different, but share parallel struggles and challenges with the developments of modernity since the 17th century.

As in the previous units of this course, the study of Central Europe challenges students to compare the structure of societies from the past to ways of understanding the world they occupy today - to see the roots of contemporary realities, to project hypotheses about how current situations developed, and to learn from the judgments and decisions made in the past. Perhaps the greatest challenge of this unit is the question it poses about the relationship between Jewish identity and nationalism. Noting that nationalism emerged in an early modern context, and recognizing the many ways in which the world has changed since, this unit challenges students to consider how they might re-conceptualize Jewish peoplehood in the context of a sovereign State of Israel, without the violent dangers and xenophobic terror which surrounded the classic paradigms of romantic nationalism.

Lecture 1: General Introduction to Central Europe- Part I - From the High Middle Ages to the Early Modern Age, from Romanesque to Baroque.

Topics include: the formation of Christian Europe, feudalism, the Holy Roman Empire, the rise of towns, trade and monetary economies, material culture, wars of religion, reform and counter-reform.

Reading:

Norman Davies, Europe, a History; Ch V, *Medium - The Middle Ages c.750 – 1270*; Ch VII, *Renatio - Renaissances and Reformations c. 1450 - 1670*

Lecture 2: General Introduction Part II - Central Europe in the Modern Age – Change and Reaction to Change.

Topics include: enlightenment, emancipation, industrial revolution, nationalism and romantic nationalism, the “crisis” of modernity and Anti Semitism

Readings:

Hillel Kieval, Languages of Community, Ch. 4 “Pursuing the Golem of Prague: Jewish Culture and the Invention of a Tradition”

Lecture 3: The Czech Lands and the Jews – From Maharal to Kafka.

Topics include: consolidation of the Czech state from the 9th-14th centuries, Jew in Christian society, the “inner” Jewish world of Ashkenazic scholarship, King Charles IV and Prague’s “Golden Age,” Jan Huss and the “Hussite” revolution, Rudolph II & the Hapsburg Empire, Thirty- Years war, the counter-reform movement of “baroque,” “Reforms of Joseph II, nationalism, Tomasz Masaryk, Germanization vs. modernization

Reading:

Hillel Kieval. Languages of Community; Ch1.

Czech landscape, Hapsburg Crown: The Jews of Bohemia and Moravia until 1911,

Jacob Katz: Tradition and Crisis: Jewish Society at the end of the Middle Ages, Part I The Basis of Existence, Part II Communal Institutions and Structure: Ch9, The form and structure of the Kehilah Ch17, Religious Institutions.

Lecture 4: The Course of Modern German History.

Topics include: romanticism, liberalism & nationalism, culture & identity, industrial revolution and the rise of the metropolis, Prussia and the “incomplete” unification and the creation of modern Germany, racism and Nazi ideology

Reading:

Amos Elon, The Pity of it All, A History of Jews in Germany 1743 – 1933, Introduction, George Mosse, The Crisis of German Ideology, Ch 1 From romanticism to Volk, Ch 16 A German Revolution, Ch17, The Anti-Jewish Revolution

Lecture 5: Moses Mendelssohn and the Jewish Enlightenment in Central Europe

Reading:

Amos Elon *ibid* Ch. 2 The Age of Mendelssohn;
The Jew in the Modern World, ed. Paul Mendes-Flohr and Yehuda Reinharz – Ch II Harbingers of Cultural and Ideological Change; Documents: The Jews, Gotthold Ephraim Lessing pp 55; The right to be Different, Moses Mendelssohn pp 61; Words of Peace and Truth, Naftali Wessely pp 62; A Sermon Contra Wessely, David Ben Natan of Lissa pp 67; Call for Religious Enlightenment, Sulamith pp 76; Juridical autonomy, Moses Mendelssohn pp 77; Judaism is the Cornerstone of Christianity, Moses Mendelssohn pp 86.

Lecture 6: The Course of Modern German History Part II: The Jews of Germany— The One-Sided Love Affair.

Topics include: Enlightenment and Bildung, acculturation and assimilation, Reform of Judaism, the “Golden Age” of Weimar.

Reading:

Amos Elon, The Pity of it All, Ch 8, Assimilation and its Pains; Ch 10, The End; Shulamit Volkov, The Written Matter and the Spoken Word, On the Gap Between Pre-1914 and Nazi Anti-Semitism.

Lecture 7: The Special Course of Hungarian History and its Impact on Jewish Identity.

Topics Include: Who are the Magyars? Creation and consolidation of Hungarian Kingdom; Under the Ottomans – 1526- 1696; Hungary part of the Habsburg Empire then the Austro-Hungarian Empire since 1867; turn of the 20th century & financial and industrial boon: Trianon Hungary—national humiliation; radical revolution and obsession with revisionism that link fate with Hitler's Germany; the unique path of Hungarian Jews: Germanization leading to emancipation leading middle class leading to cultural Magyarizers and economic modernizers; Budapest Fin de Siecle: *Judapest*; collapse of Habsburg regime & of Jewish/gentry alliance; Bela Kun: “The Jewish Revolution”, The Red Terror, The White Terror; Jewish responses to Interwar Hungarian Fascism; Jews in Communist Hungary

Reading:

Ezra Mendelssohn, The Jews of East Central Europe between the World Wars, Ch. 2, Hungary

Lecture 8: Jews, Modernity, and Anti-Semitism.

Reading:

Amos Elon, *ibid*, Ch 8, Assimilation and its Pains.

Documents in Medes-Flohr reader: Richard Wagner, *Jewry in Music*, pp268, Wilhelm Marr, The Victory of Judaism over Germandom, pg. 271, Karl Marx, On the Jewish Problem, pp265

Lecture 9: The Modern Breakdown of Tradition: The Invention of Modern Orthodoxy and Reform Judaism as Opposite Solutions to the Same Dilemma

Reading:

Elon, *ibid* Ch VI; Emerging Patterns of Religious Adjustment.

Steven Bayme, Understanding Jewish History Ch 14, 15;

Documents in Mendes-Flohr reader: *The Reform Rabbinical Conference at Frankfurt – Hebrew as the Language Jewish prayer*, pp158; Samson Raphael Hirsch, *Religion Allied to Progress*, pp 177; *A Sermon on the Science of Judaism*, pp. 234-235; The Nineteen Letters, Sixteenth Letter, pp. 304ff.

Lecture 10: The Jew in Nazi Ideology.

Reading:

Claudia Koonz, The Nazi Conscience, pp. 1-45; 69-130;

Karl Schleunes, The Twisted Road to Auschwitz, ch. 2, pp. 36-61;

Lucy Dawidowicz, The War Against the Jews, Introduction and ch. 1, 3-5;

Ian Kershaw, "The Persecution of the Jews and German Popular Opinion in the Third Reich,"

Leo Baeck Institute Yearbook (1981), pp. 261-289;

Mosse, Toward the Final Solution: A History of European Racism, parts 2-3.

Lecture 11: Stages of the Shoah

- A Conceptual Chronology of the Shoah - Deportation, Ghettoization,

- Extermination (before visit to Yad Vashem

- Screening of the movie, "Conspiracy"

Reading:

Doris Bergen, *War & Genocide: A Concise History of the Holocaust*, pp. 1-43; 56-67; 101-203;

Lucy Dawidowicz, *The War Against the Jews*, chs. 6-7, 10-12;

Lucjan Dobroszycki, The Chronicle of the Lodz Ghetto, 1941-1944, pp. 110-116, 124-125, 128-145, 148-157, 160-187, 194-195, 199-201

Lecture 12: The Post Holocaust Era – { Faith } and Statehood

- Faith after Auschwitz-Theology, Philosophy, Psychology, and Politics

- The State of Israel and the Politics of Holocaust Memory

Readings:

Katz, Steven, ed. Wrestling with God: Jewish Theological Responses During and After the Holocaust, selected readings;

Ramra-Rauch, ed. Facing the Holocaust: Selected Israeli Fiction;

Millen, ed., New Perspectives on the Holocaust, selected readings;

Zertal, Israel's Holocaust and the Politics of Nationhood, chs. 1-4;

Segev, The Seventh Million: The Israelis and the Holocaust, chs. 6-8.

**Lecture 13: History of the Jews of Venice – How “Other” Really was the Jewish Other?
The Evidence from Venice**

Readings:

Myers, David, ed. Acculturation and Its Discontents – The Italian Jewish Experience Between Exclusion and Inclusion, University of Toronto Press (2008), Introduction and Chapter 1.

Land, People, Ideas: The Challenge of Zionism

Introduction

KIVUNIM students are resident in the City of Jerusalem for their academic year. They feel the pulse of the Middle East every day and sometimes every hour. Whatever one's view of Zionism as an ideological and national movement, it cannot be ignored. Understudied or misunderstood it becomes larger than life presenting to its adherents and its enemies seemingly insurmountable obstacles to regional peace and cooperation. This course traces the development of modern (beginning in late 19th century) Zionism in all its ideological diversity. It examines Zionism thinking and organizational structure up to and including the declaration of the State of Israel (1948) within an historical context of both Jewish and general history.

Land, People, Ideas: The Challenge of Zionism introduces students to the main themes and concepts that define the modern Zionist movement, the State of Israel, and the Arab-Israeli conflict.

The first portion of this course traces the development of modern (beginning in late 19th century) Zionism in all its ideological diversity. It examines Zionist thinking and organizational structure up to and including the declaration of the State of Israel (1948), including the theological yearnings for the return to the Land of Israel, 19th century nationalism in Europe and its influence on the origins of modern Zionism, the "Jewish Dilemma" and responses both from within and from without the Jewish community, issues of political sovereignty, secular, cultural, religious, Socialist and Revisionist Zionism, anti-Zionism of early Reform and ultra-Orthodox Judaism, Moslem/Arab reaction, the emergence of the Palestinian national movement and its confrontation with Zionism and many of the evolving contemporary issues confronting the State of Israel. Students examine the transformation of the spiritual and religious Zionist idea into a modern, secular Jewish national movement that has and continues to shape the political and cultural foundation of the State of Israel.

In the second portion of the course, the emphasis shifts from pre-state ideological debates within the Zionist movement to the critical debates in Israeli history that put the theoretical underpinnings of Zionism to the test. This includes reviewing the roots of contemporary Israeli identity, politics, and law, as well as exploring the tension between Zionism and Arab/Palestinian nationalism, efforts to resolve this conflict, and the gradual disintegration of the peace process. The course concludes with a case-by-case approach to the major states of the Middle East, and how Israel engages with them.

One of the unique challenges for the students is to develop a grasp of historical trends and nuances, while also expanding their interest in current events. Several lectures during the course of the year are therefore dedicated to learning about contemporary debates within Israel, as well as key headlines in the region.

A course like Land, People, Ideas: The Challenge of Zionism (LPI) presents a unique challenge to the academic setting. Daily events have a powerful effect upon even the modern unbiased of teachers. In addition, it is a highly contemporary course with the body of its content taking place within the 100 years of the 20th century. Much of the original, so-called "primary" source

material is available in graphic form. Even a diminishing number of historical personalities are still alive.

LPI fosters an atmosphere of inquiry, challenge of standard concepts, and innovation. Again and again students grapple with complex contemporary issues that many had assumed to be one way or the other prior to entering the course. By committing our teaching and presentations to more than one point of view, we afford our students a way of telling the story of Zionism that few in the Jewish world and fewer still in Israel, are exposed to: a unique and innovative manner of telling the story that inevitably leads to question-asking and the formation of a deeper and more nuanced connection to Zionism and to Israel.

Semester One

The first half of the year (through December) will be devoted to understanding “The Intellectual Origins of Israel.” Shlomo Avineri’s book, The Making of Modern Zionism will be utilized primarily as a text for learning about the biographies of a number of critical Zionist thinkers. Approximately 10-12 critical items, terms, concepts, etc., will be selected from each chapter for students to review and understand. Students will be required to keep a vocabulary journal. Reading groups will be created as well as the screening of both documentary and feature films (Spielberg Archive) that convey the importance of events, ideas, people, etc., in pre and post State. Also of critical importance will be the use of maps and references to geography in every session.

The Intellectual Origins of Israel

Lecture 1. Issues Confronting Jewish Communities Today - What Are They?

Text: “For the Jew in the modern world Jewishness forms only a portion of his total identity. By calling himself a Jew he expresses one of multiple identities. And yet external pressures and internal attachments combine to make him more aware of his identification than of any other. Conscious of an influence which Jewishness has upon his character and mode of life, he tries to define its sphere and harmonize it with the other components of self. Such Jewish self-consciousness - while not entirely without precedent in Jewish history - has been especially characteristic of the last two centuries. In the considerable isolation of the ghetto, Jewish existence possessed an all-encompassing and unquestioned character which it lost to a significant extent only after the middle of the 18th century. It is with the age of Enlightenment that Jewish identity becomes segmental and hence problematic.” Michael A. Meyer

What questions do you have after reading this paragraph?

Lectures 2-3 The Jewish Dilemma(s)

Flashback 200 Hundred Years Ago - The Origins of “Modern” Jewish Dilemmas (nationalism, socialism, integration, anti-Semitism, denominationalism, ultra-orthodoxy, assimilation, emigration)

Avineri, *The Making of Modern Zionism*, 3-13

Optional Readings: _____ { 42 } _____

Walter Lacquer, *The History of Zionism*, 3-39

Readings from Paul-Mendes Flohr, *The Jew in the Modern World*
Maps from Martin Gilbert, *Jewish History Atlas*

Lectures 4-17

Discussion on the various interpretations of the goals of Zionism by several prominent historians. The idea behind these sessions and subsequent discussions is to convey that Zionism was not a monolithic idea but rather comprised of various significantly different and at times opposing interpretations. Students will be introduced to the writings of several prominent Zionist thinkers and their respective interpretations of Jewish history and the role that Zionism would play in resolving the “Jewish dilemma.”

Lecture 4 Moses Hess: Prophet of Socialism
Avineri, chapter 3

Lecture 5 Tradition or Revolution?
Halkin, *Yehuda Halevi*, 111-117
Excerpts from Italian and Greek Nationalists
Avineri, *The Making of Modern Zionism*, 3-13
Readings from *The Jew in the Modern World*

Lecture 6 Alkalai/Kalischer - “Over the Wall!”
Avineri, Chapter 4
Selection of Judaic rabbinic texts about the “forcing of the return”

Lecture 7 Gordon - Redemption Through Labor
What does labor mean?
Avineri, Chapter 14

Lecture 8 “Free at last, free at last! Thank God Almighty, I’m free at last!”
Pinsker - The Concept of Autoemancipation
Avineri, Chapter 7

Lecture 9 Basle 1897!!! - Report of the 1st Zionist Congress
Texts from Mendes-Flohr, *The Jew in the Modern World*

Lecture 10 Herzl - Zionism Defined Through Sovereignty
Avineri, Chapter 88

Lecture 11 Ahad Ha’Am - Zionism Without a State
Avineri, Chapter 11

Lecture 12 Jabotinsky - Revisionist Zionism - A Reassessment
Avineri, Chapter 15

Lecture 13 Rav Kook – The Dialectics of Redemption
Avineri, Chapter 16

Lecture 14 Showing of Micah Goodman's lecture, "Three Narratives of the Arab/Israel Conflict (Shalom Hartman Institute, 2015)

Lecture 15 Ben Gurion: The Vision and the Power

Avineri, Chapter 17

Peres, Shimon, *Ben-Gurion: A Political Life*, selected readings

Lecture 16 Yeshayahu Leibowitz – Zionism Defined as Political Sovereignty

Goldman, Eliezer, ed., *Yeshayahu Leibowitz: Judaism, Human Values, and the Jewish State* (Harvard University Press, 1992), Chapter 10, "The Religious and Moral Significance of the Redemption of Israel"

Lecture 17 AB Yehoshua – Defining Zionism & Who Is An Israeli?

Selection of op-eds from the English edition of the Israeli newspaper, *Haaretz*

Land / People / Ideas (Semester Two)

Lecture 1: Welcome back, intro to new LPI semester

Map of Israel + Region: What is happening to the Middle East?

Review of 2nd semester syllabus/expectations

Required Reading:

1. "40 Maps that explain the Middle East", Vox. <https://www.vox.com/a/maps-explain-the-middle-east>

Lecture 2: Israel's early years: 1948-1967

Required Reading:

1. Tom Segev, 1949: *The First Israelis*. **Introduction, Selections from Chapters 2.**

Additional Reading (for the bold):

1. Tom Segev, 1949: *The First Israelis*. **Selections from Chapters 4, 5, and 6.**

Lecture 3: "The Temple Mount is in our hands": The Six-Day War's Complicated Legacy

June 1967 was a critical moment in the history of Israel and the Middle East. Within a matter of days, Israel's territory had tripled in size, seizing the West Bank, Gaza Strip, Sinai Peninsula,

Golan Heights, and East Jerusalem (including the Old City). Locations that served as a backdrop for the drama of the Bible - such as Bethlehem and Hebron - fell under Israeli authority for the first time, as did approximately one million Palestinians who between 1948 and 1967 were ruled by the Jordanians and the Egyptians. Israel managed to strike an unexpected blow against its enemies, but many argue the country has been living in the shadow of the “seventh day” ever since.

