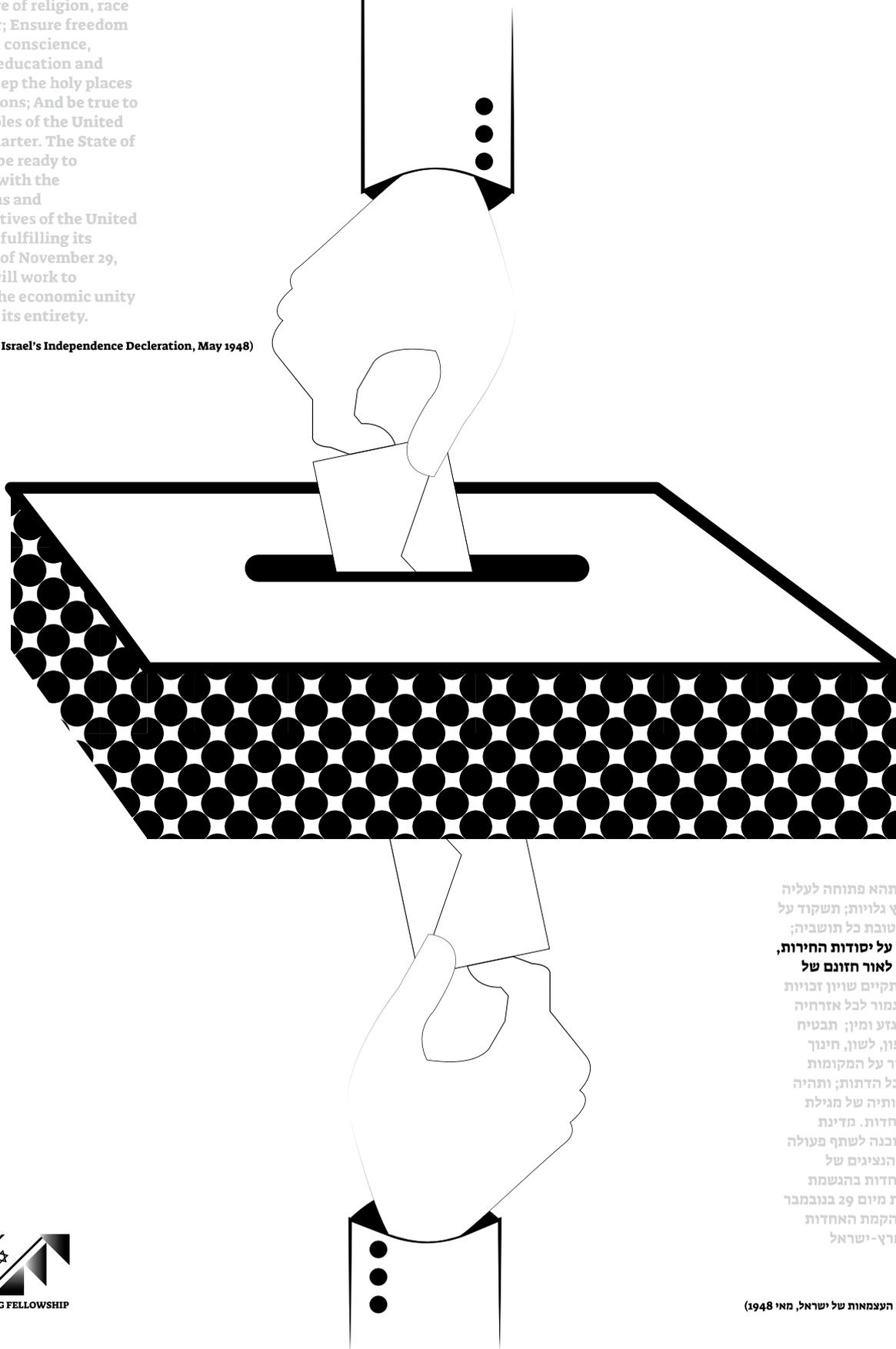


The State of Israel will be open to Jewish immigration and kibbutz Aliyah; Consider the development of the land for the benefit of all its inhabitants; **Be founded on the foundations of freedom, justice and peace in light of the vision of the prophets of Israel;** There will be complete social and political rights equality for all its citizens, irrespective of religion, race and gender; Ensure freedom of religion, conscience, language, education and culture; Keep the holy places of all religions; And be true to the principles of the United Nations Charter. The State of Israel will be ready to cooperate with the institutions and representatives of the United Nations in fulfilling its resolution of November 29, 1947, and will work to establish the economic unity of Israel in its entirety.

