KIVUNIM ACADEMIC PROGRAM

2018-2019

STUDY THE PAST • EXPERIENCE THE PRESENT • BUILD THE FUTURE
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BUILDING WORLD CONSCIOUSNESS
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INTRODUCTION

KIVUNIM combines a universal international education with a more particularistic Jewish education through an intensive academic and experiential encounter with Middle Eastern, North African, Asian and European cultures (Greece, Albania, Bulgaria, Turkey, India, Morocco, Portugal, Spain, Germany, the Czech Republic, Italy, and Israel). KIVUNIM enhances the development of students' leadership abilities while expanding their world-consciousness and their knowledge of cultures and traditions of peoples from around the world. KIVUNIM expands and broadens 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 from across the globe and develop an abiding appreciation for difference, pluralism and mutual respect. The fact that KIVUNIM continues to be the only Jewish educational program studying about and traveling to both Arab and Islamic countries (e.g., Morocco, Albania, Turkey) 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 enormity of our experiences throughout the world. What follows is our mission statement, descriptions of our formal academic courses and descriptions of our co-existence, social responsibility and other programs while in Israel (sample itineraries from our international trips are available on 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 academic program.

We hope that this book will give you an understanding and appreciation of our academic and experiential program. If you have any questions you may reach our Founder and President, Peter Geffen in New York City at 917-930-3092 or our Executive Director, Elie Lauter at 917-658-5884.

Peter A. Geffen, Founder and President
Jay Leberman, Director, Gap-Year Program
David Mendelsohn, Ph.D, Academic Dean
Elie Lauter, Executive Director
MISSION STATEMENT

KIVUNIM’s college-age program inspires 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 which 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 them 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 committed to expanding 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 the 21st 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.”

And King Mohammed VI of Morocco said about KIVUNIM (2015) in response to KIVUNIM’s presentation of the first Reverend Martin Luther King, jr./Rabbi Abraham Joshua Heschel Award to his grandfather, His Majesty the late King Mohammed V:

“...these students, who are members of the American Jewish community, will be different people in their community tomorrow. Not just different, but also valuable, because they have made the effort to see the world in a different light, to better understand our intertwined and unified traditions, paving the way for a different future, for a new, shared destiny full of the promises of history, which, as they have realized in Morocco, is far from being relegated to the past.”
ACADEMIC PROGRAM

Teaching on KIVUNIM

KIVUNIM’s intellectual goal is challenging, but our educational opportunity is unparalleled and boundless. Rarely does a college professor have the opportunity to compliment classroom presentations (be they lecture, Powerpoint, video, etc.) with experience in the field. History refers not only to dates, but to places, societies, cultures, and peoples as well. Sociology describes forms of human interaction. Anthropology describes our social and cultural forms. Art speaks not just of “works” but also of environments and surrounding influences. Music can be heard recorded but all would agree is best experienced in concert halls and other live performances. Museums can be referred to and slides can show pictures of the great creations of the ages, but standing before an original is an incomparable experience. Religious ritual can be spoken of or viewed on YouTube, but observing and/or participating in the Divine service of diverse spiritual communities, communicates a very different story.

KIVUNIM combines classroom academics with the experiential; not for one day or even for one-week in-depth encounters, but all year for all of our courses. Not only does the classroom inform the field experience, but the field experience enhances the classroom and opens new vistas for students accustomed to using only their eyes and ears to study (and sometimes not much of those either). Studying about and then traveling to 10-12 different countries where our students move between approximately 60+ cities, towns and villages worldwide; entering some of the greatest museums of the world; visiting some of the most expressive archaeological sites; meeting some of the most distinguished thinkers, writers, political and religious leaders, artists, musicians, poets… the intellectual growth and expansion made possible by this fully integrated approach is uniquely powerful.