For this class, students are asked to read several pieces written by American and Israeli authors that glean different lessons from the events of the Six-Day War.

Required Reading:

1. Michael Oren, *Six Days of War: June 1967 and the Making of the Modern Middle East*. **Chapter 1.**
2. David Remnick, “The Seventh Day: Why the Six-Day War is Still Being Fought”, *The New Yorker*: <https://www.newyorker.com/magazine/2007/05/28/the-seventh-day>
3. Yossi Klein Halevi, “The Astonishing Israeli Concession of 1967”, *The Atlantic*: <https://www.theatlantic.com/international/archive/2017/06/israel-paratroopers-temple-mount-1967/529365/>
4. Guy Laron, “The Historian’s War Over the Six Day War”, *The Nation*: <https://www.thenation.com/article/historians-war-six-day-war/>

Documents:

1. Maps of Israel before and after 1967
2. Egyptian President Gamal Abdel Nasser Resignation Broadcast (June 9, 1967)
3. Israeli PM Levi Eshkol Statement to Knesset at Conclusion of the war (June 12, 1967)
4. Arab League Khartoum Resolutions (September 1, 1967)
5. United Nations Resolution 242 (November 22, 1967)

Additional Reading (for the bold):

1. Video: *Six Days That Shocked The World: The War and How It Began*: featuring Prof. Kenneth Stein (Emory University), Prof. Anita Shapira (Tel Aviv University), and Hussein Ibish (Arab Gulf States Institute): <http://92yondemand.org/six-days-shook-world-war-began>
2. Censored Voices
 - a. Film: “Censored Voices”, dir. Mor Loushy 2015: <https://www.youtube.com/watch?v=QIkEyA1pAx8>
 - b. “The Seventh Day: Censored Voices from the 1967 War”, *Haaretz* June 2015: <https://www.haaretz.com/israel-news/1.659923>
 - c. “What Happened in 1967”, *Mosaic Magazine* July 2015: <https://>

- mosaicmagazine.com/essay/2015/07/who-censored-the-six-day-war/
3. "How the Six-Day War Transformed Religion", *The Atlantic* June 2017: <https://www.theatlantic.com/international/archive/2017/06/how-the-six-day-war-changed-religion/528981/>
 4. Podcast: "The Cold War's Six Hot Days", *Tel Aviv Review* (conversation with Dr. Guy Laron): <https://tlv1.fm/the-tel-aviv-review/2017/10/20/the-cold-wars-six-hot-days/>

Lecture 4: Yasser Arafat and the Palestinian National Movement

Required Reading:

1. Yazid Sayigh, *Armed Struggle and the Search for State: the Palestinian National Movement, 1949-1993*. **Part 1, 2, and 3 introductions.**
2. United Nations Resolution 242 (November 22, 1967)
3. Daniel Byman, "The 1967 War and the Birth of International Terrorism", *Brookings Institute*. <https://www.brookings.edu/blog/markaz/2017/05/30/the-1967-war-and-the-birth-of-international-terrorism/>

<http://foreignpolicy.com/2017/06/05/the-arab-world-has-never-recovered-from-the-loss-of-1967/>

Additional Reading (for the bold):

1. Video: Yasser Arafat UN speech, 1974: <https://www.youtube.com/watch?v=SQrbPhrPJ7I&t=12s>
2. Yazid Sayigh, *Armed Struggle and the Search for State: the Palestinian National Movement, 1949-1993*. **Chapter 1 and Chapter 6.**
3. Rashid Khalidi, "The Palestinians Twenty Years Later", *Middle East Report* 1987. <http://www.merip.org/mer/mer146/palestinians-twenty-years-after>

Lecture 5: The Fall of Israel's Labor Party and the Rise of Menachem Begin

Required Readings:

1. Francine Klagsbrun, *Lioness: Golda Meir and the Nation of Israel*. **Chapter 25.**
2. Daniel Gordis, *Menachem Begin: The Battle For Israel's Soul*. **Chapter 10.**
3. Videos of Menachem Begin:
 - a. Begin on the campaign trail: <https://www.youtube.com/watch?v=p-l0oCe5afM>
(English subtitles)
 - ~~b. Begin on a Palestinian state: <https://www.youtube.com/watch?v=4Qc8j1llqJs>
(English subtitles)~~

Additional Reading (for the bold):

1. Joanna Saidel, "Fire in the hole: Blasting the Altalena", *Times of Israel*. <https://www.timesofisrael.com/fire-in-the-hole-blasting-the-altalena/>
2. Mitchell Ginsburg, "Golda Meir: 'My heart was drawn to a preemptive strike, but I was scared'", *Times of Israel*. <https://www.timesofisrael.com/golda-meir-my-heart-was-drawn-to-a-preemptive-strike-but-i-was-scared/>

Lecture 6: "The Most Difficult Road": Peace with Egypt

Required Readings:

1. Daniel Gordis, *Menachem Begin: The Battle For Israel's Soul*. **Chapter 12 and Chapter 13.**
2. "I knew Sadat", *Al Jazeera*:
 - a. Part 1: <https://www.youtube.com/watch?v=63Ls0WE83mg>
 - b. Part 2: <https://www.youtube.com/watch?v=ha55BJK718A>

Additional Reading (for the bold):

1. Bennett Seftel, "Egyptian and Israeli Cold Peace Has Never Been Warmer", *CipherBrief*: <https://www.thecipherbrief.com/article/middle-east/egyptian-and-israeli-cold-peace-has-never-been-warmer>
2. Kenneth Stein, "The Egyptian-Israeli Peace: Lessons for Today", *Washington Institute for Near East Policy*. <http://www.washingtoninstitute.org/policy-analysis/view/the-egyptian-israeli-peace-lessons-for-today>
3. Adi Rosenberg and Amir Bogen, "40 Years since Sadat Visit: 'Israel had snipers ready on the rooftops'", *Ynet*: <https://www.ynetnews.com/articles/0,7340,L-5047042,00.html>
4. Videos:
 - a. Anwar Sadat Knesset speech, November 1977: <https://www.youtube.com/watch?v=CsQ0bikGkXg>
 - b. Golda Meir on Anwar Sadat, November 1977: <https://www.youtube.com/watch?v=mKgEOUufKbE>
 - c. Menachem Begin comments at Camp David, September 1978: <https://www.youtube.com/watch?v=DVuKhfSHg4g>
 - d. Anwar Sadat comments at Camp David, September 1978: https://www.youtube.com/watch?v=iy9KIA_IByQ

Required Readings:

1. Gershom Gorenberg, *Accidental Empire: Israel and the Birth of the Settlements, 1967-1977*. **Intro and Chapter 1.**
2. Sara Yael Hirschhorn, *City on a Hilltop: American Jews and the Israeli Settler Movement*. **Chapter 2.**

Documents:

1. Map of Israeli withdrawal from Sinai

Additional Reading (for the bold):

1. David Newman, "From Hitnachlut to Hitnatkut: The Impact of Gush Emunim and the Settlement Movement on Israeli Politics and Society", *Israel Studies* 10:3 (2005): 192-224.
2. Ze'ev Avrahami, "City of Refuge: An Evacuee from Sinai's Largest Abandoned Settlement Looks Back", *Tablet Magazine*. <http://www.tabletmag.com/jewish-news-and-politics/31597/city-of-refuge-2>
3. Samuel Heilman, "Thank God Israel Already Withdrew from Sinai", *Haaretz*:

Lecture 8: "I cannot go on": The First Lebanon War and Begin's resignation

Required Readings:

1. Daniel Gordis, *Menachem Begin: The Battle For Israel's Soul*. **Chapter 15 and Chapter 16.**
2. "The War in Lebanon, 1982 and the 'Kahan Commission'", *Center for Israel Education*.
3. Robin Wright, "Another Seige: Israel's War on the P.L.O.", *The New Yorker* 2014: <https://www.newyorker.com/news/news-desk/another-summer-another-siege-israels-war-p-l-o>
4. "Thousands Attend Israeli's Funeral", *New York Times*. February 1983.: <http://www.nytimes.com/1983/02/12/world/thousands-attend-israeli-s-funeral.html>

<https://www.nytimes.com/2018/01/23/magazine/how-arafat-eluded-israels-assassination-machine.html>

1. Kevin Lees, "Ariel Sharon's Most Enduring Legacy: The Emergence of Hezbollah", *The New Republic* 2014: <https://newrepublic.com/article/116192/ariel-sharon-dies-his-enduring-legacy-was-hezbollahs-emergence>
2. Justin Jalil, "Secret Begin-Reagan tapes highlight tense ties over Lebanon", *Times of Israel* 2014: <https://www.timesofisrael.com/secret-begin-reagan-tapes-highlight-tense-relationship/>
3. Video
 - a. Yasser Arafat and Ezer Weizman speak to Thames Television (UK), 1978: <https://www.youtube.com/watch?v=Y-szC7XBPLA>

Lecture 9: A recap of recent regional events and why they matter.

Lecture 10: Israel's "Four Tribes"

Required Readings:

1. President Reuven Rivlin Address to the 15th Herzliya Conference, 2015: http://www.president.gov.il/English/ThePresident/Speeches/Pages/news_070615_01.aspx
2. Natan Sachs and Brian Reeves, "Tribes, identity, and individual freedom in Israel", *Brookings Institute* 2017. p 5-16.
3. Dahlia Scheindlin, "Israel's Deepest Divide", *+972 Magazine* 2016: <https://972mag.com/israels-deepest-divide/117987/>

In class:

1. Lior Schleien and President Reuven Rivlin, (Daily Show style) interview "The Four Tribes of Israel": <https://www.youtube.com/watch?v=UL0dqur0CS0>

Lecture 11: The Haredim

Required Readings:

1. Dr. Dov Maimon and Shmuel Rosner, "The Haredi Challenge", *Jewish Public Policy Institute* 2013: <http://jppi.org.il/new/en/article/english-the-haredi-challenge/#.Wnx4BpNuau4>

Additional readings (for the bold):

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ARABIC AND HEBREW LANGUAGES

Philosophy of the relationship between language, culture and identity

"The power of language can scarcely be gauged. Language is more than language. Within language lie concealed magic forces of nature and history, leas of instinct and culture, a heritage of emotions, habits of thought, traditions of taste, inheritances of will - the imperative of the past. It is impossible to measure the power and influence of all this upon the soul, upon its consciousness and upon its subterranean strata."

Shalom Spiegel *Hebrew Reborn* 1930

This quote by Shalom Spiegel reflects the philosophical foundation supporting KIVUNIM's decision to include the study of Arabic and Hebrew in our academic program. These languages support entrée into the cultural world of the Jewish people, as well as into the historic mind-set and culture of the Middle East today. One cannot understand the emergent Arab nations, the cultural similarities as well as misunderstandings, tensions, and real differences between Arabs and Jews without a grounding in Arabic. The future of co-existence between Jews and Arabs in the Middle East, as well as between the West and Islam globally, requires Westerners to gain insight into and understanding of the history and culture of Islam.

Spiegel's quote, written as a way of conceptualizing the critical importance of the Jewish people's commitment to re-vivifying ancient Hebrew and transforming it into a modern, spoken language, frames the importance of language in broad, sweeping terms. Language, culture, and identity are inseparable. Despite the economic investments, scholarship, time and resources allocated to translating centuries of classical Jewish works into English, Jewish culture has always and will only survive in Hebrew. Ironically, the American Jewish community, for all of its creativity, has been the first community in Jewish history to side-step Hebrew as the sacred language of Jewish thought, religion and culture. Even Yiddish—which has neither created nor preserved any lasting classics of Jewish culture in the normative sense—was written in Hebrew characters, and Judeo-Arabic works from the Medieval period were composed in a cognate relative to Hebrew. The investment in mediating Jewish thought, religion and culture through English might prove, from a historical perspective, a fruitless effort, with a culturally emasculating effect.

Our decision to require an introduction to Arabic, with the hope of inspiring and motivating students to continue their studies more intensively in college, re-aligns the historic proximity, exchange, and relationship between Muslims and Jews and between Judaism and Islam. Despite the fact that today's world is characterized by tensions between these cultures, and tainted by an absence of trust as a result of catastrophic and tragic violence against the Jewish people, as well as the State of Israel's struggle to

shoulder its military and political power in ways that might promote peaceful co-existence, Kivunim's fundamentally optimistic and forward-reaching vision requires that students prepare for the future by gaining access to the sources of both Judaism and Islam.

Arabic Language

Arabic language is a part of the Kivunim curriculum in order to open new doors into the worlds of Islam, the Middle East, and Judaism. Language is a key to far more than simply interpersonal communication, and a proper understanding of Arabic will allow our students to dive deeply into the topics of Jewish history under Muslim rule, the modern Middle East, and Israel's diverse contemporary society. In fact, the future of co-existence between Jews and Arabs in the Middle East will depend on such cross-cultural learning experiences as these embodied in Kivunim's program. People who know Arabic can negotiate the cultural and linguistic gap between nations, assist in solving and avoiding intercultural conflict, and help businesses successfully engage in international trade. Even completion of a basic Arabic language course serves to increase appreciation and respect and lower anxiety and decrease stereotypic thinking.

Israel is surrounded by more than twenty Arabic-speaking countries with over 200 million native speakers. Additionally, Arabic is an official language of Israel. Within Israel, a significant number (over 21% today) of its citizens speak Arabic as their mother tongue, making it a vital language for Jewish Israelis, as well as foreigners and students from abroad to know in order to communicate with and understand this important population.

The Arabic language becomes a medium for Kivunim participants to understand Israel and to gain knowledge of Arab society and culture. It also allows us to comprehend the processes currently taking place in the Middle East. Through Arabic, our students will learn ways to respect and appreciate Israel's neighbors on the one hand, in addition to Israel's own Arab citizens on the other. Students will learn to appreciate their distinct cultural products and practices and will come to understand some of the values important to the Arabic people, such as honor, dignity, and hospitality.

The decision to require an introduction to Arabic was made in order to emphasize the historic relationship between Jews and the Arabic language that has symbolized the interactions between Muslim and Jewish societies for over 1000 years. Jewish history in Arabic speaking lands predates Islam, and in the ages under Muslim rule these Jewish communities continued to contribute greatly to philosophy, science, and political administration using the language of their society, Arabic.

Today in Israel, the heritage of roughly half of the Jewish population is rooted in these Arabic speaking communities. One cannot properly understand the context and the cultural similarities, as well as differences, between Arabs and Jews without an

understanding of both Hebrew and Arabic. Our goal is to impart this understanding to our students, and to inspire them to continue this learning process in college.

While Europe was experiencing the relative intellectual stagnation of the Middle Ages, the Arab-Islamic civilization was at its zenith. Arabs contributed a great deal to the advancement of science, medicine, and philosophy. Much learning from the Greek, Roman, and Byzantine cultures was preserved for the world through the Arab libraries. Arabs have also made significant contributions in such areas as literature, mathematics, navigation, astrology, and architecture. A knowledge of Arabic enables the exploration of this vast body of knowledge in its original language.

Arabic is present in our lives whether we recognize it or not. Arabic has contributed several words to the English language, many of which begin with the Arabic definite article *al*: alcohol, albatross, algebra, and alcove, for example. Other words include sofa, mosque, satin, sequin, harem, giraffe, mattress, jar, arsenal, lilac, magazine, syrup, sherbet, and coffee. Arabic has also had particular influence on the vocabulary of languages whose cultures practice or has been influenced by Islam, e.g. Persian, Turkish, Kurdish, Spanish, Swahili, Urdu, and others.

Due to the fact that many parts of the structure of the Arabic language strongly resemble Hebrew, in many cases, students who know Hebrew are able to learn Arabic more easily than other languages. There are many Arabic dialects. Classical Arabic – the language of the Qur'an – was originally the dialect of Mecca in what is now Saudi Arabia. An adapted form of this, known as Modern Standard Arabic, is used in books, newspapers, on television and radio, in the mosques, and in conversation between educated Arabs from different countries. We will teach both this Modern Standard form as well as the Levantine colloquial used by Arabs in Israel.

Goals:

This is an introductory course in both modern, colloquial Arabic as well as classical, literary Arabic. By the end of the year, students will have been introduced to the syntax and grammar of the Arabic language through reading, speaking, and listening, while developing a basic vocabulary. This introduction will enable the successful student to enter first year College Arabic with great facility, and the ambitious student to enter second year College Arabic. It will also provide skills that will greatly aid students who pursue studies in political science, international relations, conflict resolution, Middle Eastern studies, Semitic language studies, linguistics, and Israel studies.