(Excerpt from Israel's Independence Declaration, May 1948)

#2

A Villa in the Jungle; Israel as the only Democracy in the Middle-East



מדינת ישראל תהא פתוחה לעליה יהודית ולקיבוץ גלויות; תשקוד על פיתוח הארץ לטובת כל תושביה; תהא מושתתה על יסודות החירות, הצדק והשלום לאור חזונו של נביאי ישראל; תקיים שיוון זכויות חברתי ומדיני גמור לכל אזרחיה בלי הבדל דת, גזע ומין; תבטיח חופש דת, מצפון, לשון, חינוך ותרבות; תשמור על המקומות הקדושים של כל הדתות; ותהיה נאמנה לעקרונותיה של מגילת האומות המאוחדות. מדינת ישראל תהא מוכנה לשתף פעולה עם המוסדות והנציגים של האומות המאוחדות בהגשמת החלטת העצרת מיום 29 בנובמבר 1947 ותפעל להקמת האחדות הכלכלית של ארץ-ישראל בשלמותה.



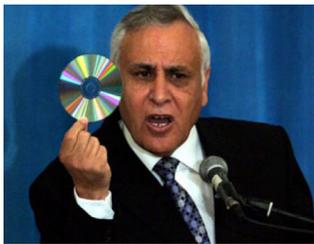
Session #2; A Villa in the Jungle; Israel as the only Democracy in the Middle-East

N. Prologue; What Democracy means to you? (10 min)

- Please grab a note and write one value you think is defining Democracy.
- Share with your friends and explain: what this value means to you? why did you choose it as the most essential for Democracy?

1. Source 2 - Introduction to Democratic Values (15 min)

Israeli Democracy quiz; Can you recognize the following photos? What events in Israel's recent history do they represent? What Democratic values can you attach to it?



Discussion; (10 min)

- What events did you recognize from the photos?
- What Democratic values you think is linked to these events?
- How would you describe Democracy's core values?

1. Source 3 - 'Hatikvah', Israel's national anthem, as a study case; Being Jewish and Democratic, is that so? (10 min)

1] How "Hatikvah" (The Hope) Became Israel's National Anthem, by Dr. James Loeffler

In 1897, at the First Zionist Congress in Basel, Switzerland, the delegates joined in a rousing rendition of the song "Hatikvah." The beloved Zionist hymn would come to be known among generations of Jews around the world as the Jewish national anthem. Yet it was not until 2004 that the Israeli government officially designated "Hatikvah" as the country's national anthem. Between these two facts lies the curious tale of one of the most important songs in modern Jewish history.

From a Poem to a Song

"Hatikvah" began its life as a nine-stanza Hebrew poem entitled "Tikvatenu" ("Our Hope"). Its author was a colorful 19th-century Hebrew poet, Naftali Hertz Imber (1856-1909), who hailed from Złoczów, a town in Austro-Hungarian Galicia. Inspired by the Hibbat Zion movement of early Zionism, Imber originally wrote the poem in 1878 while living in Jassy (Yash), Romania. As a young man, Imber wandered Eastern Europe for several years before settling in Ottoman Palestine in 1882...By the time Imber left Palestine in 1888, his poem had become a song (soon renamed "Hatikvah," Hebrew for "The Hope") thanks to the early Zionist pioneers in the Jewish farming community of Rishon-le-Zion.

Herzl's Problem With "Hatikvah"

Theodor Herzl (1860 – 1904) was an Austro-Hungarian journalist, playwright, political activist, and writer who was the father of modern political Zionism. Herzl formed the World Zionist Organization (WZO) and promoted Jewish immigration to then-Palestine in an effort to form a Jewish state. Though he died before its establishment, he is known to many as the visionary and spiritual father of the State of Israel.

Even as it grew in popularity, however, not all Zionists favored "Hatikvah" for the movement's anthem. Theodor Herzl disliked the song, and in 1897 he launched the first of several international competitions, all ultimately unsuccessful, to produce a serious alternative...