Therefore teaching at KIVUNIM, even for a single lecture, offers the teacher a chance to expand the classroom experience either in anticipation of an upcoming trip or in reaction to a completed one. We urge our teachers to expand the standard form of lecture to include several elements within the historical narrative and in direct relation to the itinerary of the related KIVUNIM travel. This is not meant to take away from critical knowledge that our students must have to gain a proper understanding of specific subject matter, but rather as a stimulus and encouragement of engagement with the material. Anticipating a site visit will both strengthen the field experience and heighten the sense of integration KIVUNIM seeks between our two central realms of encounter. KIVUNIM’s ultimate educational goal is the seamless integration between field and text, between the world of ideas and the reality of the “street.”
This can best be accomplished by the repetitive use of key terminology accompanied by particular examples that our teachers are likely have at their fingertips. A term like **Identity** comes to life when students understand the weaving of costume, geography, religion, ethnic history, even cuisine as formative elements in the evolution of personal, group and/or national expressions of being. Including examples of art, music, poetry, literature, etc. as conveying the meaning of **culture** will be more powerful than the often use of the word without either definition or example. Conveying the place of **religion** in the evolution of a people with the inherent tension between formality and informality and/or institutional and personal life will capture for the student a deeper understanding of spirituality as it lives in real time in people’s individual and communal lives. Similarly, finding “living” examples from **politics**, **theatre**, national and/or sacred **myths** and other illuminating **ideas** bridge the academic and experiential for the **KIVUNIM** student. And although the humanities are usually seen as distinct from math and the sciences, the profound perspective of Professor Jacob Bronowski, in his book, “The Ascent of Man,” speaks of the sciences and mathematics in humanistic terms and succeeds in conveying their inter-relationship to the arts and to history.

Ideally, we would wish for our teachers to have the opportunity to travel with us, and not necessarily (only) in their areas of expertise. The power of conceptual and intellectual integration is the ultimate (and all-too-often illusive) goal of a liberal arts education. Its purpose is expressed beautifully by Seneca (Moral Epistles 88.20): **“Why do we train our children in the liberal arts? It is not because these studies can grant someone virtue, but because they prepare the soul for accepting it.”**

**KIVUNIM** represents the beginning of a unique intellectual journey for our students and our staff and faculty. We invite our faculty to see this challenge as a personal opportunity to create a thoughtful, comprehensive, and resilient intellectual foundation for our students and alumni.

Peter A. Geffen, Founder and President
KIVUNIM
September, 2017
ACADEMIC COURSES

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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 to both complement our travels as well as 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 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 primary and secondary sources, 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. In conclusion, this course is an attempt to redress imbalances of emphasis, content and assumptions about Jewish history, to reassert a Jewish worldview 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, Albania and Bulgaria

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 (Thessaloniki) 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 and the meaning for Jews of continuing to speak Spanish (Judeo-Espanol/Ladino) five hundred years after the expulsion from the Iberian Peninsula.

Lecture One: “Art and Architecture”

“You will find, as a general rule, that the constitutions and the habits of a people follow the nature of the land where they live. Where the soil is rich, soft and well-watered and where the surface water is drunk, which is warm in the summer and cold in the winter, and where the seasons are favorable, you will find the people fleshy, their joints obscured and they have watery constitutions. Such people are incapable of great effort. In addition, such a people are for the most part, cowards. They are easy going and sleepy, clumsy craftsmen and never clean or delicate. But if a land is bare, waterless and rough, swept by the winter gales and burnt by the summer sun, you will find there a people hard and spare, their joints showing, sinewy and hairy. They are by nature keen and fond of work, they are wakeful, headstrong and self-willed and inclined to fierceness.
rather than tame. They are keener at their crafts, more intelligent and better warriors.”
Hippocrates, ca. 440 BCE

How do natural resources play a role in art, architecture and culture? Are they all one and the same? If not, how can we untangle the result to better understand the process?

Monuments, buildings, statuary and vase paintings characterize ancient Greek civilization. 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(s)? Were there changes in materials and functions over the centuries? What was the purpose of a Greek temple? How were the gods worshipped and how are they depicted.

What about the role of mortals?

- 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.
      - Minos of Crete and Agamemnon of Mycenae).

“The Dark Ages”: 1100 – 850 BCE
Burial at Lefkandi
- Rhapsodes and Homer (Parry’s work on the Oral tradition: Bards and Yugoslavia)

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:  

Lecture Two: "Invention of Philosophy"

Essential Questions:

a. Philosophy is a way to identify and solve problems. What power did the ancient Greeks discover and develop as the founders of Western philosophic tradition?

b. When thinking like an ancient Greek, we might talk about, "the philosophy of government," or the "philosophy of a society," or of a "world view." How might you explain the ways of thinking which those phrases suggest?

c. 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?

d. 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-socratics 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 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.

Discussion of this topic leads neatly into our next lecture on culture and theatre.

Required Reading:

   http://classics.mit.edu/Plato/republic.8.vii.html
Lecture Three "Culture: The Role of Theatre"

From a hazan (cantor) to the play! How might a spiritual experience give rise to the secular?

What is the difference between the secular and the holy. Is there an overlap?