Textbooks:

Kristen Brustad, Mahmoud Al-Batal and Abbas Al-Tonsi (Aug 2004), Alif Baa with DVDs: Introduction to Arabic Letters and Sounds, Georgetown University Press.

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Methodology and Syllabus - Standard Language & Dialects

The classical Arabic of the Qu'ran serves as an elevated literary standard, a model for modern formal written Arabic, and the basis of Modern Standard Arabic. The standard is quite different from the widely varied dialects that Arabic speakers regularly use. These number in the thousands. However, the standard is commonly taught in schools and used in print and broadcast media. Where dialects are mutually unintelligible, educated speakers can communicate using the standard Arabic form. Arabic is a minority language in many countries, including Nigeria, Iran, and the former Soviet Union. Arabic became the 6th official language of the United Nations in 1974.

While no one speaks Modern Standard Arabic (MSA) as a native language, it is the form taught in schools and used in formal contexts, such as newspapers, books, radio and TV news. MSA is widely understood throughout the Middle East. If this is the form you learn, however, you may have difficulty understanding native speakers, who typically speak their regional dialect. Our interest is particularly in Israel, and we want to focus on learning the dialect spoken in this region. We will learn Palestinian Arabic and Levantine (Eastern) Arabic, which is spoken in Lebanon, Syria, Jordan, Israel and Palestine. Students will have regular short discussions on different subjects from daily life and learn how to describe themselves, their families, their school, their city, etc.

Grammar & Vocabulary

After learning the alphabet, students will be introduced to the pronunciation and writing system of Modern Standard Arabic. They will be expected to be able to answer questions pertaining to a given text in writing, using correct grammar, spelling, and syntax. These texts will be based on a vocabulary of approximately 500 words.

Due to the enduring influence classical Islamic writings, the grammar of Arabic has changed relatively little in the last 1300 years. Arabic has three grammatical cases: nominative, accusative, and oblique/genitive, and nouns have gender (masculine or feminine), definiteness (definite, indefinite, construct), and number (singular, dual, plural). However, in modern spoken language, noun declensions and other inflectional forms are frequently discarded.

Sentence formation is either verbal, in which the subject follows the verb, or nominal, in which the sentence begins with the subject. In verbal sentences, verbs are always conjugated in the singular; nominal sentences require the verb to agree with the subject in number and gender.

Unlike in Indo-European languages, Arabic does not have verb tenses. Instead verbs show aspect. Perfective aspect denotes completed action. Imperfective aspect indicates that an action is incomplete, ongoing, or habitual. Arabic verbs also have no infinitive forms. In a dictionary, verbs are listed in their 3rd person masculine perfective form.

Words in Arabic are formed from a root set of typically three consonants separated by two vowels. The consonant combinations are used to establish the basic root concept; vowel changes and affixes alter the word's meaning. For example, k-t-b denotes the idea of writing. Vowels and affixes are added to produce associated words such as “write”, “book”, “author”, and “library”.

Grammar:

1. Introduction to the pronunciation and writing system of MSA
2. Learning the basics of Arabic morphology and syntactic structures of the language
3. The Definite Article
4. The "Sun" and "Moon" letters
5. The Idafa construct
6. Numbers
7. Possession
8. Cases in grammar
9. The symbols sukkon, hamza, and shadda
10. Declension of masculine nouns in singular
11. Declension of feminine nouns
12. Declension of plural masculine nouns
13. Feminine plural
14. Alif maksura and its declension
15. The verb's place in a sentence
16. Pronouns in masculine and feminine plural and describing animate objects
17. Interrogation question

Arabic Language and Arab Culture

Students study basic elements of the Arabic language while investigating topics in Arab culture, including history, architecture, philosophy and religion. This course is designed for those whose language acquisition skills are more limited. It includes learning the alphabet, basic reading, basic vocabulary and basic conversational skills within an emphasis on Arabic culture.

GOALS

An introduction to the rudiments of basic Literacy in the Arabic Alphabet and pronunciation. Mastering basic vocabulary and conversational phrases in Spoken Arabic.

1. An overview of Arab culture through a series of engagements in topics organized by unit. Methods will include: lectures, reading and analyzing texts, films, music, guest lectures and excursions.

Frequent quizzes will include testing of alphabet proficiency and reading skills. Each student will be required to prepare a 15 minute presentation on a topic relating to Arab culture. There are several papers required for submission based on aspect of Arab culture discussed throughout the course - four essays and four short compositions.

Textbooks:

Kristen Brustad, Mahmoud Al-Batal and Abbas Al-Tonsi (Aug 2004)

Alif Baa with DVDs: Introduction to Arabic Letters and Sounds: Georgetown University Press.

Kristen Brustad, Mahmoud Al-Batal, and Abbas Al-Tonsi (September 2004), Al-Kitaab fii Tacallum al-cArabiyya A Textbook for Beginning Arabic: Part One. Georgetown University Press; 2nd edition.

Additional Readings:

Robert G. Hoyland , Arabia and the Arabs: From the Bronze Age to the Coming of Islam. New York: Routledge, 2001

Bernard Lewis, The Arabs in History, London: Hutchinson's University Library, 1950

James Wynbrandt, A Brief History of Saudi Arabia, Infobase Publishing, 2010, 2nd edition

Joram Meron, Tales of the Wadi: Folktales from Wadi Ara, Jewish-Arab Center for Peace, 1995.

Unit I**Language**

Alphabet - Introduction to Arabic Writing System

Textbook: *Alif Baa*

Introduction to Spoken Arabic (Levant Dialect) - Language and Vocabulary

Culture

- Pre-Islamic Arabia
- Introduction to Arab Historiography
- Islamic Calendar

Relevant Questions:

1. When did Arabic first begin to use a writing system? What was written and why?
2. When we say "Arab" what do we mean? Muslim? Christian? Can a Jew be an Arab?

3. Arabs did not and do not have one unifying religion. Before the birth of Muhammad, Arabs were pagan, Christian, Jewish and Monotheists (Abrahamists). What changed?
4. Most of the disparate pagan Arab tribes met each year to worship at the *Ka'ba*. Why?
5. Concept of Jahiliyyah- If you are an Arab Muslim what do you want to remember and perhaps even more intriguingly – what do you want to forget?

Reading:

Abdel-Malek, Kamal, ed. America in an Arab Mirror: Images of America in Arabic Travel Literature. New York, 2000, Introduction

Assignment: A reflection on the Muslim concept Jahaliya and the Greek injunction, *Gnothi Seauton* (Γνώθι Σεαυτόν) “Know Thyself”.

Quiz on writing: Arabic vocabulary and Islamic Calendar

Unit II

Language

Focus on improved proficiency in reading and writing in Modern Standard Arabic.

Textbook: *Al-Kitaab*

Expand working vocabulary and ability at holding day to day conversations in Spoken Arabic.

Culture

- Introduction to Arabic Poetry
- Kahinim
- Praise poetry
- Personal poetry

Relevant Questions:

1. Oral vs. Written - What were the tools used to write down poetry?
2. Modern Arab Poetry - Earliest poetry... who was the audience?

Unit II: Quiz on Arabic Language and Arab Culture

Unit III

Language

Continuing to develop reading and writing skills in Modern Standard Arabic.

Textbook: *Al-Kitaab*

Spoken Arabic: continue to broaden vocabulary and further develop conversational skills

Culture

- Arabic and Islamic political civilization: Historical origins and the transition from Islam as a religion for the Arabs to Islam as an international political force open and accessible to all converts.
- Geographic Expansion

Relevant Question:

How did the rise of Islam impact and influence non-Arabs in the middle East?

Unit III: Quiz on Arabic Language and Arab Culture

Unit IV**Language**

Continuing to develop reading and writing skills in Modern Standard Arabic.

Textbook: *Al-Kitaab*

Spoken Arabic: continue to broaden vocabulary and further develop conversational skills

Culture

- Introduction to Arabic Music: Evolution, Instruments and Styles
- Relationship of Arab music to Arab Poetry
- Modern Arab Music: Folksingers and pop music

Readings:

Tales of the Wadi, Introduction

Unit IV: Quiz on Arabic Language and Arab Culture

Unit V**Language**

Continuing to develop reading and writing skills in Modern Standard Arabic.

Textbook: *Al-Kitaab*

Spoken Arabic: continue to broaden vocabulary and further develop conversational skills

Culture

- Introduction to Religion in the Arab World
 - History of Christianity in the Arab World
 - Jewish presence in Arabia
 - Influence of Greek philosophy and Hebrew Scriptures
 - History of Islam
 - Move toward monotheism as a means of unifying diverse pagan tribes in Arabia
 - Islamic Theology: core beliefs and development schools of theology in Islam
 1. Sunni
 2. Shiite
 3. Wahabism
 4. Sufism
 5. Islamic influenced religions – Druze and Alawite
 - The sacred Literature of Islam: literary genres and aspects of Islam.
 1. Quran
 2. Hadith: a look at the Satanic verses { es 67 }
-

- Institutions and clerical positions of Islam.

Relevant Questions:

1. What is the role of an Imam? An Ayatollah?
2. How do Muslims perceive their relationship to Allah?

Reading:

Tales of the Wadi, page 14 v. Muslim Prayer

Unit V: Quiz on Arabic Language and Arab Culture

Unit VI

Language

Continuing to develop reading and writing skills in Modern Standard Arabic.

Textbook: *Al-Kitaab*

Spoken Arabic: continue to broaden vocabulary and further develop conversational skills

Culture

- Introduction to Islamic Architecture

Relevant Question:

1. What is the function of the Mosque and how does it compare and contrast with the function of the Synagogue for the Jews and the Church for Christians?

Unit VI: Quiz on Arabic Language and Arab Culture

Unit VII

Language

Continuing to develop reading and writing skills in Modern Standard Arabic.

Textbook: *Al-Kitaab*

Spoken Arabic: continue to broaden vocabulary and further develop conversational skills

Culture

- Introduction to Islamic Art
- Sacredness of the Arabic language.
- Calligraphy as artistic replacement of the human form.

Relevant Question:

1. Can there be a translation of the Quran?

Unit VII: Quiz on Arabic Language and Arab Culture

Hebrew Language

Hebrew language is the key both to participation in contemporary Israeli society and culture, as well as to Jewish history. A language does not merely facilitate daily communication to fulfill mundane goals. Language—even its simplest structures and most common vocabulary—conveys the structure and inner workings of a culture and the mind-set of its participants. Even the days of the week in Hebrew echo suggestively the Biblical referencing of the Creation story from Hebraic antiquity.

Once a person acquires the structures and vocabulary of a language, they have entered into a world of thought, feelings, concepts and values which cannot be preserved in translation. Our largest goal in teaching both Hebrew and Arabic is precisely this thought: that our students will begin to construct an identity for themselves through a mature exposure to the language of the Jewish people, and the language which has, more than any other, influenced and continues to influence the pathways and experiences of the Jewish people. We believe that these goals apply even for the beginning student of Hebrew.

The moment one enters a language, they enter a new world. The sounds and feeling of Hebrew reverberate throughout the cycles of the year, against the walls of synagogues throughout the world, and in the memories of our students from their earliest years or certainly in the memories of their own families two or more generations earlier. The literary traditions of the Jewish people have preserved Jewish thought and experiences wherever and whenever Jews have lived. While Judaic languages, and Judaic dialects have shaped unique features of Jewish life in host societies and cultures throughout history, only Hebrew has both expressed and shaped the directions of Jewish thought— both with and independent of surrounding cultural influences. Without direct experiences in Hebrew, one cannot navigate the worlds Jews inhabited, and as a result, would not be able to project a vision for the future informed by the lessons of Jewish historical experience.

Methodology

The goal of this course is to engage students in the active use of modern Hebrew, using all four modalities of language acquisition: listening, speaking, reading and writing. Grammar forms a continuous thread throughout the course presented both formally as well as inductively from the linguistic context of the classes themselves. The methods for modern Hebrew instruction, therefore, resemble the classic Ulpan methodology. The language of instruction in all levels of the course is in Hebrew itself. Students are immediately placed inside of a linguistic *gestalt* in which their use of Hebrew mediates their participation in a context that has been fashioned through a combination of resources. These resources are brought both into the classroom, as well as encountered in environments outside. In the classroom, instruction relies upon written texts (stories, poems, headlines, articles, journal entries), orally transmitted sources

(recitations, recordings, segments of T.V. shows, segments of films) and visual aids (pictures, photographs, maps, artifacts) creating situations within which students use Hebrew as the central vehicle for communication.

Students also have directed opportunities to use the Hebrew they are learning outside of the classroom. These opportunities include class outings, evening and special programming. Examples of these opportunities include formal programs as part of Israeli society and culture, as well as faculty-organized opportunities such as gatherings in coffee shops, museums, the zoo, neighborhood walks, and other venues throughout Jerusalem. Instructors also compose and record directed uses of Hebrew for students on their iPods, with specific expectations for students to utilize these recordings in specific settings in order to perform defined tasks with expected outcomes. Such tasks might include making purchases in the marketplace, viewing a film and writing a short synopsis or review, ordering a meal in a restaurant, listening to a drasha on Shabbat, or asking directions requiring travel through several neighborhoods.

All of these activities, as well as the written and oral materials employed, reflect the appropriate levels of Hebrew knowledge throughout the student body. KIVUNIM has developed our program to reflect study on five separate levels. Scheduling is flexible and instructors meet regularly to confer about student progress, such that student progress is monitored, enabling students to move between levels according to need.

Content

The content of the Hebrew course includes contexts which would enable students to use Hebrew as the conduit of communication in daily life activities, to explore the environments within which they are living for the year, to participate in the meanings of holiday celebrations and memorial ceremonies in Israel, follow and discuss news items in current events, and a full range of topics which emerge from modern Hebrew literary and musical sources.

The personal experiences and reflections of the students during their overseas journeys contribute additional significant content to this course. Upon return, students write journal entries in Hebrew. These pieces include reflections, meditations, descriptions of places or events, poems, or short essays. Students make classroom presentations using oral Hebrew on a wide range of topics. Communal celebrations of holidays such as Purim or Yom haAtzmaut, or ceremonial memorializations such as ceremonies on Yom haShoa or Yom haZikaron, provide further opportunities for using Hebrew. All of these occasions and applications, furthermore, call for different types of Hebrew — some more formal, others more personal, poetic, literal, etc. Wherever possible, students will use Hebrew actively and inter-actively. Plays, skits, interviews, rehearsals, ceremonies, dialogues, conversations and games all provide different opportunities for using Hebrew in different ways.

Language Acquisition Goals

Elementary Modern Hebrew I

Reading comprehension:

By the end of the year, students will be expected to be able to read and comprehend a 60. word text consisting of simple sentences containing paal, piel, and hifil, פ, ע, ל, פ, ו, ח, ט, ש, י, ש, ר, א, ל, ה. קובלינר – הוצאת אקדמון, *lvrit min haHatkhalah, book 1*

עברית מן ההתחלה, חלק א, ש. חייט, ש. ישראלי, ה. קובלינר – הוצאת אקדמון,
האוניברסיטה
העברית ירושלים.

Writing:

Students will be expected to be able to answer questions pertaining to a given text in writing, using correct grammar, spelling, and syntax.

Oral usage:

- Learning the Hebrew aleph-bet, block and script
- Reading Hebrew, learning the different sound, reading with and without the Hebrew vowels, ניקוד.
- Languages and nationalities
- Introduction to meals and food.
- Family (what is the name of your mother/father/brother/sister, what do they do, where do they live, how old are they, etc.)
- Campus life: fields of study, entertainment
- Numbers
- Home life. Rooms of the house, furniture, different activities done in different rooms. Selling/buying or renting a house/ apartment.

Grammar:

- Verbs: Present tense (הווה)
- Correct syntax, positive and negative sentences
- Adjectives and adverbs
- Idiomatic expressions
- Impersonal sentences

Elementary Modern Hebrew II

Reading:

By the end of the year, students will be expected to be able to read and comprehend a 60-100 word text consisting of simple sentences containing paal, piel, hifil, hitpael and Nifal verbs.

We will be using the book, *Ivrit min haHathalah*,

עברית מן ההתחלה, חלק א, ש. חייט, ש. ישראלי, ה. קובלינר – הוצאת אקדמון, האוניברסיטה העברית, ירושלים.

Writing:

Students will be expected to be able to answer questions pertaining to a given text in writing, using correct grammar, spelling, and syntax. Students will be expected to write occasional compositions describing daily situations.

Oral Usage:

The following subject matters will be studied:

- Introduction and review.
- Everyday situations – the post office, public transportation, at the bank.
- Daily schedule.
- Body parts.
- Women and men's apparel.
- Places in Israel.

Future tense:

- Idiomatic expressions
- Impersonal sentences

Intermediate Modern Hebrew

Reading:

By the end of the year, students will be expected to be able to read and comprehend a 100- text consisting of simple sentences containing paal, piel, hifil, hitpael, nifal verbs in present, past, and future tense. We will be using the book, *Ivrit min haHathalah*, book 2.

