

ILF - Session #1 - Northwestern Hillel

מידע כללי על התכנית:

זמן המפגש: שעה וחצי

כלל התכנית 10 מפגשים

הסטודנטים המשתתפים יקבלו מלגה של \$250

מותר לכל משתתף להפסיק מפגש אחד בלבד כדי להיות זכאי למלגה (stipend)

ציוד:

מדבקות שם +עטים

ארוחת ערב על השולחן

קלסר עם דפים עט ודף מידע על הפלושיפ המפגשים הבאים

גרילנדה אורות לאוירה

לוח עם דפים:

להכין מראש את הבסיס ל - community normes (פירוט בסוף)

לכתוב על הלוח מראש את השאלה לדיון בזמן האוכל:

להדפיס: דף מידע על המפגשים הבאים ותאריכים, ודף עבודה (4 רגשות) עותק לכל משתתף

שלטי מסכים לא מסכים

לו"ז ותוכן הפגישה:

6:00-6:05 - לכתוב שמות במדבקות, לקחת אוכל ושתייה.

6:05-6:10 :

* **המנחה מציגה את עצמה**, למי שלא מכיר אותי אני רעות, עברתי מישראל, למדתי עבודה סוציאלית בישראל, בגלל שאני ישראלית יכול להיות שלפעמים לא תבינו אותי ויכול להיות שאני לא אבין אתכם, אז אני מזמינה אתכם לשאול שוב אם משהו לא מובן ובכללי להרגיש בנוח לשאול כל דבר.

מילות פתיחה:

*welcome, excited, looking forward for you to know each other and create a community that not only learn together but also learn from each other.

*over the sessions one of the goals is to try to better understand yourself by understanding our relationship with Israel. Exploring our values, life experiences that brought us to feel the way we do. we will explore some of Israel's big questions, hear from speakers with different points of view.

* We are also going to spend time getting to know each other sharing meals together and really looking out for one another. Let's start getting to know each other's names and stories.

הציפיות המנחה מהקבוצה: שתגיעו לכל מפגש עם ראש פתוח להקשיב לדוברים והאחד לשניה, להעז לשאול שאלות קשות, להגיע לכל המפגשים ובזמן והיעדרות לא מתקבלת אלא אם מודיעים לי מראש.

6:10-6:25 : היכרות ושבירת קרח בין המשתתפים:

סבב כל אחד אומר מה שמו, שנת לימודים, תחום לימודים ומאיפה באתי עכשיו (אפשר גם- ספר למה אתה פה)

ארוחת ערב: למצוא "חברותא" פרטנר עם מישהו שאני לא מכיר ולדבר על: "What motivated you to apply for" ? "this fellowship and what are you hoping to get out of it

6:25-6:35: ברית\הסכם הקבוצה: "PROCESS framework": יצירת ברית קבוצתית

Our goal is to create a space where different opinions are being heard, I want you to feel commutable but also not too covetable. We are going to establish expectations so this space would be meaningful for out learning

ACTIVITY: PRIDE SHAME CONFUSION AND HOPE 6:35- 6:50

Take 5 minutes to write and reflect about an experience or a moment in your life when Israel made you feel these feelings: *Pride hope shame and confusion*

Choose one and journal it

After 5 minutes: share with the person sitting next to you (as much as you feel comfortable)

- as a group anyone, not always easy to share these moments wants to share?

- תמיד כדי להציע חוויות שלא נשמעו כדי לאזן, אם נשמעו רק רגשות וחוויות שליליים לשאול על רגשות חיוביים

7:10 -6:50: מסכימומטר - מסכים ולא מסכים על המשפטים הבאים

בפינה אחת של החדר - שלט שכתוב עליו "מסכים" בפינה אחרת של החדר השלט "לא מסכים" והסטודנט יכול למקם את עצמו על נקודה בטווח בין מסכים ללא מסכים.
בין כל משפט אבקש מסטודנטים לשתף מדוע הם ממוקמים איפה שהם.