We want to view the Greek theatres we will see in Delphi, Athens etc. as both sources of secular-type enjoyment AND of religious experience. The Greeks had no problem with this synthesis of feeling the spiritual while enjoying the spectacle and the story. Has this changed and if so, why?

The question as to why are we here gives rise to cosmology (stories of creation) which in turn gives rise to religious texts. When these texts are read aloud they can be heard as a religious affirmation or enjoyed as stories (or both?)

A clip of “Prometheus Unbound” by Aeschylus chanted in the original Ancient Greek will be shown. The play is exciting - Prometheus the Titan steals fire for the benefit of mortals. He is punished by Zeus. Yet the actual performance in the original sounds a bit like Kol Nidrei… Could this really have given rise to the movies of today?

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: What was the purpose of theater?
   a. What is the power of theater? How does it work?
   b. The Greeks designed and built theaters 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?

Concluding thoughts… what is the relationship between secular and spiritual in everyday events, symbols, courteous exchanges (goodbye)?

Required Reading:

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 look 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
   https://books.google.co.il/books?id=qHYQFqwQK8cC&pg=PA333&lpg=PA333#
14. The Funeral Oration of Pericles:
   http://www.historyguide.org/ancient/funeral.html

Guided Reading Groups: review and analyze selections from required reading

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

Required Readings:
16. Homer Iliad Book One: https://records.viu.ca/~johnstoi/homer/iliad1.htm

ADDITIONAL THOUGHTS
The following will not unfold in the form of a lecture but it is important enough to be included in the syllabus and the ideas outlined below will be discussed in the course. 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?

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
- The Peloponnesian War
- Athens and Sparta on the Decline
- Introduce notion of “A New Greece”: Macedon, Philip and Alexander the Great

Further Recommended Reading:
17. Baragwanath, Emily: Motivation and Narrative in Herodotus: “The
Histories, Plutarch and Reader Response” pp.9-22.

The Jewish Communities Of Greece:

These lectures aim to provide a historical overview of the Jewish communities of Greece, with emphasis upon the Romaniote and Salonican Jewish communities. The Romaniotes settled in Greece prior to the destruction of the Second Temple and the Jews of Salonica arrived after the Spanish Inquisition and flourished under the rule of the Ottoman Empire for over 500 years. 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.

Lecture 1: The Romaniotes: The First Jews of Greece

The terms “Ashkenazim” and “Sephardim” designate Jews whose ancestry originated in Germany or Spain. In contrast, “Romaniotes” refers to “Hellenized” Greek-speaking Jews who absorbed the attributes, customs, traditions and language of the surrounding non-Jewish majority.

Goals:

Understand the rise of Alexander the Great, his influences and the spread of Greek culture.

Examine the first Jewish communities of Greece: Ioannina, Chalkida and the Romaniotes

Romaniote Customs and culture
Two paths of Jewish Hellenization in Greece

Required Readings (includes recordings of liturgy):

Romaniote Jews of Ionnina, Greece
http://esefarad.com/?p=17729

Piyutim: written and recorded folios from the communities of Ioannina, Chalkis, Volos and Corfu and other Greek Jewish communities:
http://web.nli.org.il/sites/nlis/he/song/pages/results.aspx#query=any,contains,יוון&index=11

Lecture 2: Introduction to Jewish Salonica

Goal: investigate and discuss how the Mediterranean port city of Thessaloniki (Salonica) became home to the largest Sephardic Jewish community in the world.
The Jews of Salonica represented a powerful educational and economic community. What were the factors that led to its rise and eventual decline?

Identifying major events in the History of Salonica

Question: How did the status of the Jews and their self-definition under the Ottomans change as a result of being absorbed into Greece?

**Required Reading:**

1. Ben-Naeh, “Urban Sephardic Culture in the Ottoman Empire” Tablet Magazine, September 18, 2017
3. Maps
5. Ch. 3 “Arrival of the Sephardim”, Ch. 21 “Greeks and Jews”

**Lecture 3: 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
3. Maps
5. Devin Naar, “Memory and Desecration in Salonica”

Screening of the movie, “Cloudy Sunday.”

**The Jews of 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: The 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.

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

Screening of the documentary, “*The Optimists.*”

**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 counter-productive 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:**

Screening of the documentary, “BESA.”

Unit II – An Introduction to Islam

Islam is also taught within the Morocco unit of Civilization and Society and within various sections of the Land, People, Ideas course.