Writing:

Students will be expected to be able to answer questions pertaining to a given text in writing, using correct grammar, spelling, and syntax. Students will be expected to write 50-100 word compositions covering relevant subjects.

Oral Usage:

- Introduction and review.
- The Kibbutz movement then and today
- Hebrew poetry – Rachel, M. Vizeltir
- Astrology, the future in the Jewish tradition
- Hebrew writers: A. Hillel, Etgar Keret
- In the theater, plays and movies.
- Different places in Israel: Jerusalem, Tzfat
- Different ways of education, research, Yanush Korchak

Grammar:

- Verbs: present, past and future tense (עתיד, עבר, הווה):
- *pa'ul* Form: Review and expansion.
- Adjectives and adverbs
- Idiomatic expressions
- construct state
- Active and passive sentences.
- Imperative.
-

Advanced Modern Hebrew

Reading:

By the end of the year, students will be expected to be able to read and comprehend a 200-250 word text consisting of simple sentences containing paal, piel, hifil, hitpael, nifal, verbs in the past, present, and future tense.

We will be using the books, *Q'riah benayyim* and *Ben haShurot*.

אוניברסיטה העברית, ירושלים. קריאת ביניים, גוני טישלר ודליה רוט, הוצאת אקדמון

בין השורות – עברית לרמת המתקדמים, גלי הומינר, צוקי שי – הוצאת אקדמון, האוניברסיטה העברית, ירושלים.

Writing:

Students will be expected to be able to answer questions pertaining to a given text in writing, using correct grammar, spelling, and syntax. Students will be expected to write 150 word compositions covering relevant subjects.

Oral Usage:

- Introduction and review.
- Short Israeli stories by Israelis writers (Etgar Keret, Amos Oz, Meir Shalev, Saed Kashua)
- Israeli poets – (Yehuda Amichai, Natan Zach, Lea Goldberg, Roni Somek)
- The news paper – reading articles from the newspaper
- Dilemmas in the Israeli society – education, internet, orthodox, new Israeli identity.

Grammar:

- Verb System:
- Past, Present, Future forms (Perfect, Participle, Imperfect) and Gerunds (פעולה שם, עתיד, הווה, עבר)
- Syntax:
- Adverbs.
- construct state.
- Active and passive sentences.
- *milot yahas* (prepositions).
- *milot siba, tachlit, nigud, vitur, z'man* (conjunctions of different functions).
- Conditional sentences.
- Idiomatic expressions.

Expectations and grading rubric:

Class Participation is essential to success in language learning. Discussions will help in learning the concepts and improving conversational skills. Homework will be assigned on a daily basis. Papers will be assigned during field trips, and due upon return to Jerusalem, so that students are composing ethnographic reflections of their experiences in Jerusalem in Hebrew. Students will be expected to take regularly scheduled exams, as well as both scheduled and unscheduled quizzes to make certain that they receive constant feedback on how well they are reviewing and using language skills. Grading rubric for the course:

Class participation: 20%

Homework and quizzes: 20%

Exams: 60%

VISUAL THINKING: THE ART OF SEEING

A METHODOLOGY FOR INTERPRETING LIFE VISUALLY

Instructor: Artist-Educator and Artist-in-Residence: Tobi Kahn

Introduction:

Established by artist and educator Tobi Kahn, this course aims to teach students what it means to “see.” Through exposure to a range of visual experiences (and by participating as photographic artists themselves), students learn to develop visual language to explore the world around them. Through their eyes and through the camera lens they encounter the diverse world of peoples and cultures that form the framework within which Jewish communities have developed and thrived around the globe.

The remarkably varied ethnicities and practices in Israel, and their own Jewish identity are expansively understood through this process of learning to “see.” Students study visual perception through photography, emphasizing both technical skills and visual expression. They are encouraged to explore form and express content. In the course of the workshop, they are also exposed to a range of artists—past and contemporary—and diverse modes of visual interpretation while visiting artists’ studios. Students create their own visual language in a photo-journal that later will become the basis for the KIVUNIM’s annual student exhibition.

Students participate in at least two guided gallery tours and one museum visit in Israel and at least one other country during the year. These visits are intensively analyzed, through discussion and a written assignment. On every trip in and outside of Israel, students are asked to take photographs that help them explore different emotional, intellectual, political, and gender issues that determine how their visual thinking can relate to the world. They focus on image-making in relation to self-identity, and create a Cindy Sherman/Nikki Lee-style photo of themselves. Images of both these photographers are shown to the group.

The photography conversations move from the more personal to the conceptual, raising issues such as sexuality, religion, culture, politics, and the environment in their relationship to themselves. The participants are required to write an essay explaining their reasons for making work the way they do.

At the end of the year, students curate an exhibition accompanied by an exhibition brochure. They are asked to write a one-page essay about how their visual thinking and their photography have changed the way they view the world.

Goals

By living in Israel as well as traveling across the world and experiencing various cultures, students explore the layers of experience which inform how we have become the Jewish people. Over the course of the year, they not only learn but *live* the reality that Jews have taken traditions from all these places and have made them their own. Questions such as: “What does it mean to be a Jew in the world? What does it mean to be a Jew in the Jewish state?” are addressed in the course through consciously created and interpreted visual experience. Tobi Kahn works intensively with KIVUNIM staff to conceptualize, implement, assess and continually adapt the course annually to each cohort of Kivunim students.

Students learn to make connections between various elements they have witnessed in their travels: how people dress, what they eat, how they pray, where they live. They also develop a visual vocabulary in relation to light and shadow, composition and color. They learn to address symbolic questions visually, such as: “What gives a group commonality? How does the way people move tell us who they are as Jews and people?”

Among the questions that arise from their experience: Does the way people bathe and wash in the Ganges River in India remind us of the *mikveh* (Jewish ritual bath) or the tradition of immersing new dishes (*tevilat kelim*)? In what way does the Jewish cemetery in Fez, Morocco, remind us of the old cemetery in Chalkida, Greece? How has synagogue architecture been affected by the surrounding culture and what have Jews uniquely contributed in each place they have lived?

The final goal of the course is to teach the students, through the medium of photography, how to communicate the insights they have gained from museums, architecture, street scenes, Jewish ceremonial life, and encounters with people and nature. Under the guidance of Artist-in-Residence Tobi Kahn, participants represent their intensive experience of the communities of Middle East, Europe, North Africa and Asia they have visited.

As a summative project, students create an online photography exhibit that brings together their histories as North American Jews from a variety of backgrounds and their deepened understanding of diversity and pluralism. The development and critique of the visual journal links, interprets and unifies the various components of the curriculum for each student.

Conceptual vocabulary and content selection:

Students will acquire and use a conceptual vocabulary to articulate ideas central to thinking visually by exposing them to artists’ varying approaches. Throughout the year, students will meet with several artists in their studios and as guest speakers. Tobi Kahn

incorporates the following categories of interpreting visual thinking and each category includes a representative sample of artists' works students have viewed in the past.

1.Repeated, obsessive imagery: Students will explore how one image can produce a powerful object through repeated use. Artists: Andy Warhol, Phillip Taffe, Deborah Kass and Tom Friedman.

2.Comic books: Students will explore political themes through the use of comic books as a basis for art. Artists: Roy Lichtenstein, James Rosenquist, Art Speigelman and R. Crumb.

3.Use of historical religious paintings as a way of gaining self-knowledge and analyzing religious beliefs or the lack of belief. Artists: Rembrandt, Chagall, Helen Aylon, Archie Rand and Sam Taylor Wood.

4.Explore nature by bringing in skeletons, fossils, branches, flowers, as well as other organic forms. Artists: Matisse, Jeff Koons, Andy Goldsworthy and Fred Thomaselli.

5.Plastics used as assemblage: Find plastic throwaway objects (i.e., bottle caps, soda bottles) to understand how plastic can be used as a new form for collage. Artists: Tony Craig, Jessica Stockholder, Tony Feher and Rhonda Lieberman.

6.Using computers and installation: Creating altered states of seeing to understand how surrealism is used in today's visual media. Artists: Tony Oursler, Bill Viola and John F. Simon, Jr.

7. Words as images: Artists Jenny Holzer, Elaine Reichek and Glen Ligon.

8.Art as installation: Artists: Richard Serra, James Turrell, Robert Smithson and Robert Irwin.

Units of study for guided investigation, experience and reflection

Each of these units emphasizes a multiplicity of layers that characterize the human condition and historical experiences of individuals, communities, and cultures. Issues of Jewish identity and the ways in which Jews continue to make sense of their experiences are contextualized and situated in the rhythmic flow of human life. As such, the issues of Jewish interest can only be understood as particularistic functions of humanity. Ultimately, thinking visually provides ways for people to appreciate their participation in humanity in the only ways they can: as concrete, situated beings working within the particular culture and historical narrative that they have inherited from their immediate past.

Sculpting Landscape – The Israel Museum

Students explore works by the great sculptors of the late nineteenth century and renowned artists of the twentieth century, including 'Space That Sees' by James Turrell. They also pay attention to the variety of materials incorporated into the Israel Museum Art Garden's design—stones, exposed concrete and water. Students are encouraged to express their reactions while viewing each sculpture in order to help them experience the power of seeing.

Lens on Multiplicity – Nachlaot and Mahaneh Yehuda Market, Jerusalem

The purpose of this component is to expose students, early in their tenure in Israel, to the extraordinary diversity and density of cultures that constitute Israeli society, past and present. Later, students will travel to the countries of origin of these communities and document the sources and divergences they see.

Nahlaot is one of the Jerusalem's older and more colorful neighborhoods. It was planned to accommodate Yemenite, Moroccan, Kurdish, Greek and Galician Jews. Jews from these various communities brought their traditions; their influence is evident in the synagogues, houses and courtyards of Nahlaot. Kivunim students meet with local residents and end the tour at the Mahaneh Yehudah market. The visual language of the market offers an exhilarating signature to their photographic journey.

The Jewish Artist

Is there Jewish art? Is there a unique way in which a Jewish artist thinks visually? What do Jewish artists share? How can we identify the Jewish lens through which we view what we encounter? How has this interpretive perspective changed over the generations? And how does it change over own journey this year? Among the artists students examine are Pissaro, Modigliani, Chagall, Soutine, Mark Rothko, Susan Rothenberg, Deborah Kash, and a range of contemporary Israeli painters.

First round – Share and Discuss

Tobi Kahn meets one-on-one with each student, looking at the photographs each chooses as his/her best work. Students discuss their favorite images and receive feedback to help them improve their visual skills and insight into what makes a powerful photograph.

An Evening of Israeli Photographs

Students look at the work of 5 contemporary Israeli photographers to see how their own developing work stands in relation to professional Israeli artists.

Seeing Jerusalem Anew

Students visit several familiar, diverse sites, including the Old City, Yad Vashem, the Jerusalem Mall and the Botanical Gardens. Their goal is to choose to look at these places differently, to consciously strip away the familiar imagery they associate with these sites in order to view them with new eyes.

Total Immersion

Artist-in-Residence Tobi Kahn accompanies the students on one of their journeys out of Israel. Kahn sees *with* them as they filter their experiences visually, meeting local artists, visiting ancient synagogues, exploring a contemporary art museum and participating in cultural events. As students travel and take photographs, they develop a more discerning and distinctive visual vocabulary.

Second Round – Share and Discuss

Tobi Kahn holds individual meetings with students, during which they present the images from their visual journals that they find compelling and discuss the ideas and themes that inform the pictures. He probes them to look ever more deeply: Why did you choose that image? Where is the light source and what does it represent? What made you focus on that person's stance or gesture?

Presentation

Students learn how to present their art piece in the most striking way—to crop a photograph in order to heighten its significance, to adjust the contrast, color, brightness and sharpness.

Kivunim Online Exhibition: *The Art of Seeing*

Students serve as assistant curators of the Kivunim online exhibition that is launched in Jerusalem. The online exhibition of their photographs is a unique documentation of the world consciousness they develop during their journeys throughout the year. This final project demonstrates how the students use their artistic ability to understand their Jewish identity.

KIVUNIM AND THE ARTS: MUSIC AND FILM

Inspirational quotes informing Kivunim's approach to the arts:

The artist appeals to that part of our being which is not dependent on wisdom; to that in us that is a gift and not an acquisition – and therefore, more permanently enduring. He speaks to our capacity for delight and wonder, to the sense of mystery surrounding our lives; to our sense of pity, and beauty and pain. (Joseph Conrad)

Artists don't make objects. Artists make mythologies. (Anish Kapoor)

Above all, remember that you must build your life as if it were a work of art.” (Rabbi Abraham Joshua Heschel)

Kivunim's educational commitment to exploring civilizations, to understanding the nuanced nature of societies, and to realizing the complex nature of Jewish historical experiences requires us to engage the arts. We recognize the arts as sources of inspiration and as commentary on life. We approach the arts as broadly as possible, including representational art, dance, music, film, sculpture, design (fabric, costume, interior) and architecture. This approach allows us to integrate the study of art forms throughout our humanities, language and culture courses.

Kivunim spends significant amounts of time both in lectures and during international trips talking about and visiting monuments, statues, buildings, and features of urban design. The quote above by Joseph Conrad emphasizes the power of the arts to evoke a sense of mystery and wonder at the heart of both the natural and societal worlds. The artist Anish Kapoor addresses the importance of myth, which we understand as an essential component in a culture's forming a world-view. Rabbi Heschel's powerful teaching evokes the perception that the mysterious essence of a person's life correlates with the dynamic, oscillating, intellectual and emotional tensions evoked by the arts, captured in non-verbal forms of expression such as the visual arts, music, dance, movement, and architectural design. We include theatre here as well despite the fact that it is usually verbal; the language of the theatre is poetry and as such, it employs the non-literal power of language to create a mythology of meanings within the space of the stage.

This conceptualization of the arts at Kivunim transcends aesthetic values. Our course called, "Visual Thinking" taught by artist and art-educator Tobi Kahn, seeks to sensitize the ways in which our students look at and see the worlds they travel and occupy. Outside Lies Magic by John Stilgoe serves as a conceptual paradigm for ways of encountering the physical worlds outside of ourselves. During student orientation and then throughout the year, the photo-ethnographic corpus of work by Frederic Brenner

pre-figures as a central thread throughout the program. Brenner's magisterial work employs photography and videography as the tools for penetrating the external features of appearances in order to reveal and explore the often contradictory interplay between external presentation and inner identity, between myth and reality, between simplicity and complexity—even between text and context. In Brenner's own terms, his photographic lens projects multiple perspectives on the tension between exile and home—or in the brilliant turn-of-phrase coined by the late professor of Jewish history Yosef Yerushalmi, between *exile and domicile*.

These modes of thought that Stilgoe, Brenner and Kahn employ and introduce to students suggest ways of being. They require discipline—the discipline to slow-down the pace of life, the discipline to cultivate an awareness of one's surrounding, the discipline to ask questions about what one sees which go beyond the immediacy of any particular phenomenon. These modes of thought seek to motivate and enable students, for example, to stand in front of a building, to notice innumerable details about it, and to wonder about the narrative within which it can be set: who built it, for what purpose, at what human and other cost? What did this building mean? What function did it serve? Who entered it? What events unfolded here?

Journeying through the world with such open eyes, looking beyond what one notices and thinking interrogatively enables one to start living in a culture of questions. Once one thinks this way, a person enters the worlds that Kivunim wants to inhabit—the worlds of cross-cultural meanings, of the meanings of historical events, of the implications of historical experience for Jewish identity, and for the necessity that a person embrace his/her own past in order to recognize and respect the identity, sensibilities, and needs of “the other.” The arts provide the media, the language, the forms that suggest and evoke such ways of thinking about the meanings and purpose of life as taught by Rabbi Heschel, about life's mysteriousness as suggested by Conrad, and about its mythological think-ness as stated by Kapoor (an Indian influenced, no doubt, by Hinduism).

In addition to the influences of Stilgoe and Brenner, as well as the course by Kahn, Kivunim's program includes a film-forum and music classes. The film-forum takes place weekly, including classic and contemporary Israeli/Palestinian, as well as international films exposing students to a full range of artistic commentary on the complexities of Israeli society (“Waltzing with Bashir”), on the importance and challenges of cultural identity in historical and political context (“Walking on Water;” “The Bubble”), on moments of courageous leadership and moral fortitude (“Gandhi”). Three optional screenings every month are selections made by students in conjunction with staff, while once/month our curriculum includes a screening for the entire student body. Kivunim also continuously seeks opportunities for students to meet with filmmakers and T.V. producers, (e.g., one of the producers of the popular Israeli T.V. series, “*Sorugim/Knitted Yarmulkas*,” a comedic and even farcical commentary on the anomalies of modern orthodox youth building their lives as religious singles in Jerusalem.)