- I grew up in a religious home
- Israel was very present in my education system growing up
- I have a very basic knowledge about the history of Israel
- my relationship with Israel "is complicated"
- there are spaces where I prefer not to say what I think about Israel
- my views on Israel are different then my parents' views
- I don't feel like I need to go to Israel
- the time I spent in Israel made me feel connected to my Jewish identity
- I'm not sure I want to go on birthright
- sometimes people expect me to explain what's going on in Israel
- I feel a gap between what I learned about Israel at school to what I learn on university
- I feel like Israel is not a big part of my identity
- My opinion on Israel does not align with some of my liberal friends' views
- I wish I knew more about the history of the Israeli/Palestinian Conflict so I can form opinions on it

7:10- 7:25 Closing session: what did you take away from this session?

Something new you learned, haven't considered or something that someone said that resonates with you.

7:30 -7:25: מסכנות לסיכום: נראה כי לכל אחד מכם יש איזשהו קשר לישראל בין אם זה עניין, או חלק מהזהות שאתם מנסים להבין ולחקור יחד
*לעבור על הסשנים הבאים

- להמליץ להם להקשיב ל isreal story podcast

בסן הזה השתמשתי במקור מידע על התקווה:

Hatikva- we are now going to take a look at the anthem of Israel the title is clearly connected to our 4 emotions because the name is "Hatikva" the hope

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.

Source 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

כָּל עוֹד בְּלִבֵּב פְּנִימָה
נֶפֶשׁ יְהוּדֵי הוֹמֶה
וּלְפָאֲתֵי מִזְרָח, קִדְיָמָה
עֵין לְצִיּוֹן צוֹפֶה

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 תִּקְוַתֵּנוּ
הַתִּקְוָה בֵּת שְׁנוֹת אֲלָפִים
לְהִיּוֹת עִם חֶפְשֵׁי בְּאֶרְצֵנוּ
אֶרֶץ צִיּוֹן וִירוּשָׁלַיִם

Discussion Questions

- What is the story or narrative progression you see reflected here?

- What do you notice about the imagery in the text?
- What's a "Jewish soul?" (as referenced in line 2)
- What is "the hope?" referenced here? Is that inherited?
- What if I don't gaze toward Zion? Is there an opt out?
- What might the message of this Anthem be?
- Do any of the words inspire pride, shame, confusion, or hope for you?
 - [For whom?]
- What might it mean to sing an anthem that represents a pre-state hope, when you are already a state? Why would we do this?
- What does the poet mean by hope?

Gathers students' thoughts into a couple of coherent takeaways.

HaTikvah seems to be pointing toward 4 experiences:

- *There is a degree of miraculous-ness to a state of Israel. (Pride)*
- *From the first song of the country, we learn of exclusivity. (Shame)*
- *There is an expected connection due to ancestry. (Confusion)*
- *To have a 2,000-year longing is inspiring for what we can do with this project — the project of building a state called Israel. (Hope)*

For all four of these experiences, some among us might associate each of them variously with Pride, Shame, Confusion, or Hope.

יצירת ברית קבוצתית - PROCESS Framework

The following set of community guidelines comes from the LGBTQ Center at New York University. We put this in front of the group as a starting point. We may want to modify or add to it

Write each item on the wall/board, then ask the students to tell you what it means. Ask: how can we do these things

- Participate and be Present
- Respect and be mindful of others
- Open and honest communication
- Confidentiality
- Engage with new ideas
- Space: Make it and Take it
- Self-care

Invite students to add any other expectations and hopes that they have for the experience and from one another. Create a group brit (contract / covenant

PRIDE SHAME CONFUSION AND HOPE

Write about a time when Israel made you feel one these emotions:
(it could be a trip, Facebook post or campus situation)

1) Confusion:

2) Hope:

3) Shame:

4) Pride:

Pick one of the four feelings and elaborate \ draw about the experience you had -