These lectures will provide an introduction to the cultural, social, and theological basis of Islam focusing on its early political and religious history. The development of Islam and the basic tenets of its beliefs and practices will be presented. Students will gain familiarity with key concepts while developing the conceptual tools and vocabulary to understand Islam as a culture and religion.

Lecture 1: Jahiliyya and Arabia Before Islam

Readings:

Lecture 2: Muhammad and his Revelation

Lecture 3: Quran, Prayer, the Haj, and the Impact of Islam

The class will be divided into smaller groups

Lecture 4: The Impact of Mohammad's Life, Death, and Fight for Succession

Lecture 5: Muhammad's Successors

Reading:

Unit III - India

Introduction to the Religions of Hinduism and Buddhism

Introduction to the History of Jews in India:

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!

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.

**Readings:**
2. J. B. Segal, *The Jews of Cochin*.
4. S. Weil, *Place of Alwaye*.

**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.
Readings:
S. Weil, Bene Israel;
S. Weil, Bene Israel Rites and Routines, in, S. Weil, India's Jewish Heritage.

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.

Readings:
Selections from various authors, both fiction and non-fiction

Lecture Six: Introduction to Hinduism

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.”

Readings:

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 ind; 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.

Readings:
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

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 IV - Medieval Spain

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 Vallodid, 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.

At the same time, Convivencia does not tell the whole story. The advent of Islam 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.

*Convivencia*, messianic movements, forced conversions: all raise issues of 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 Philosphic 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?

**Readings:**

Maps of Spain

**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?

**Readings:**

**Lecture Five: Conversos, Inquisition and Expulsion**
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:


Lecture Six: Jews and Spanish Identity: The Re-Encounter Between Spain and Sephardi Jews by the End of the 19th Century.

The mixed identity of Sephardim as Jews and Spaniards led to the concept of "Spaniards without a homeland" and to a reclaiming of Sephardim as part of the Spanish nation, in the midst of Spain's colonial expansion. The movement that advocated for the recognition of Sephardim as Spaniards was called "Philo-Sephardism."It was a movement that had both pragmatic and ideological motives.

Reading:

Unit V - Morocco

Introduction to the History of Jews and Morocco

This unit introduces students both to the general context of medieval Islamic 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 naive 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.

Readings:

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.

Readings:
1. Miller, Chapters 4,5

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.

Readings:

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.

Readings:
1. Miller, Chapters 8,9

Lectures Five and Six: Film Forum

Screening and discussion of the documentary films, "Where Are You Going, Moshe" and “Echoes of the Mellah, from Tinghir to Jerusalem”.

Lecture Seven: The Jews of Morocco and Their Muslim Neighbors - Looking Back Over the Centuries

Professor Norman Stillman explores the various Jewish communities of Morocco and the interrelations that existed between Jewish and Muslim Moroccans over the course of centuries of coexistence.
Lecture Eight: The Arrival of Modernity in North Africa and its Impact on the Jewish Communities

Modernity and its changes (mainly, secularism and Westernization) settled in Morocco, like in many other countries of the North of Africa and the Middle East, hand in hand with the arrival of European colonialism. However, the Jewish communities of Morocco had already initiated their process of Westernization through the network of schools of the Alliance Israélite Universelle, which opened the first school in 1862 in the city of Tetouan. In this lecture we will explore the peculiarities of Moroccan Modernity and their ways of dealing with the challenges it brought.

Lecture Nine: Moroccan Immigration in Israel and the “ethnic problem.”

Required Readings:

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 worldview. 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: 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:**

**Lecture 2: Moses Mendelssohn and the Jewish Enlightenment in Central Europe**

**Readings:**
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
Lecture 3: The Course of Modern German History: 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.

Readings:
Amos Elon, The Pity of it All, Ch 8, Assimilation and its Pains; Ch 10, The End;

Lecture 4: Jews, Modernity, and Modern Anti-Semitism.

Readings:
Amos Elon, ibid, Ch 8, Assimilation and its Pains,

Lecture 5: The Jew in Nazi Ideology.

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

Lecture 6: Stages of the Shoah
- A Conceptual Chronology of the Shoah - Deportation, Ghettoization,
- Extermination (before visit to Yad Vashem
- Screening of the movie, “Conspiracy”

Readings:
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;

**Lecture 7: 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 8: The Origins of Ashkenazi Jews**

How did Ashkenazi Jews become what they are today and the role of the new communities in Central Europe (for example, Prague) in this process? What is its relevance in the context of wider world events at that time?