Kivunim has also developed, as part of the weekly schedule, music classes. These classes, taught by a professional musician and music educator, serve three purposes: preparation of a repertoire of songs to perform during international trips, exposure to contemporary Israeli artists, and providing a venue to identify, recommend, and discuss opportunities throughout Israel to attend concerts and hear artists perform. Performing during international trips has proven to be a powerful way to connect to cultures beyond the students' and, through music and singing, to bridge distances between visitor and resident. Introducing students to contemporary artists, setting their music in social context and informing students of on-going opportunities to attend concerts provides additional motivation and opportunities for students to engage contemporary Israel.

Artists paint virtual doorways. Viewers stand in front and choose whether to enter the visual narrative... (Ken Campbell)

Museum and Art Curriculum

There is no shortage of research indicating the benefits of museum visits for students of all ages. These visits provide immersive learning experiences, provoke imagination, and lay the foundation for creativity, critical thinking, and a primary connection to the material and subjects being taught within a typical classroom environment. One of the fundamental objectives of museums is to impart effective and experiential cultural education as museums contain the materials created by nature and humankind during specific time periods. In addition, museums promote an understanding and appreciation for various cultures, nations, groups, religions, and expressions of art. As a consequence, they assist in the promotion of increased understanding of the collective cultural heritage of humanity and serve to provide present and future generations with a greater appreciation of the cultural history and the achievements of those who came before them.

To this end, Kivunim has secured the services of one of the finest museum educators in Israel and internationally, Dr. David Ibgui. Dr. Ibgui is the former Chief Curator of the Education Wing of the Israel Museum, Jerusalem. Dr. Ibgui will guide us through the Israel Museum in Jerusalem as well as expose us to other Israeli and international art collections, architecture, and memorials, through a combination of slide presentations, classroom discussions and seminars.

Session 1: Israel Museum

This first meeting will focus on understanding the museum and its potential as a place for discussions and the exchange of ideas. We will be introduced to the museum's vision, establishment, plan, and structure. We will visit the archaeology wing of the museum that traces the narrative of the history of the Israelites among the nations in Canaan, culminating at the gallery of the "Three Monotheistic Religions."

Session 2: Israeli Identity Through Art

Slide presentation and discussion on the relation between Israeli art and Judaism, the State, and the power of the Hebrew letter.

Session 3: Exploration of Indian Art

Slide presentation and discussion prior to Kivunim's visit to India about the influence of Hinduism on ancient and modern Indian art and architecture.

Session 4: East and West

Slide presentation and discussion prior to Kivunim's visit to Morocco and Spain on the principles and history of Islamic art and its influence on Jewish, Israeli, and modern art.

Session 5: Israeli Art and Holocaust

Slide presentation and discussion on *Yom HaSho'ah* about the development and influence of the Holocaust upon Israeli artists and public displays.

Session 6: Venetian Art and Architecture

Session 7: The Role of Museums as Memorials

Lecture and slide presentation prior to Kivunim's visit to Central Europe on the use, design, goals, and implementation of museums that serve in a functional sense as memorials to specific events (in this instance, the Holocaust).

SOCIAL RESPONSIBILITY

Philosophy:

KIVUNIM assumes that residents in a society have an ethical obligation to contribute productively to the society hosting them, as a reflection of the authority of an implicit social contract that binds citizens and residents. Therefore, KIVUNIM presents students with a variety of communal opportunities for weekly volunteer service work of a socially beneficial nature. The “Social Responsibility” program therefore, plays a key role in establishing a sense of obligation and responsibility for the environment one inhabits.

KIVUNIM students are encouraged to appreciate the fact that they are guests in Jerusalem for the year. Jerusalem offers many cultural events and social activities. KIVUNIM feels that it is vitally important to give something back to “our host”. Social Responsibility is inherently a two-way relationship, where students are giving back, while at the same time developing important work, interpersonal, and language skills through the year. KIVUNIM seeks to match each student with an appropriate placement where they can serve, contributing their talents, hearts, and hands. In the dynamic range of placements, teams of students serve a broad spectrum of people in need: from the elderly, to battered women, to the hungry, to Holocaust survivors, to special needs children, and young Arab and Jewish school children.

Goals:

Students, as a result of their social responsibility placements, experiences, and regular conversations with staff, will engage and meet the following cognitive and affective goals thereby gaining appreciation for and an understanding of:

- The ethical imperative to participate in the civic well-being of society; an ethics of social responsibility and social contract
- The impact of thought and behavior based upon a sense of responsibility of the individual and of the public: Personal and group growth
- An intimate acquaintance with Israel’s challenges and successes
- The opportunity to play a role in shaping the present and future of Israel
- Integrating co-existence thinking and activist work into a concept of social responsibility
- delving deeper into one of the most pressing challenges in the region, the nature of the relationship between Arabs and Jews.

Structure of the program

Students work at their site placements weekly. These workplaces are visited regularly by Residence Advisors (RA's) who support students in their work, help interface with the professional staff of the sites, and help solve problems, large and small that inevitably arise. Small group-discussions and individual one-on-one conferences provide further opportunity for thinking about and understanding the deeper meaning and broader importance of this work. Ultimately, KIVUNIM's Social Responsibility program seeks to help students develop and apply a model for ethical thinking about their role in the world in the decades to come. Implementation:

Site Placements:

Yad LaKashish

“Yad LaKashish: Lifeline for the Old” gives approximately 300 of Jerusalem's needy elderly and disabled a sense of purpose and self-worth through creative work opportunities, essential support services and a warm community environment. Yad LaKashish empowers the elderly and disabled poor of Jerusalem to become contributing members of Israeli society through training and work opportunities in handicrafts. This delicate balance between providing the old with much-needed financial aid, on the one hand, and empowering them to use their own natural abilities, on the other, is one of the unique aspects of our approach. The friendly, community atmosphere is no less important than the creative activity to the well-being of the elderly artisans. The majority of the participants are immigrants to Israel with little working knowledge of Hebrew and limited contact with family members outside of a spouse. Learning Hebrew at the age of 70 or 80 is an unrealistic expectation for most, and not being able to converse with others increases the experience of isolation. For many, the other participants as well as the workshop leaders, staff and volunteers, become their primary social network.

Muslala

Muslala is a nonprofit organization established in 2009 by artists, residents and community activists of the Musrara neighborhood in Jerusalem. The organization, which is based in the Clal Building runs art exhibitions, urban “art-tracks,” guided tours, art workshops, and has opened an active meeting and study center and exhibition space. Muslala wishes to produce a new model that combines artistic activity with a social orientation. Most of the activities take place outdoors in the public realm, with ripples affecting both East and west Jerusalem and beyond.

Crossroads

Crossroads provides critically needed programs and social services for at-risk English-speaking youth in Israel that struggle with drug addiction, domestic abuse and homelessness, as well as social, emotional and educational difficulties. Crossroads offers an alternative to the streets, with the aim of instilling every at-risk teen with hope, motivation, tools, and a direction for a better future. Crossroads opened during the second intifada (the Palestinian uprising of the early 2000s). The number of terrorist attacks in downtown Jerusalem was at its peak. Center staff immediately went to work dealing with survivors of and witnesses to suicide bombings. Located on HaChavatzelet Street, directly across from Zion Square, the Crossroads Center offers an alternative to being on the streets, and social activities other than hanging out in bars. Additionally, the Crossroads Center provides three forms of assistance: therapeutic social activities, counseling, and educational opportunities.

Shevet Achim

Shevet Achim activity consists of locating children with heart defects in cooperation with partner physicians, transporting them to Israel, sharing hospitality with them and their parents while in the country, and building partnerships to fund their surgeries. Shevet Achim is a non-profit organization (small community) that assists children in need of heart surgeries or other cardiac related attention. Similar to Save a Child's Heart in Tel Aviv, Shevet Achim brings in children from countries that have little to no access to the proper medical attention such as Kurdistan, Syria, and Lebanon. Since it is a Christian faith-based organization, they have the ability to bring children in from Gaza and other areas that are not as willing to work with Jewish organizations. The children and one parent live in a little house on Ha'Nevim Street through the duration of the child's treatment.

Student volunteers help facilitate art projects, games, and stories to entertain the children. Although the language barrier is a somewhat difficult, Kivunim students play and do arts and crafts with the kids and learn how to “love our neighbor as we love ourselves.”

Volunteering with Refugees

Volunteering takes place at the Italian Consulate. Father David from South Africa is in charge of the program, but Kivunim students work closely with Claudia who supervises their interactions with the children. Kivunim volunteers teach refugees from Ethiopia, Syria, Eritrea, and Philippines math, English. They run sports activities and dance classes for children from a variety of ages. Students also help kids with homework and after school supervision and activities.

Ezrat Avot

Ezrat Avot “Meals on Wheels” program benefits homebound ill or disabled seniors by delivering daily nutritious prepared meals to their door. They distribute dry foods packages to over a hundred needy seniors and families each week. Each package contains essentials such as flour, oil, sugar, rice, and canned goods. Kivunim student participation consists of packing food supplies and making baked goods for underprivileged elderly. They do this alongside Ezrat Avot’s staff who help them gain a deeper appreciation for the needs of different Jerusalem communities. As one Kivunim student once commented, “Together, along with our friends at Ezrat Avot, we make life better for one elderly person at a time and have fun time doing it!”

Bluma

Students spend time with an elderly woman named Bluma, who teaches them Yiddish and Yiddish songs. Kivunim students over the years have commented that Bluma has an amazing soul and charisma. They truly enjoy spending time with her, sharing stories, and providing quality care for a phenomenal senior citizen of Jerusalem.

Akim

AKIM-Jerusalem provides special care and support for persons with intellectual disabilities of all ages and levels of functioning. They provide supports and services that are known to have a significant impact on the quality of life of people with disabilities and their families. Kivunim volunteers interact with younger children during the day by providing them with meaningful interactions and guidance within small group settings.

Or Meir U’Bracha

Ohr Meir & Bracha was founded in 2002 by Liora Tedgi, a mother of 10 who was injured a number of years ago in a car bomb attack in Jerusalem. Liora set up the organization to respond to the unrecognized needs of victims of terror and their families. Terror attacks destroy the lives not only of those who perish but also of those who survive. There are hundreds of victims of terror who “fall between the cracks” of the Israeli government’s aid initiatives. They do not receive help because their injuries are deemed insufficient to be recognized as medical disabilities, or because they are still in the process of being assessed for disability (which can take two or more years). Kivunim students assist in the weekly assembly and packaging of hundreds of baskets of food to be distributed in time for Shabbat or holidays.

Friendship Circle

Mentally and/or physically challenged young people are often socially isolated. Mainstream adolescents often lack meaningful focus and sense of purpose. Forging lifelong friendships and socialization between the two solves both problems while fostering a more sensitive and elevated society. The Friendship Circle aims to create an environment for teens that will nurture and inspire them with meaning, purpose, and self-value; a sense of connection to and responsibility for the greater Jewish community through innovative and stimulating programs. Friendship Circle views this as essential to developing and producing the members and leaders of tomorrow's Jewish community. The Friendship Circle's unique approach brings together Kivunim volunteers to interact with children with special needs for hours of fun and friendship. These shared experiences empower the children, while enriching the lives of everyone involved. Kivunim students provide the support mechanisms that allow the children to gain the confidence that they need to make the most of their abilities and talents. In return, Kivunim volunteers learn the priceless value of giving, the curative power of friendship, and the vital importance of integrating children with special needs into Jewish communities worldwide.

Jerusalem Biblical Zoo

Kivunim had one student at the Jerusalem Biblical Zoo this year who volunteered on a weekly basis in assisting the animal keepers with the big cats. This volunteer had an opportunity to learn in an organized framework about zoology, environmental awareness, and wildlife conservation.

Beit Sababa

Beit Sababa is a hospice program at Ramat Rahel kibbutz where our students visit the elderly and assist them in art and other projects. KIVUNIM students engage and entertain the residents of the facility, providing positive human interaction that helps maintain and improve the residents' motor and memory skills, in addition to providing vital human contact through good conversation .

Carmeil Ha'Ir

One of many soup kitchens throughout Jerusalem, it functions in a "restaurant style" with "customers" coming in and sitting down as they would at a regular restaurant, yet they are not charged for the meal. In this way it is not as humiliating for homeless and other poor people to receive these gifts of vitally needed food. Students help with the preparation and serving of food to the "customers," in addition to the other chores around the facility.

The Gan Olgi Kindergarten

Located in the Katamon neighborhood of Jerusalem Gan Olgi is the quintessential Israeli *gan*, with children from mixed backgrounds. KIVUNIM participants help and assist the professional workers at the *gan* throughout the day. Katamon is a neighborhood with many less advantaged families and Gan Olgi provides a “head start” to many who might otherwise be left behind.

Hansen Garden

(located in what was the region’s last leper colony) is a fledgling community garden seeking to provide green space to the community and outdoor programs for young people, with a particular focus on children with Down Syndrome. Our students work with the lead gardener, Rivka Regev, in helping to advance the program and build the garden. The project is under the auspices of the Society for the Protection of Nature in Israel (SPNI).

Havat Eyal

An organic farm (that was founded in memory of a soldier from Kibbutz Ramat Rachel who was killed in the line of duty), and is dedicated to securing and protecting the environment (something that was very important to its namesake, Eyal Yoel). The farm offers programming for special-needs school children, grows organic vegetables, and keeps many animals. Unused food is collected from the kibbutz and other areas for composting and they are instrumental in many recycling projects. KIVUNIM students help with the chores and programs of the farm.

Hovsha Community Garden

Located on the land surrounding the Jerusalem Nature Museum, the Hovsha Community Garden provides a place for community members to grow flowers and vegetables. Our students worked with the coordinator, Alice Weisz, helping to build the garden and working with community volunteers, specifically including a group of survivors of terrorism.

Ichulu Reim

This is a buffet-style soup-kitchen located in the Machane Yehuda area. Students helped with the preparation and serving of food to the customers, in addition to the other chores around the facility. Website: <http://www.ichulureim.org/>

Israel Association for Kindness to Animals

Students volunteer weekly to care for stray dogs in kennels, walk the dogs, and help find permanent placements.

The Orthodox (Christian) School of Ramle

Located around the corner from Ramle's shuk, The Orthodox School of Ramle provides a complete education for its almost 600 Arab students. In a pilot program, KIVUNIM participants visited the school for the final two months of the year, working with 9th and 10th grade students on their English skills with the goal of improving their vocabulary and grammatical skills for the high school matriculation exams.

Senior Visitations

Students were coupled with seniors in a variety of resident facilities throughout the city. These visits were intended to provide companionship as well as facilitate the running of necessary errands. Students typically joined their senior friend for walks around the neighborhood, to run errands, to sit and talk, to help around their living space, and to accompany their friend on cultural outings in the city such as museum visits, concerts, strolls in gardens and parks, and other events.

The Variety Center

Runs a dynamic number of programs for students with a wide range of special needs. From kindergartens where special needs students are mainstreamed with 'regular' students of their same age group, to after-school programs that emphasize the improvement of motor skills, the Variety Center services the entire city of Jerusalem and its diverse communities. Our students work with special-needs students one-on-one in the many playrooms.

ISRAEL PROGRAMMING: ENCOUNTERING THE COMPLEXITIES OF ISRAEL

Exploring and encountering the cultures, demographics and sociological fabric of minority populations in Israel, *Yediat ha'Aretz* (knowledge of the Land of Israel by exploring its geography and topography), politics, & social, religious and cultural issues.

Philosophical Introduction:

KIVUNIM's encounter with Israel is dedicated to providing a wide range of programs exposing our students to expansive aspects of Israeli society in order to acquaint them (most for the first time) to Israel's complex nature and/or to provide students with opportunities for re-looking at aspects of Israel with more discerning eyes. Through this experiential and reflective programming, KIVUNIM enables students to gain an appreciation of, a deep pride in, and a dedication to the founding ideals and goals of the State of Israel.

This requires engaging the social, economic, political, military and cultural challenges confronting the State of Israel. Only by becoming aware of these challenges by acquiring information as well as a lens through which to see these challenges, can our students appreciate the accomplishments as well as struggle with the problems which Israeli society has yet to solve. Our goal is to provide ways of thinking about and seeing Israel which can motivate our students to care personally about these challenges and to work actively in their own ways towards further progress problem-solving. As students gain greater exposure to more aspects of Israel, this goal becomes more elusive, but at the same time more present in the opportunities they represent for important, life-sustaining work on behalf of the Jewish State. The constant interplay between vision and reality, between goals and methods, between current problems and ultimate solutions, informs this programming.

Students are encouraged to acquire a critical, philosophical vocabulary for looking carefully at Israel as well as at themselves. They hear and are supported to begin using such terms as, "worldview," "ethical implications," "fundamental issues," and "essential questions" as they confront different populations, listen to speakers, engage panelists, and participate in different cultural events from throughout the country. In order to structure the experiences that represent Israel's complexity, we have employed a series of categories, which allow us to identify a typology of experiences and encounters representing many different strands of Israeli society. These very same categories allow us to see, in contrast, what is missing along the way and which types of encounters we need to add through constant reflection and constructive review of how our students experience these programs throughout the year.