One of Herzl's objections to "Hatikvah" was the bohemian figure of Imber himself... For other early Zionists, it was not the author of "Hatikvah" but the non-Jewish origin of its melody that proved objectionable... Scholars joined the fray as well, with some postulating that the "Hatikvah" melody actually derived from the traditional Hallel liturgy of Sephardic Jews. The early 20th-century scholar Abraham Zvi Idelsohn, "father of Jewish musicology," took a different route, arguing that Hatikvah's root melody belonged to no one folk song tradition. Instead, he claimed, it constituted a generic "wandering melody," common across European cultures without a distinct national paternity...

In later years, "Hatikvah" continued to be a subject of debate. Religious Zionists frequently objected to the putatively secular character of its lyrics, which do not mention God... Ironically, socialist Zionists denounced the poem for its allegedly religious, messianic overtones, owing to the reference to an ancient biblical promise of Jewish return... Cultural Zionists voiced their objections as well, often criticizing the minor-key melody as gloomy and depressing, and castigating Imber's Hebrew style as heavy-handed and antiquated.

Hope for Hatikvah

In spite of these criticisms and challenges (and in some cases because of them), most Zionists embraced "Hatikvah." Year after year it was sung at the annual Zionist congresses and other political events around the world... In the 1940s, many Jews in Europe defiantly sang the song as a gesture of collective hope and spiritual resistance in the face of the Nazi Holocaust and Stalinist terror.

Yet after the creation of the State of Israel in 1948, the government declined to recognize "Hatikvah" as the official state anthem, despite adopting a new flag and coat of arms as national symbols. Still, "Hatikvah" was openly promoted as the de facto national anthem and used at all official state occasions. The traditional lyrics were also emended to reflect the new historic reality of statehood.

Almost from the moment of its creation, "Hatikvah" has served as both a beloved anthem throughout the Jewish world and a subject of political debate. The same pattern continues today. In recent years, a controversy has occasionally surfaced in Israeli politics over allegations that the lyrics are unsuitable for a country with such a sizable non-Jewish minority.

Nevertheless, "Hatikvah" remains an enduring symbol of Jewish nationhood and Israeli identity. And in November 2004, over a century after its composition, "Hatikvah" was officially designated the Israeli national anthem by the Israeli Knesset, bringing its journey full circle.

2] Hatikvah - Israel's National Anthem

**As long as within our hearts
The Jewish soul yearns,
And toward the eastern edges, onward
An eye gazes toward Zion**

כל עוד בלבב פְּנִימָה
נֶפֶשׁ יְהוּדֵי הוֹמְיָה
וּלְפָנֵי מִזְרָח, קְדִימָה
עֵין לְצִיּוֹן צוֹפִיָּה

**Our hope is not yet lost
The hope that is two-thousand years old
To be a free nation in our land
The Land of Zion, Jerusalem**

עוֹד לֹא אֲבָדָה תְּקוּמָתֵנוּ
הַתְּקוּמָה בִּת שְׁנֹת אֲלָפִים
לְהִיּוֹת עִם חֻפְשֵׁי בְּאֶרֶצֵנוּ
אֶרֶץ צִיּוֹן וִירוּשָׁלַיִם

3] History of Israel's National Anthem: Does HaTikvah Mean Hope for All? (9:38 min)

<https://www.youtube.com/watch?v=FsoSN9UzuiQ>

Discussion; (10 min)

- What is the story or narrative progression you see reflected in the national anthem?
- What do you notice about the imagery in the text?
- Do you find any conflicts that comes up from reading this text?
- Do you think it is possible to be Jewish and Democratic at the same time?

T. Source 4 -Judaism is Nationalism? Understanding Trump's Executive Order on Combating Anti-Semitism - Did the Media get it right? (5 min)

Executive Order on Combating Anti-Semitism

Law & Justice

Issued on: December 11, 2019

By the authority vested in me as President by the Constitution and the laws of the United States of America, it is hereby ordered as follows:

Section 1. Policy. My Administration is committed to combating the rise of anti-Semitism and anti-Semitic incidents in the United States and around the world. Anti-Semitic incidents have increased since 2013, and students, in particular, continue to face anti Semitic harassment in schools and on university and college campuses.

Title VI of the Civil Rights Act of 1964 (Title VI), 42 U.S.C. 2000d et seq., prohibits discrimination on the basis of race, color, and national origin in programs and activities receiving Federal financial assistance. While Title VI does not cover discrimination based on religion, individuals who face discrimination on the basis of race, color, or national origin do not lose protection under Title VI for also being a member of a group that shares common religious practices. Discrimination against Jews may give rise to a Title VI violation when the discrimination is based on an individual's race, color, or national origin.