Sephardic, Mizrahi philosophy at this time... where were the Ashkenazim?
- Europe around the end of the first millennium
- Jewish Merchants discovering new horizons
- Establishing new communities, creating new *nusach* and *minhagim*
- The Jews of Prague in the earliest written sources
- Prague vs Cordoba in 966
- The impact of the crusades; communities migrating East
- The creation of the Yiddish socio-cultural phenomenon

Points to consider: This period reflects fascinating moments of profound change within the Jewish world in Prague (but not only Prague, of course!) to be considered as a reflection of the changes going on worldwide.

**Lecture 9: The Jewish Golden Era of Prague**

- Half a century of prosperity
- Renaissance in the Czech Lands; Habsburgs vs Turks; Rudolf’s court
- Life in the Ghetto in the late 16th and early 17th century
- Rabbis and the parnasim; changing community structures
- Personalities: Maisel, Ganz, Tiktiner, Horrowitz, Heller
- Yehuda Low ben Bezalel, the Maharal from Prague; his life, teachings, books and legacy (incl. the Golem story)
Points to consider: Why did the Jews need to have this story? Relevance of the blood libels!

**Lecture 10: At the Threshold of Modernity**

- Haskalah, Shabbatians, Hasidism and other challenges in the era of Yechezkel (Ezekiel) Landau
- World in 1787 (America vs Europe vs Prague)
  - Mozart and his Praguers
  - Marriage of Figaro was a hit. Mozart's shock
  - Chevrah Kadisha of Prague and closing of the Old Cemetery
  - Yechezkel (Ezekiel) Landau as Prague Jewish leader for almost half a century

**Lecture 11: Fin de siècle**

Beginning of the New Times (early 20th century)

- Revolutionary year of 1848 bringing new hopes and revealing old hatreds
- Sea of opportunities provided by the constitution of 1867
- Vienna vs Budapest vs Prague vs Pressburg at the turn of the century
- Herzl and his dream
- Art, Architecture and Music
- Kafka and his world

**Lecture 12: The Destruction of the Czechoslovak Jewry**

The Shoah in the Czech Lands, Slovakia, Poland, Hungary – comparisons and differences.

- Munich conference; Defeatist policies of European countries
- Silent neighbours, Righteous Among the Nations, Collaborators
- Deportations, property looting, the myth of a museum of an extinct race
- The extermination of Czech Jewry (compared with Slovak, Subcarpathian, Hungarian, and Austrian); Differences and similarities
- Postwar period; chaos in Eastern Europe; fleeing Polish Jews

**Lecture 13: The Region after 1948**

Communism, the role of Czechoslovakia in the War of Independence, Jews under the communists, the post-communist era and Jewish revival in Central Europe.

- Communist victory in 1946; Coup d´etat of 1948
- Jews under Communism x Communist Jews
- The role of Czechoslovakia in the War of Independence
- Crushing hopes (Hungary 1956, Czechoslovakia 1968, Poland 1981)
- The fall of the Berlin Wall
- Revival of Jewish life in Central Europe

**Italian Judaism as a Laboratory of Jewish Modernity**

These two lectures aim to present an outline of the different aspects that constitute Jewish Italian culture and identity. By dealing with the spiritual and material heritage of the Jews of Italy from an historical perspective, students are introduced to the discovery of contemporary Italian Judaism and the understanding of Italy as a crossroads of different intellectual traditions and peoples in the heart of the Mediterranean. A special focus is placed upon the interaction between Jews and Christians in the peninsula and on the Jewish contribution to Italian culture in the context of assimilation, migration and destruction.

The second lecture is devoted to the history of the Jews of Venice, from the institution of the Ghetto in 1516, where the Jews were compelled to live for almost three centuries, to the opening of this area in 1797 by the French armies of Napoleon. Venice provides an outstanding vantage point for confronting the peculiarity of the Italian Jewish Renaissance and Emancipation, in times of social segregation and at the threshold of modernity.

**Lecture 1: Overview of Italian Jewish History**

**Lecture 2: History of the Jewish Community of Venice**

**Readings:**

1. Brief history of the Jews of Italy by Dr. Asher Sala


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 Challenges of The Middle East 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.