Minority populations and sectors of Israeli society:

This strand of the program includes investigations of and engagements with different ethnic, cultural and religious populations within Israel. These include meetings with sectors of the Christian, Druze, Muslim, and Bedouin populations and their various communities within Israel,. This strand of the program emphasizes the realities of minority populations, and as such it naturally suggests and enters into political concerns with civil rights, coexistence, and the history of these populations in the land of Israel, with the Jewish people, and in the State of Israel since 1948. “Populations” includes meetings with individuals, with peer groups, and visitations to neighborhoods, institutions, villages and cities. It includes opportunities for students to engage individuals within and representatives of these communities in discussion and debate. It provides opportunities for students to listen carefully and emphatically to members of minority populations in Israel and to identify and address ways in which those lives and experiences in Israel are challenging politically, economically, and socially. It also provides exposure to institutions which represent the most important religious populations in Israel, both historically and demographically.

Culture:

This strand identifies sources and expressions of culture throughout the State of Israel in the broadest possible parameters. This category includes encounters with musicians, visual artists and performing artists. This strand of “Israel Programming” includes visiting museums, attending concerts, theatre and dance performances, and screening films regularly. These events “cut across” the territory which defines our engagement with different “populations,” but it is characterized by the universal language of the arts which, in all of its manifestations, transcends the peculiar idiom of any specific language. Our encounter with the arts in Israel includes artists from all populations—minority as well as Jewish. Furthermore, we understand the primary purpose of art to be, as Rabbi Abraham Joshua Heschel wrote about poetry, “...a self-sufficing pouring forth of insight.” Art, in all of its forms, reveals the soul of a civilization. It evokes and makes manifest the thoughts, tensions, conflicts, values, and perceptions we feel most deeply.

The arts provide a language of expression whose grammar and syntax are more expansive than the language of verbal articulation. We provide opportunities throughout the year to discover and encounter art forms which will transform the way we think, allowing our students to emerge changed, as different people, after experiencing the power of a particular artistic experience. This perspective regards culture and the arts as much broader and deeper than merely the aesthetic dimensions of life, even though beauty and its forms are themselves intrinsically meaningful. Culture as expressed through the arts, contains a sacramental power to transform one’s inner life, and as a result, effect change that can motivate towards constructive action.

Politics:

Politics refers to all forms and contexts dedicated to the structures of governance upon which a healthy society must rely. The spirit of this dimension of the program can be understood in light of two ancient texts about government from Jewish tradition. The first is a statement from the fourth chapter of The Ethics of the Fathers, *Pirke Avot: Pray for the well-being of government, for without respect for government, society would devolve*

Geography:

Known in modern Zionist tradition as *yediat ha'aretz*, this category emphasizes our commitment to our students “knowing the land of Israel with their feet.” There is no substitute for knowledge which is embodied. One’s political, cultural and demographic knowledge of Israel becomes sharpened and focused when walking through geographic areas. Biblical allusions and cultural associations gain texture, tone, feeling and life by walking. Mapping skills literally ground students and locate them in the world. The implications for “knowing where one is” then transfers to a global awareness nourished by travel and explorations of neighborhoods, villages, towns, and cities throughout Europe, Asia and Africa.

Holidays:

The Israel Programming strand of Kivunim also takes into account the passing of time by integrating holiday celebrations, commemorations and memorializations within the experience of our students. Orientation begins during *Sukkoth*, where we intentionally locate ourselves in the Negev. Starting in the *midbar* provides us with opportunities to reference the ancient beginnings of our ancestors in the same terrain as they journeyed towards a land of promise.

Yitzhak Rabin’s *yahrzeit*, Hanukkah, Tu BeShevat, Purim, Yom haShoa, Yom haZikaron, Yom haAtzmaut, and Shavuot all invite many different ways to reflect on, participate in, celebrate with, and experience contemporary expressions of what it means to live in a Jewish country as modern, Westernized people.

Kivunim seeks opportunities on these days to participate in national ceremonies, join congregations in prayer in a range of different synagogues, hike, discuss, perform *mitzvot* together such as reading Torah, reading Megillat Esther, raising money and donating *tzedakah*, praying, studying texts of Torah together, planning and eating holiday meals together and sharing each other’s celebratory traditions.

Yediat ha'Aretz

Experiential knowledge of Israel by exploring its geography and topography

Kivunim's program is based in Jerusalem and many of the programs are conducted in this city, because of the very unique nature of Israel's capital with its rich history, demography, politics, culture and more. However, one of the goals of the Israel Program is to allow the students to engage the broader land of Israel in a meaningful way. Therefore, over the course of the year, Students visit a range of places in Israel, each with its very distinct characteristics, social fabric, geography, culture, atmosphere, history and more.

South:

Ein Gedi:

Our first encounter of the Ein Gedi area is at Nahal Arugot. This Ein Gedi oasis was part of the tribe of Judah where, according to tradition, David fled and sought refuge.

Nahal Pratzim with Israel Hevroni:

An extremely unique and mesmerizing experience in the vast quiet desert, guided only by moonlight and Israel Hevroni, a man who is greatly attuned to what the desert has to offer. Hevroni teaches our students about nature, our surroundings, our history and subsequently ourselves.

Nahal Tamar:

In the Judean desert, our students hike along the Tamar Stream, which flows over about 15 kilometers in the north-east of the **Negev** region. This hiking trail provides our students with a concentrated kilometer and a half of desert. The hike lasts about two hours and includes climbs up and down metal rungs and rope ladders set into the surrounding rock.

The Dead Sea:

Students enjoy an afternoon dipping and swimming in the Dead Sea, the lowest point on earth in any land mass (417 meters below sea level).

Kibbutz Sde Boker + Ben Gurion's Home and Grave:

Sde Boker was established in 1952 by a group of soldiers. David Ben Gurion, the first Prime Minister of Israel, who made Sde Boker his home, envisioned the dream of settling and developing the Negev.

We spend several days on the Kibbutz, accompanied by Prof. Clinton Bailey and Peter Geffen, the founder of the Kivunim program.

Nahal Tsin:

Walking through a river that is mostly dry throughout the year, Nahal Tsin flows from Mount Ramon to the South Sea through Sde Boqer. Guided by Dr. Clinton Bailey, the students hike the river, while surrounded by the towering mountains of the Negev.

Abu Jarabia and Bedouin School:

Prof. Clinton Bailey teaches and introduces the students to the Bedouin way of life and the challenges they face in the Negev. Our time with Prof. Bailey includes a visit to a Bedouin elementary school in the Negev, where Bedouin students and staff discuss their educational program and needs in order to maintain the school.

In addition, Kivunim students have the extraordinary experience of being warmly welcomed into the unrecognized Bedouin Village, known as Abu Jarabia, and named after the head of the family that lives there. Abu Jarabia, a Bedouin who wishes to continue living as his ancestors before him, opened his tent and home to the students to sleep there for the night.

Masada:

Culminating the first two weeks in Israel, known as Orientation, students hike up Masada, in the early hours of the morning, before their ascent to Jerusalem. At the top of this approximately 2000 year old fortress, built by King Herod, students participate in a *Limmud* (text study session).

Jerusalem and environs:**Mount Scopus Lookout:**

Upon arriving at Beit Shmuel in Jerusalem, Kivunim's home base for the year, Students took a moment to lookout onto the Jerusalem landscape and take in the view of the city they will be residing, studying, volunteering and engaging for the year.

Exploring Quarters of the Old City of Jerusalem:

Upon arriving in Jerusalem, students were given the opportunity to become familiar with the streets and near surroundings of Beit Shmuel, where they reside for the year. Rather than view Jerusalem through the eyes of a tour guide, Students were instructed to trust and awaken their own senses, go out to several main streets in Jerusalem, and encounter its people, explore its shops, parks, cafés, intersections, architecture etc. for themselves.

Ein Prat:

Visiting and meeting participants from the Ein Prat Leadership Academy, Kivunim students are in Israel for the year, and yet it is hard for them to meet and interact with Israeli peers their age, since most are in the army, national service, University, Yeshiva or other such institutions. Therefore, we arrange for our students to visit the rapidly growing and popular Ein Prat Academy for Leadership. The young Israelis our students meet have already devoted a year after high school to study, volunteer, travel the country and prepare for their army or national service. Frequently, they take another year to study, thus postponing their army/national service for a total of approximately two years.

Yad Vashem:

As part of the Students Civilization Course, prior to their trip Central Europe, they visit Yad Vashem. Yad Vashem is Israel's principle memorial to the Holocaust. YV is the outcome of a memorial law that was enacted by the Knesset in 1954. The main part of YV is the historical museum that presents the Holocaust narrative. Together with other memorials, the scientific and educational work that is going on, YV represents Israel's memory and perception of the Holocaust. In Yad Vashem, students are exposed to an Israeli understanding of the Holocaust.

Jordan Valley:**Beit Shean, Introduction to Judaism:**

During the first trimester of the program, students travel to Beit She'an as part of their introductory to Judaism. The trip coincides with the students' lectures on Ancient Greece and Hellenism. Beit She'an is an important example of Hellenistic, Roman and Christian life in the land of Israel.

Beit Alpha: Close to Beit She'an, one finds the synagogue of Beit Alpha, allowing the students a glimpse into how Jews constructed and used synagogues during the same time period as Beth She'an was thriving.

North:**Haifa, Mount Carmel, Daliyat el Carmel, and Kibbutz Hanaton:**

During the month of February, Students are taken to hike in the Carmel Mountain, allowing them a glimpse into the Jewish, Muslim, Bahai, Christian and Druze traditions concerning what is considered by many to be a holy mountain. We try to arrange for a home cooked lunch in the Druze village Daliyat El Carmel, typically hosted by Nura Husseissi, a Druze resident of the village. Jaber Abu Ruqun, a Druze community representative, meets with our students to discuss the beliefs and traditions of the Druze community in the area, as well as the Druze connection and relationship with the state of Israel.

Givat Haviva and Wadi Ara:

The Givat Haviva Institute, founded by the HaShomer HaTzair Movement, educates and acts to promote the values of equality and human dignity. Givat Haviva implements activities to develop the experience of equality between Jews and Arabs living in Israel, and provides tools to this end. According to Givat Haviva's vision, this is the moral foundation for achieving peace with the Palestinians and the Arab states.

Kivunim students spend a full day at Givat Haviva, with expert guides, who not only facilitated informative learning and discussion sessions, but physically took them on a tour in Wadi Ara, visiting the village of Barta'a. The Armistice Line planned and drawn on the island of Rhodes in 1949 divided Barta'a in two parts – the eastern side, Israel and the western, Jordan. As a result today, the Arabs of East Barta'a are Israeli while those in West Barta'a are Palestinian. Both sides are from the same clan – the Kabaha family. Kivunim students get to walk the streets and speak with the Arab residents (both the Israelis and Palestinians) of Barta'a, introducing them to an additional set of perspectives, thought and feelings concerning the sometimes absurd reality they live in.

Deganya and Havat Kinneret:

During the week of the Israeli National Remembrance Day for fallen soldiers and victims of terror, followed by Israel's Independence Day Celebrations, Students take a field trip to Kibbutz Deganya and Havat Kinneret. Havat Kinneret is currently a renovated cluster of buildings that once was the home of a small group of ideological Jews from Eastern Europe who came to settle and develop the land of Israel during the second wave of immigration at the beginning of the 20th century (a.k.a the Second Aliyah). Kibbutz Deganya, right near Havat Kinneret, is the first Israeli Kibbutz to be established.

Students read journals of Jews from that time, visited the graveyards of Rachel the Poet and others, met with a born and raised Kibbutznik in Deganya, learning of the hardships, sacrifices and ideologies that served as their fuel to continue their rigorous work during a very difficult time. Students asked questions, analyzed and discussed the various perspectives that rose from the writings, monuments and stories they heard, all the while relating back to the significance of these stories to the current state of Israel.

In the Footsteps of the Halutzim (Pioneers)

As the ideological and political battles of Zionism were being fought out in Europe in the late 19th century, the first mass immigrations to Eretz Yisrael formed. Facing incredible hardships – economic deprivations, disease, friction with the local population and culture shock – these immigrations were to form the basis of much of the Israel we know today. Students spend a day in the lower and upper Galilee following some of the history of the new immigrants in Palestine, addressing some of the dilemmas they faced, and getting to know some of the legendary figures of that era. Students visit some of these early settlements and reconstruct their daily lives, hardships, failures, successes and attempt to understand their dreams and aspirations as young male and female revolutionaries.

The Sea of Galilee – Kinneret:

Topping of the field trip at Deganya and Havat Kinneret, Students have the chance to enjoy a restful dip in the Sea of Galilee, Israel's main source of fresh drinking water.

Central Coastal Plain:

Tel Aviv University

The State of Israel is one of the centers of scientific development and innovation in the world. Students receive the opportunity to see first-hand where Israelis go to study the knowledge and tools they need to come up with such ideas, what they actually learn, what global affect these developments have and more. Students visit three scientific study labs in the Faculty of Engineering at Tel Aviv University, where they meet with Professors and Doctors who teach young Israelis in the fields of Bio-Engineering, Aerodynamics, Materials and Substances. Tel Aviv University is one of if not the leading research University in Israel, where approximately 29,000 students go to study each year for their B.A, M.A and Ph.D. The Faculty of Engineering specifically trains students in the fields of technology in general and particularly in high-tech, in order to participate in the economy and industry of Israel.

Tel Aviv, Ramat Gan:

As part of the “Visual Thinking Course”, students depart in the early morning to explore the Jaffa Beach known as “Hof Ha’aliyah”, where they are guided by Kivunim’s artist in residence, Tobi Kahn. The hike is intended to provide the students with the chance to

view and appreciate the changing of the light in the skies and waters of the Mediterranean Sea. Students then visit the Tel Aviv Modern Arts Museum with Tobi.

Environmental Awareness and Encounters With Native Israeli Fauna:

Students have the opportunity to engage in a day devoted to yedi'at ha'aretz as well as to Israel environmental studies. Meir Avraham, an avid naturalist and outdoorsman, who has trained as a survival skills expert in the IDF, is also an expert on the fauna of Israel. We learn about the different native species of plants, trees, and flowers, as well as those that are edible. With the plants and other vegetables that our students either pick or gather, Meir will assist our students in creating a delicious vegetarian poika dinner!

We travel to the Ecological Greenhouse in Kibbutz Ein-Shemer, Israel. This facility is an innovative educational center, a place for social encounters and connection which combines two fundamental elements: environmental ecology and social ecology. In the framework of environmental ecology students in the greenhouse are engaged with an interdisciplinary research and study of the environmental challenges facing Earth in general and Israel in particular. In the course of their studies, students meet specialists and scholars from the Israeli academy and industry, learn from their experience on research, professionalism and science, and produce projects and research of the highest level.

In the Greenhouse students deal with the forefront of environmental, climatic and agricultural sciences; with topics such as the cultivation of micro-seaweed, bacteria, plant-based and technological water treatments, precision farming, biological pest control, fish and zooplankton farming, biomimicry (technological solutions inspired by nature) as well as programs that integrate between art and science. Emphasis is given to the provision of research and learning skills, to implementing high level planning processes, environmental and social responsibility, contribution to the community, perseverance, thinking “outside the box”, team work and control and evaluation processes.

Politics and Society

Knesset: Getting familiar with the Israeli Political System – Tour of the Knesset.
Visit to FM: When trying to unfold some of the great challenges Israel faces today, one might ask, which government institutions take it upon themselves to create policies that direct the ways in which this country functions? What do these government institutions look like? Where are they located? What is the makeup of the political system and how does it work? Where and how decisions are made that affect the lives of all residents of this country and beyond, and by whom?

Therefore, at the beginning of the year, students have the opportunity to get to see, visit, tour, hear about and become more familiar with two of Israel's political and governmental institutions that affect the lives of millions – the Knesset (Israeli Parliament), where they had a guided tour, and a discussion with a representative from the Foreign Ministry, where they learn of the Foreign Ministry's work and mission, and Israel's upcoming challenges in the eyes of the Ministry.

Students also receive an opening preparatory session about the Israeli political systems' structure and makeup.

Van Leer Institute: Kivunim students meet with scholars from the Van Leer Institute, a leading intellectual center for the interdisciplinary study and discussion of issues related to philosophy, society, culture and education. The Institute gives expression to the wide range of opinions in Israel, and takes particular pride in its role as an incubator and creative home for many of the most important civil society efforts to enhance and deepen Israeli democracy. Founded in 1959 by the Van Leer family from the Netherlands, the Institute and its mission are based on the Van Leers' vision of Israel as both a homeland for the Jewish people and a democratic society, predicated on justice, fairness and equality for all its residents. The Institute's work today, still indelibly shaped by the Van Leers' legacy, is designed to enhance ethnic and cultural understanding, ameliorate social tensions, empower civil society players and promote democratic values.