It shall be the policy of the executive branch to enforce Title VI against prohibited forms of discrimination rooted in anti-Semitism as vigorously as against all other forms of discrimination prohibited by Title VI.

Sec. 2. Ensuring Robust Enforcement of Title VI. (a) In enforcing Title VI, and identifying evidence of discrimination based on race, color, or national origin, all executive departments and agencies (agencies) charged with enforcing Title VI shall consider the following:

- (i) the non-legally binding working definition of anti-Semitism adopted on May 26, 2016, by the International Holocaust Remembrance Alliance (IHRA), which states, "Antisemitism is a certain perception of Jews, which may be expressed as hatred toward Jews. Rhetorical and physical manifestations of antisemitism are directed toward Jewish or non-Jewish individuals and/or their property, toward Jewish community

institutions and religious facilities”; and

(ii) the “Contemporary Examples of Anti-Semitism” identified by the IHRA, to the extent that any examples might be useful as evidence of discriminatory intent.

(b) In considering the materials described in subsections (a)(i) and (a)(ii) of this section, agencies shall not diminish or infringe upon any right protected under Federal law or under the First Amendment. As with all other Title VI complaints, the inquiry into whether a particular act constitutes discrimination prohibited by Title VI will require a detailed analysis of the allegations.

Sec. 3. Additional Authorities Prohibiting Anti-Semitic Discrimination. Within 120 days of the date of this order, the head of each agency charged with enforcing Title VI shall submit a report to the President, through the Assistant to the President for Domestic Policy, identifying additional nondiscrimination authorities within its enforcement authority with respect to which the IHRA definition of anti-Semitism could be considered.

Sec. 4. Rule of Construction. Nothing in this order shall be construed to alter the evidentiary requirements pursuant to which an agency makes a determination that conduct, including harassment, amounts to actionable discrimination, or to diminish or infringe upon the rights protected under any other provision of law.

Sec. 5. General Provisions. (a) Nothing in this order shall be construed to impair or otherwise affect:

(i) the authority granted by law to an executive department or agency, or the head thereof; or

(ii) the functions of the Director of the Office of Management and Budget relating to budgetary, administrative, or legislative proposals.

(b) This order shall be implemented consistent with applicable law and subject to the availability of appropriations.

(c) This order is not intended to, and does not, create any right or benefit, substantive or procedural, enforceable at law or in equity by any party against the United States, its departments, agencies, or entities, its officers, employees, or agents, or any other person.

DONALD J. TRUMP

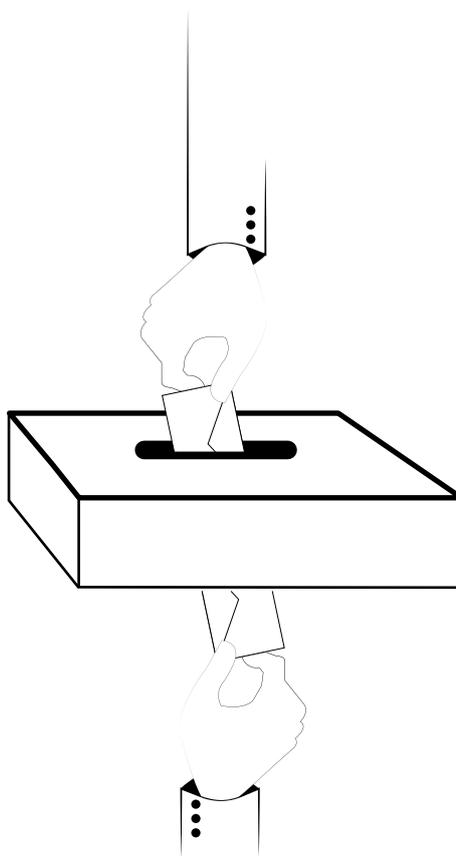
THE WHITE HOUSE,
December 11, 2019.

Discussion; (10 min)

- **What ideas / call for action we can learn from this order?**
- **How do you think it will effect campuses across the US?**
- **Do you think it is relevant for Canada? In what way?**
- **Do you agree / disagree with adopting the Excecutive Order?**

7. Reflection & Summary (5 min)

For our closing part of the session, we would like for each participant to share with the group one thing you're *Optimist* about, and one thing you're *Pessimist* about. you can choose one of these or both.



Thank You!