The Yesha Council Perspective on the West Bank – Biyamin and Shomron: Students visit, tour, see and converse with settlers, Jewish Israelis who live beyond the Green line, in what is known by some as Binyamin and Shomron, or the West Bank. Students are guided by representatives of the Yesha Council, learning of their perspective on life in the West Bank and the relationship between Jews and minority groups living in these areas. Students visit the settlements of Shilo, Ariel and Ofra.

Soldier Panel on serving in the occupied territories: Students hear the voices of Israeli soldiers (several of them KIVUNIM alumni), who served in the army in recent years, each sharing personal army experiences in the occupied territories and encounters with Palestinians and Arabs in the line of duty.

Ir Amim Tour: Ir Amim offers political tours of Jerusalem to the general public on a regular basis. The tour provides a thorough introduction to Israeli policy in Jerusalem since 1967 and its socio-economic and political implications. This includes discussion of the municipal boundaries, Israeli development in East Jerusalem, the separation barrier and its effects on the city, political trends, the relationship between the Israeli authorities and the Palestinian population and more...(<http://www.ir-amim.org.il/eng/>). Students have the opportunity to go on an English tour guided by Ir Amim, throughout Jerusalem, hearing yet another perspective on an extremely sensitive and debated reality.

Mahol Shalem: The Mahol Shalem studio is comprised of dance artists who share a joint vision of promoting the independent dance culture in Jerusalem and the entire country. Members of the group work at the Musrara community center in the center of Jerusalem, for the sake of establishing a foundation for ongoing cultural activities in the city and aspire to promote an atmosphere and setting for professional and high quality independent artistic dance. (www.macholshalem.org). Students have the opportunity of choosing to go to one of the Mahol Shalem dance performances, where young Israeli dancers and choreographers, presented their work.

Populations

Introduction to Christianity & Audience with the Greek Patriarch of Jerusalem: There are currently around 2.2 billion adherents to the Christian faith, which is about a quarter to a third of the world's population. Prior to the Students' trip to Greece and Bulgaria, they have the opportunity to become more informed about the Christian faith. They visit and explore religious sites that thousands of Christians, pilgrims, tourists and people from other faiths, visit daily in the Old City, such as the Church of the Holy Sepulcher. In the past, Students have had the great honor of meeting his Beatitude, the Jerusalem Patriarch of the Greek Orthodox Church. He is the Patriarch of the Holy City of Jerusalem and all Palestine, Syria, beyond the Jordan River, Cana of Galilee, and Holy Zion.

Introduction to Haredi Thought and Society:

In Kivunim we strive to come in direct contact with actual people and figures from various groups in Israel and abroad, in order to cross over physical as well as emotional and/or psychological borders, break through stereotypes, reach out to what or whom we might consider to be "the Other". It is common news that there is an economic, political, cultural and social gap between a large majority of Israeli society and the Haredi community (otherwise known as the Ultra-Orthodox community). Today there are approximately 736,000 people above the age of 20 (8% of Jewish Israeli society) who consider themselves as Haredi.

In light of what has been written above, Students participate in various programs concerning the Haredi community, where they are given the opportunity to ask questions regarding the reality concerning this segment in society, such as what do we really know about the Haredi community in Israel?

What are the core beliefs and values systems of this significant community? How do these beliefs, ideas and ways of life coincide with the Modern Western world we live in? In what ways do women and men's roles in the Haredi community differ and why? What different streams of Haredi groups can we find and how did they develop historically? Why do we hear so many stories in the news about violent Haredi demonstrations? Is the image portrayed in the media of the Haredi society representative of the community as a whole? How many unemployed Haredim are there and why? What is the regard of Haredi community members to the deep poverty in which many live?

“Hillel – The Right to Choose”

Students have the opportunity to meet people from the Haredi world who have left, and hear from them the comparison between the Haredi world that they were a part of and this new world that they have built for themselves. Students are exposed to the different reasons why these young people chose to leave, hear about whether or not they are still in touch with their families, what their current relationship is with religion, Jewish community and their previous way of life, what their current lifestyle entails, how they are coping with the change and integration into the largely modern Israel secular world and much more.

“Hillel” is a social organization that works to support people who feel loneliness upon leaving a religious setting, and entering a secular one. “Hillel” assists these young people in acquiring an education, profession and / or helping them prepare for army service. Every year, approximately 100 young people from the Haredi society turn to “Hillel” for their support in acquiring basic tools in order to fulfill their desire to integrate into Modern Secular life.

“Havruta” – Being Gay and Orthodox

In many places in the world, members of the gay, lesbian, bisexual and transgender (LGBT) community are subjected to discrimination, humiliation and even verbal and physical abuse. In Israel, where there is no separation between religion and state, harassment still exists against LGBT individuals and communities even though constitutional persecution and discrimination has officially ended. This is particularly true in religious societies, where opinions and attitudes are often extreme and where alternative sexual and gender identities are seen as contrary to religious law. Religious people in these communities who identify themselves as LGBT are faced with many hardships and challenges. Many live in fear of harassment, humiliation and of being ostracized by their communities and families. Those who are out of the closet often fear verbal and physical abuse.

Kivunim students have the unique opportunity to meet Daniel Jonas, a religiously observant gay man, born in Jerusalem. Daniel became motivated to help his fellow “closeted” men and women in 2009, following an attack on a gay youth club in Tel Aviv. Daniel became involved with the organization entitled, **Havruta**, and is presently its chairperson. Daniel is involved in local Jerusalem politics and culture, running in the Meretz primaries for elections to the City Council and as “Yeru-Shalem” – the Coalition for an Inclusive Jerusalem.” Last may, Daniel married his partner of four years, Uri, and they keep a very close relationship with their respective families.

Havruta was founded to assist Jewish gays. The organization offers a social and support network for religious LGBT people in Israel. Beyond being a safe haven, **Havruta** also actively works to inform and educate the religious public about LGBT issues in their communities. Through the work of the organization, some religious leaders are now boldly speaking publicly and freely about LGBT issues. Educators and counselors are beginning to turn to **Havruta** for guidance and information. Through outreach and education, **Havruta** aims to break down stereotypes, and encourage a religious culture that is tolerant and understanding for all who are different whether by gender, race or religion.

Israeli Startups

By the end of 2015, there were a total of 1400 startups in Israel of which around 373 companies raised around \$3.58 billion and 69 companies were sold for a sum of \$5.41 billion. In the first two weeks of 2016, Israeli startups raised a combined total of \$234 million, an unprecedented number. Kivunim students spend a day visiting a variety of startups throughout Israel and meeting the founders and operating officers.

Arab-Jewish Co-Existence Education and Experience

Introduction:

The KIVUNIM coexistence education program is designed to give our students an introduction to the depth and breadth of the field of coexistence and conflict resolution while giving them a glimpse into the complexity, difficulty and inherent beauty of the experience of modern Israel. Over the past years, students have met with leaders of the Arab-Israeli community such as Mohammad Drasha (Co-Director of the Abraham Fund Initiatives) learning of Israeli-Arab relations. In addition, students participate in field trips to expand their experience of the country from a coexistence point of view. They visit the pioneering institution in Arab/Israeli coexistence, Givat Haviva. They are given the opportunity to interact with the Bedouin Arabs and visit the Jewish communities of the West Bank.

Several times throughout the year the students interact with Arab-Israelis, both Christian and Muslim, from the Arab-Orthodox High School in Ramle, where they are confronted with the great variety of views that exist side by side within Israel.

Bedouin School:

Kivunim students meet, play soccer, speak and interact in creative and open ways with young elementary Bedouin students, who study in one of the only Bedouin schools in the Negev.

Abu Jarabia Encounter:

An exceptionally authentic and warm encounter with a Bedouin tribe, The Abu Jarabia, live in an unrecognized village in the Negev. This encounter allows our students the opportunity to intimately engage Bedouin residents of the area. Students are welcomed in the afternoon, sleep in the village overnight, and enjoy an early wakeup and hike at dawn. This entire interaction is led by Prof. Clinton Bailey, the renowned scholar and author on Bedouin culture.

Maryam, Bedouin Business Woman:

Using her own imagination, foresight, wisdom and courage, Maryam, a Bedouin woman, converted a simple garage into a cosmetics store, on the outskirts of a Bedouin town in the Negev. Miriam currently succeeds in creating and selling her organic cosmetic products both locally as well as internationally. Hearing Miriam's triumph over social constraints and doubts was a truly moving experience.

Israeli-Palestinian Arabs –

Students receive an interesting, elaborate, eye-opening presentation of the relationship between Israeli-Arabs and the State of Israel over the course of the last 60 odd years, by the remarkable senior staff of Givat Havivah. During the session, (this typically involves many questions on behalf of the students), the complexity of the Israeli-Arab relationship to the state of Israel becomes clearer.

“Saz” – Documentary Film on Ramle-born Rapper (Samekh Zakhut):

Before visiting the city of Ramle, students watch the riveting documentary film “Saz”, which follows the life of a young 18 year old resident of Ramle. As a Palestinian identified rapper, “Saz” (otherwise known as Samekh Zakhut) expresses his frustration and disappointment in the reality of Arabs and Palestinians in and around Israel today, from a very personal perspective. Using Rap music as his medium of expression, Saz’s music deals with Palestinian and Arab Identity, calling for peaceful resolutions for the Arab-Israeli conflict.

Following the film, students have the opportunity to meet with the Jewish Israeli director of the film, Gil Karni, asking many questions of interest concerning the making of the film.

Kivunim and Ramle Orthodox School Meeting:

One of Kivunim’s goals is to “introduce us to the world of Arab-Jewish coexistence, perhaps the greatest challenge to the State of Israel and the Jewish People in our time”. Upon entering the second mini-mester of the program, and before traveling to an Arab country, Morocco, Students have the opportunity to meet young Israeli Arabs from the Ramle Orthodox School, both Christians and Muslims, in their last year of High School studies. Kivunim students are hosted by the Ramle Orthodox School Arab students in one of the community centers in Ramle, as well as the Orthodox School itself. The day opens with a session led by Michael Fannus, Director of the Clore Center for the Arab Community, on History, Demography and Arab Jewish Relations in Ramle. Following Mr. Fannus, the rapper “Saz” (Samekh Zakhut) performs and takes questions from the audience regarding his music, political views, personal life influential experiences and his hopes for the future.

Pursuit of Meaningful Dialogue and Reconciliation with the Muslim Community of Israel

Kivunim students meet with **Dr. Rabbi Ron Kronish** and **Qadi Dr. Iyad Zahalka**. Rabbi Kronish is the Founder and former Director of the Interreligious Coordinating Council in Israel (ICCI). The mission of ICCI is to harness the teachings and values of the three Abrahamic faiths and transform religion’s role from a force of division and extremism into a source of reconciliation, coexistence, and understanding. To accomplish this, ICCI works with youth and young adults, educators and religious leaders to promote Jewish-Arab coexistence and peace-building.

Additionally, ICCI is an active member of “Religions for Peace“, the largest international coalition of representatives from the world’s great religions dedicated to promoting peace”, as well as the International Council of Christians and Jews, whose “efforts to promote Jewish-Christian dialogue provide models for wider interfaith relations, particularly dialogue among Jews, Christians, and Muslims”. Rabbi Kronish recently co-edited a book entitled, “Coexistence and Reconciliation in Israel: Voices for Interreligious Dialogue,” published in March 2015.

Qadi Dr. Iyad Zahalka, Judge of the Jerusalem Shari’a Court of the State of Israel, will be joining Rabbi Kronish this evening. Qadi Zahalka is an accomplished Islamic judge, lecturer, author, and interreligious activist. He has filled several important positions in the Shari’a court system, including that of Director. Qadi Zahalka obtained his L.L.B from Tel Aviv University and his M.A. (summa cum laude) from Hebrew University in Jerusalem, where he has completed his PhD thesis on the Muslim Minority Jurisprudence Doctrine (Feqh al Aqalliyyat). He currently teaches at the Hebrew University of Jerusalem, at Tel Aviv University and at Bar Ilan University. Dr. Zahalka’s recent book *Shari’a in Modern Times* has been published in Hebrew by Resling Press (2014) and is being translated into English, to be published by Cambridge University Press in 2016. Previously, Zahalka has published 2 additional books: *Shari’a Courts Between Identity and Adjudication* (Hebrew) and *Guide to Shari’a Law* (Arabic).

Rabbi Kronish and Qadi Zahalka speak to our students about “The Other Peace Process—The Role Of Interreligious Dialogue Among Jews, Christians And Muslims In Peace Building In Israel.”

A Close Look at the Israeli Settlement Enterprise from Both Sides of the Spectrum:

As part of our attempt to understand the differing perspectives over the issue of Israeli settlements, we devote an entire afternoon to having several panel discussions with individuals representing both the Israeli settler movement as well as Palestinians. Our students have a chance to learn some of the history and context of the establishment of the settlements and of course raise questions regarding the evolving relationships Jewish settlers have with different Arab neighbors, active co-existence programs, and issues of contention.

Our facilitator is Rabbi Shaul Judelman. Shaul is a member of an organization entitled, “*Roots*.” *Roots* draws Israeli and Palestinians who, despite living next to each other, are separated by walls of fear – not just fear of each other, but even of the price of peace. In order to bring the two peoples together, the project’s outreach program includes monthly meetings between Israeli and Palestinian families, a women’s group, working with school children, engaging local leaders, a summer camp, language learning, and cultural exchanges. *Roots* recognizes that there is great disagreement over many issues –over the facts of the past and even about the reality of the present; but its leaders believe that effective dialogue is the secure place for argument and deeper understanding. “The promise of peace means different things to our people – but the path to peace is common, and must be walked together.” Shaul Yudelman is

a Jewish Israeli and teacher living in Gush Etzion. He seeks to address the anger and fear of the local communities. “There is so much in common and to be discovered between our two peoples, and as I have started to walk across the borders I started to see hope in the face of challenge. To start from the spiritual anchors that guide so many of our people is crucial in working towards a peace that will be genuine for those currently in conflict.”

Engaging the “Other” Through the Medium of Israeli Television:

Udi Lion is Director of Special Programming at Keshet, Israel’s Channel 2 TV since 2005 and speaks to Kivunim students about the efforts to get more TV time for Israel's various under-represented groups, including Israeli Arabs, Ethiopian and Russian-speaking immigrants, and devout Jews. Udi is a graduate of Merkaz HaRav Yeshiva in Jerusalem; he has a Bachelor's Degree in Education and Jewish Philosophy, and a Master's Degree in Education Management and Special Education from Hebrew University in Jerusalem. He is also an associate member of the Mandel Leadership Institute – an institute for the promotion and development of educational leadership in the fields of education and public service in Israel.

Udi addresses our students about contemporary Israel and its television world. He discusses how Israeli social values are reflected on TV and possibly altered, as in the case of the popular series, **Avodah Aravit** (Arab Labor), which focuses on Amjad Alian, a Palestinian journalist and Israeli citizen in search of his identity. Poking fun at the cultural divide, the show’s characters play on religious, cultural and political differences to daringly depict the mixed society that is Israel. This show marked a milestone on Israeli television as the first program to present Palestinian characters speaking Arabic on primetime, and it generated great controversy between Arab and Israeli media.

CURRENT AND PAST FACULTY AND STAFF BIOGRAPHIES

Some of the most imaginative and creative individuals in the Jewish world today are KIVUNIM's teachers. They produce thought-provoking material for class discussion providing the opportunity to study contemporary Israel in the context of its historic past and its yet unrealized future. While preparing our students for our international travel experiences in intensive units on the history and civilization (art, music, architecture, economics, geography, religion, politics, etc.) of the countries we will be visiting, they provide our college freshman the rare opportunity to learn from experienced and senior faculty. The KIVUNIM year is divided into mini-mesters that precede each 12-14 day international trip.

We are committed to providing inspiration and access for our students. We want them to encounter the great minds and historic contributors to contemporary Jewish life and culture. We believe that the next generation of communal leadership needs to be challenged and motivated to dream, to design and ultimately to establish new vehicles of meaning and of social and cultural change and advancement. Having time to study and talk with a wide range of creative thinkers and doers is central to KIVUNIM's program.

Amal Abu-Sif (Arabic): is Coordinator of the Hebrew and Arabic language programs and our Arabic Language Instructor. Amal has been with Kivunim since the start of the student program in 2006 prior to which she had 12 years of experience teaching Arabic. Amal holds her bachelor's in Arabic Education and a teaching certificate from the Academic Arab College for Education and a Master's in Education from Achva Academic College. Prior to her work with Kivunim, Amal was a teacher of Arabic in the Israeli Department of Education, and a regional supervisor for Arabic education in the Haifa district. Amal has won awards for her work furthering the advancement of the study of Arabic in Israel and for coexistence projects, including the prestigious Abraham Fund award in 2005. Amal is completing a PhD in Education and Coexistence at Ben-Gurion University. She was chosen to be part of the *Index of Women Negotiating Peace* - a subgroup of the 'Woman to Woman Foundation' whose goal is to bring about the implementation of the United Nation's Security Council Resolution 1325 in Israel. (Resolution 1325 specifically addresses the impact of war on women, and women's contributions to conflict resolution and sustainable peace.)

Nathalie Alyon (History of the Ottoman Empire): B.A. in International Relations, Brown University; M.A. in the History of the Middle East (with a focus on the Ottoman Empire), Tel Aviv University. She is Assistant Editor of the Journal of Levantine Studies published by the Van Leer Institute in Jerusalem. Her thesis, "Demographic Transformation of Edirne and the Development of Turkish Nationalism" focused on the late nineteenth and early twentieth-century Ottoman Empire.

Atara Arad (Hebrew): is one of our Hebrew Instructors. A graduate of Early Childhood Education from the Lewinsky Seminary in Tel Aviv, Atara served at a variety of educational positions for Israelis (a teacher in Beit Shemesh and then on Kibbutz Zorah, a director of a regional Art Center, a principal of a Lower School in Zur Hadassah, and a principal of a Middle School in Beit Shemesh). These long years of educating Israelis were interspersed by four significant periods in the United States, teaching Hebrew for eleven years in formal settings (an emissary teacher at a community school in Des Moines, Iowa, and mostly at the Abraham Joshua Heschel School in New York) as well as informal settings (four summers at Ramah summer camps both in Israel and at Palmer Mass., and work at the Kibbutz Ulpan of Zorah).

Dr. David Ariel, z"l, (The Sefardic Jewish Mindset): was President of OnePeopleNet, a global Jewish learning organization that provided adult Jewish education through high-definition videoconferencing. Previously, he served as President of the Oxford Centre for Hebrew and Jewish Studies at the University of Oxford. He also served as President of Siegal College in Cleveland, Ohio, one of the largest graduate programs for Jewish educator development in North America. He established a broadband videoconferencing network to deliver advanced Jewish studies degrees to students across North America. Prior to becoming President of Siegal College, he taught Jewish studies at Wesleyan University in Middletown, Connecticut. He graduated from the Hebrew University of Jerusalem in Jewish Thought and received his M.A. and Ph.D. from Brandeis University in Jewish Studies. He is the author of four books including *Kabbalah; Spiritual Judaism; What Do Jews Believe?; and The Mystic Quest*. He has lectured widely on Jewish thought throughout the United States, Israel, the former Soviet Union, and Europe. He was the first foreigner in seventy years to teach Jewish studies at the Ukraine Academy of Sciences and Kiev State University. He has served as a consultant to universities and foundations in North America. He has served in many volunteer capacities including judge for the National Jewish Book Awards, senior policy advisor to the North American Commission on Jewish Education, and a consultant-evaluator for the Higher Education Accreditation Commission of the North Central Association of Colleges and Schools.

Dr. Joseph Benatov (Jews of Bulgaria): Joseph Benatov holds a doctorate in comparative literature and literary theory from the University of Pennsylvania. He is Lecturer in Foreign Languages in the Modern Hebrew Language Program at the University of Pennsylvania. His dissertation is entitled *Looking in the Iron Mirror: Eastern Europe in the American Imaginary, 1958-2001*. He has also written on Jewish identity politics in Philip Roth's early fiction; the sensationalism of U.S. representations of life behind the Iron Curtain; and competing national narratives of the saving of the Bulgarian Jews during World War II. Dr. Benatov has taught Hebrew for a number of years and has also translated Israeli poetry and drama, including two plays by Hanoch Levin, staged to wide acclaim in Sofia, Bulgaria. His article on the fate of Bulgaria's Jews during the Holocaust appears in the anthology *Bringing the Dark Past to Light: The Reception of the Holocaust in Postcommunist Europe* (University of Nebraska Press, 2013).

Dr. David Bernstein (Central Europe and the Holocaust): holds a B.A. and M.A. in History and a Ph.D. in Religious Education from New York University. He also attended Yeshivat HaMivtar. David has been the Dean of the Pardes Institute of Jewish Studies, Jerusalem, Israel, since 1998. Previously, he was the Director of Midreshet Lindenbaum, popularly known as Brovender's, for 12 years. David was a Jerusalem Fellow at the Mandel School for Jewish Education in Jerusalem from 1996-1998. David was the director of informal education at the Ramaz Upper School in New York City, where he created and taught a 2-year curriculum integrating world and Jewish history.

Dr. Ross Brann (Medieval Spain and the Jews Under Islam): is the Milton R. Konvitz Professor of Judeo-Islamic Studies at Cornell University. He has received distinguished fellowships from the John Simon Guggenheim Memorial Foundation, National Endowment for the Humanities, and the University of Pennsylvania Center for Advanced Judaic Studies. His most recent published volume is "Power in the Portrayal: Representations of Muslims and Jews in Islamic Spain." His forthcoming book is titled "Andalusian Moorings: Al-Andalus & Sefarad as Tropes of Muslim and Jewish Culture." Ross has been recognized many times as outstanding professor of the year at Cornell.

Peter Geffen: is the Founder and Executive Director of KIVUNIM and the Founder of the Abraham Joshua Heschel School in NYC. He is also the former Executive Director of The Center for Jewish History (NYC), the largest collection of Jewish archival material in the Diaspora. He holds a BA in Jewish History from Queens College of CUNY, an MA in Religious Education from NYU, and a Certificate in Psychotherapy from the Alfred Adler Institute in NYC. He provides academic supervisor and direction to the KIVUNIM and to the KIVUNIM teacher's program each summer. His background includes involvement in many of the issues of social justice of the past 50 years including service as an assistant to Dr. Martin Luther King, Jr. in 1965 and 66. He was a civilian volunteer in Israel during the Six-Day War and, since that time, has been involved in several projects promoting a greater understanding between Arabs and Jews in the quest for peace in the Middle East. He was recently honored by the King of Morocco as the King's guest at the annual Feast of the Throne in Tetouan, Morocco.

David Ibgui (Art and Museum Education): David Ibgui is the former Chief Curator of the Education Wing of the Israel Museum, Jerusalem and is an expert on Israeli and international art collections, architecture, and memorials.

Tobi Kahn (Visual Thinking: The Art of Seeing): is KIVUNIM's Artists-in-Residence. He is a painter and sculptor whose work has been shown in over 40 solo exhibitions and over 60 museum and group shows since he was selected as one of nine artists to be included in the 1985 Guggenheim Museum exhibition, New Horizons in American Art. Works by Kahn are in major museum, corporate, and private collections. Among the awards that Kahn has received are the Outstanding Alumni Achievement Award from Pratt Institute in 2000; the Cultural Achievement Award for the Visual Arts from the National Foundation of Jewish Culture in 2004; and an Honorary Doctorate from the Jewish Theological Seminary in 2007 for his work as an artist and educator. Kahn also communicates his vision through his passion for teaching. For twenty-eight years, he has taught fine arts workshops at the School of Visual Arts in New York City. Kahn has also designed the arts curriculum for several high schools in the New York area as well creating the program "Visual Learning, the Art of Seeing" an interdisciplinary arts program for KIVUNIM. He co-founded and facilitates the "Artists' Beit Midrash" at the

Skirball Center of Temple Emanu-El. Kahn lectures extensively at universities and public forums internationally on the importance of visual language and art.

Dr. Nathan Katz (Jews of India): After earning his B.A. in 1970, Katz worked for two years with the U. S. Information Agency in Afghanistan and spent a year in India studying classical languages before returning to Temple for graduate studies in Religion. He was a Fulbright dissertation fellow in Sri Lanka and India between 1976 and 1978, and was awarded his Ph.D. in 1979. Katz joined the faculty in Buddhist Studies at Naropa University in Colorado. In 1984 he joined the faculty of the University of South Florida in Tampa, and a decade later was brought to FIU to start up a new Department of Religious Studies. He was also instrumental in starting up FIU's programs in Jewish Studies and in Asian Studies. He is best known for his work about Indo-Judaic Studies. He has written award-winning books on Indian Jewish communities. Katz was selected as a delegate to the 1990 Tibetan-Jewish dialogue hosted by H. H. the Dalai Lama (as described in the best-selling book, *The Jew in the Lotus*).

Jay Leberman: KIVUNIM's Gap-year Program Director served as Head of School of the Perelman Jewish Day School in Philadelphia from 1997 until 2013. Prior to that he was Head of School of the Sager Solomon Schechter Day School in Northbrook, Illinois from 1985-1997. In Chicago and Philadelphia he received national recognition for having created exemplary special needs programs integrated within the day school structure for students with multiple needs - academic, social, behavioral, and physical. Jay is a graduate of the Hebrew University of Jerusalem, Oxford University, Oriental Institute and the Oxford Centre for (Postgraduate) Hebrew and Jewish Studies. In addition, he was a fellow at the Senior Educators Program of the Melton Center of the Hebrew University. During his studies in England he taught high school in Liverpool, England; Carmel College, Oxfordshire; and was a lecturer at the Leo Baeck College for Progressive Judaism, London. Jay's association with KIVUNIM began early with our summer teachers' institute and through his leadership over 100 teachers, secretaries, maintenance personnel and other staff members from Perelman Jewish Day School attended Kivunim programs in Israel and elsewhere.

Dr. Alon Liel (Modern Turkey/Israel-Turkey Relations): Ph.D., Hebrew University of Jerusalem. Doctoral thesis: "The Dependence on Imported Energy and its Impact on Turkey's Foreign Policy." Alon was the Director General, Ministry of Foreign Affairs, Foreign Affairs advisor to Ehud Barak, Chairman of the Labor Party, Director General, Ministry of Economy and Planning. Israeli Ambassador to South Africa (Non-resident Ambassador to Mozambique and Zimbabwe) and Consul General of Israel to the Southeastern United States (based in Atlanta, Georgia) Books: *Turkey in the Middle East - Oil, Islam and Politics* (Hakibbutz Hamehuchad, 1993). *Black Justice - The South African Upheaval* (Hakibbutz Hamehuchad, 1999) *Turkey - The Military, Islam and Politics* (Hakibbutz Hamehuchad, 1999 - expanded and updated edition).

Udi Lion: Udi is one of the leading TV and filmmakers in Israel today. He is a unique combination of a Jewish educator and media professional. Udi studied for seven years at the Rav Kook Yeshiva in Jerusalem, and later with Rabbi Adin Steinsaltz. Currently he is the Director of Special Programs, in Israel's commercial TV Channel 2. There he has created TV projects with educational significance, such as the prime-time award winning drama series, "*Me'orav Yerushalmi*" and "*Avoda Aravit*". Udi also established the _____

"Gesher Multi-Cultural Film Fund" and was the CEO of the "Malle Film School" for Israeli cinema.

Dr. Renee Levine Melammed: rounds out our preparation for KIVUNIM's historic journey to Spain. She is Dean of the Schechter Institute of Jewish Studies in Jerusalem. Renee holds a PhD from Brandeis University with her dissertation on "Women in Spanish Crypto-Judaism, 1492-1520" Medieval and Early Modern History of the Jews and Conversos of Spain. She is the Academic Editor of *Nashim*, Journal of Jewish Women's and Gender Studies. In 1999, Renee published: "Heretics or Daughters of Israel: The Crypto-Jewish Women of Castile". New York: Oxford University Press, and in 2004: "A Question of Identity: Iberian Conversos in Historical Perspective". New York: Oxford University Press Renee also served as editor for: "Lift Up Your Voice with Strength: Women's Voices and Feminist Interpretation in Jewish Studies [Hebrew]". Yediot Aeronaut, 2001.

Dr. David Mendelsohn (Ancient Greece, Bulgaria, Germany, Islam): David holds advanced degrees in diverse fields: a Ph.D. Classics / Linguistics, an M.A. in Archaeology / Linguistics and an Honours B.A. Classical Studies. He is the recipient of one of Canada's highest and most prestigious academic honors, The Trudeau Prize, for his research into the influence of the Hebrew language on Arabic in Israel. David's areas of expertise include Ancient Greek culture, Islamic Studies, History and Culture of Arabs with Israeli Citizenship, Bedouin Law and the relationship between language and culture in Arabic and Hebrew. He also lectures on the history and relationships between Middle East countries and militant organizations.

Gabriel Mitchell (LPI): Gabriel was the Israel-Turkey Project Coordinator for Mitvim: The Israeli Institute for Regional Foreign Policies and is a PhD candidate in Government and International Affairs at Virginia Polytechnic University. He holds an MA in Political Science from The Hebrew University of Jerusalem, and was a recipient of the 2012-2013 Israel Research Fellow at Shalem College. His work has been published in a number of American, Israeli and Turkish newspapers and periodicals. Gabriel assumed the position of Associate Director in January, 2018.

Halel Moran (Music): MA Rimon School of Music, Tel Aviv. Halel is completing his second MA in Music Therapy at David Yellin Academic College of Education in Jerusalem. Halel is a gifted saxophonist and has performed with many of Israel's top musical performers in local and international concerts. Halel is involved with coexistence projects using music as a common medium between Arabs and Jews.

Dr. Rafi Nets (Narratives of the Israel/Arab Conflict): Rafi Nets-Zehngut was awarded his PhD at the Political Science Department at Tel Aviv University, and during his PhD studies, he was a pre-doctoral fellow at Yale and Columbia Universities. His research studies the socio-psychological aspects of conflicts (e.g., via transitional justice and reconciliation), with the main focus being on their collective memory. Regionally, he focuses on the Israeli-Arab/Palestinian conflict. He has published, or forthcoming, some 50 articles and book chapters, and three books are in various phases of the publication process.

Dr. Norman Stillman (Moroccan Jewry): Dr. Stillman is the Schusterman/Josey Professor of Judaic History and Director of the Schusterman Center for Judaic & Israel Studies at the University of Oklahoma. An internationally recognized authority on the

history and culture of the Islamic world and on Sephardi and Oriental Jewry, he is the author, editor, and translator of 10 books and numerous articles in several languages. His books include *The Jews of Arab Lands in Modern Times* (1991), a sequel to his highly acclaimed *The Jews of Arab Lands: A History and Source Book* (1979). Professor Stillman is currently the Executive Editor of the *Encyclopedia of Jews in the Islamic World*. He has lectured and taught frequently in Israel, as well as in Europe and Morocco.

Dr. Daniel Sperber (Hinduism and Judaism): Rabbi Dr. Daniel Sperber is a professor of Talmud at Bar-Ilan University in Israel, and an expert in classical philology, history of Jewish customs, Jewish art history, Jewish education and Talmudic studies. He studied for rabbinical ordination at Yeshivat Kol Torah in Israel, earned a doctorate from University College, London in the departments of Ancient History and Hebrew Studies. He is the recipient of the Israel Prize for Jewish Studies.

Dr. Ari Varon (guest lecturer on Modern Middle East): received his Ph.D. in 2013. Ari's doctorate was completed under the auspices of Tel Aviv University Israel and Sciences Po France (2009-2013). While writing his dissertation Ari was a researcher at Sciences Po Center for International Studies (CERI). Ari served as the Deputy Foreign Policy Advisor to the Prime Minister of Israel (2005 -2009). Ari received his Masters degree in International Relations from Johns Hopkins SAIS in Washington DC. In conjunction with his studies at SAIS he worked part time at the Brookings Institution's Saban Center for Middle East Policy. He obtained his Bachelor's degree in political science from the University of California at Berkeley. Ari spent four and a half years in the Israeli Defense Forces.

Dr. Shalva Weil (History of the Jews of India): D. Phil and M.A. degrees in Anthropology from Sussex University, England, and her B.A. from the L.S.E. She is senior researcher at the Research Institute for Innovation in Education at the Hebrew University, where she conducts research into qualitative methods, violence in schools, ethnicity, and Indian Jewry. She is one of Israel's foremost scholars on Ethiopian Jews and directs applied educational programs to enhance their social mobility. She is editor of *India's Jewish Heritage: Ritual, Art and Life-Cycle* (March 2002: 2nd edition 2004) co-editor (with Prof. D. Shulman) of *Karmic Passages: Israeli Scholarship on India* (Oxford University Press, New Delhi), and co-editor (with Profs. N. Katz, Chakravati and Sinha) of *Indo-Judaic Studies in the Twenty-First Century: A Perspective from the Margin*. In 2005, she was elected Coordinator of the European Sociological Association's Qualitative Methods Research Network, and in 2007 was elected to the ESA's Executive Committee.

Dr. Daniel Zisenwine (Moroccan History and the History of the Jews of Morocco): is a research fellow at Tel Aviv University's Moshe Dayan Center for Middle Eastern and African Studies and is currently a Schusterman Visiting Israeli Professor at Georgetown University in Washington, DC. Dr. Zisenwine's research focuses on modern North African

history. He is the author of *The Emergence of Nationalist Politics in Morocco* (I.B.Tauris, 2010) and co-edited, with Bruce Maddy Weitzman, *The Maghrib in the New Century* (University Press of Florida, 2007) and *Mohammed VI's Morocco* (Routledge, 2012).



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