Course themes: During the year, we will concentrate on questions relating to the following major themes/concepts or topics in Zionism, Israeli history, the Arab-Israeli conflict, and the modern Middle East:

- The diversity and complexity of Zionism’s ideological roots in 19th and 20th century Europe, and the conflicts which grew from that diversity.
- The diversity and complexity of Israeli society and politics, and the conflicts which grew from that diversity.
- How different groups and individuals struggled to resolve these conflicts, or resist the solutions preferred by others.
- The contradictions between the national government’s professed principles of democracy and various forms of inequality.
- How identity and faith independently affect Israeli society and politics.
- How conflict between Arabs and Jews led key groups within Israel to reach different conclusions about how to achieve a peaceful resolution to that conflict and therefore seek different, often opposing policies.
- How the peace process transformed Israeli and Palestinian society.
- How Israel’s development as a nation-state compares to the development of to other Middle Eastern states in the 20th and 21st centuries.
Semester One:

Lecture 1: Multiple Directions: The European Jewish Dilemma

From the late 18th to early 20th centuries, Jews in Europe faced a complex and challenging reality—physically and ideologically. New questions arose about the future, at both the collective and individual levels: Where and how ought Jews to live? How could they assure their safety? How could they thrive? What should their relationship with non-Jews look like? How should (or not) traditional Judaism adapt to the changing realities? What is Jewish identity? What was their collective and individual relationship to the modern state?

In this session we will analyze several maps that depict the centers of Jewish life in Europe at the beginning of the 19th century, the political and religious changes that were occurring, as well as Jewish migration. In addition, the following terms will be discussed and introduced within the historical context of this time period: Enlightenment, Haskala, Assimilation, vs Acculturation, Nationalism, Citizenship

Reading:

Lecture 2: Revolution Ghetto Emancipation
Reform Judaism Modern and Ultra Orthodoxy anti-Semitism
Wrestling with Emancipation

What were some of the responses that the Jews of Europe chose in the face of multiple dilemmas that arose as a result of the Enlightenment, Emancipation, continued persecution in the East, and the rise of nationalism, anti-Semitism, socialism, and greater integration into the general society? In these two sessions, we will try to understand these dilemmas by analyzing primary documents that shed light upon the choices made between radically divergent options. We will also begin to understand as to why Zionism was only one of the major paths taken.

The class will be divided into 6 groups and each group will be given several documents to read, analyze, and contextualize, in light of our discussions and required readings, followed by presentations, discussion and analysis of the documents read by the different groups.

1.Map of Emancipation of European Jewry – 1789-1918
2. Documents:

- Moses Mendelssohn - Jerusalem (1783)
- The New Israelite Temple Ass. (1817)
- Reform Rabbinical Conference on Patriotism (1844)
- Hebrew as the Language of Prayer (1845)
- The French National Assembly (1789)
- Napoleon Bonaparte - Imperial Decree (1806)
- Assembly of Jewish Notables - Answers to Napoleon (1807)
- Judah Leib Levin - To America or to the Land of Israel (1881)
- Ludwig Boerne - Because I am a Jew I love Freedom (1832)
- Dawidowicz - Memoirs of a Grandmother
- Moses Sofer - A Reply Concerning the Question of Reform (1819)
- Protest Against Zionism - (1897)
- Rabbi Zadok Hacohen Rabinowitz - The Zionist are not our Saviors (1900)
- Harold Frederic - A People That Dwells Apart (1892)
- Houston Stewart Chamberlain - The Foundations of the 19th Century (1899)
- Karl Eugen Duehring - The Question of the Jew (1881)
- Adof Stoecker - What We Demand of Modern Jewry - (1879)
- Lenin - Critical Remarks on the National Question (1913)
- Yevsektsiya, The Liquidation of Bourgeois Jewish Institutions (1918)


Week Two Readings:

- Anita Shapira, Israel: A History. Introduction
- Selected readings from Gil Troy, The Zionist Ideas.
  - Theodore Herzl, The Jewish State.
  - AhadHa’am, The Jewish State and the Jewish Problem.
  - AD Gordon, People and Labor.

Lecture 3: The Emergence of Zionism: Tradition or Revolution?

Why did Zionism arise when it did? It is sometimes claimed that Jews spent 2000 years yearning for a return to Zion, and that the rise of Zionism and the establishment of the State of Israel are an inevitable culmination of this age-old desire. But why, then, did a Jewish national movement not arise earlier? Why the 19th century? On the other hand,
Zionism is sometimes presented as a revolutionary movement that broke with the Jewish past, rebelled against tradition, and tried to create something totally new.

**Lecture 4: Ideologies in Competition: Varieties of Zionist Thought**

In these two sessions, we investigate and understand varieties of Zionist thought. Zionism is not, and has never been, a single ideology. From its beginnings, Zionism was characterized by a vibrant cacophony of competing voices, each with its own diagnosis of the problems facing the Jewish people, its own program for addressing those problems, and its own vision for what Jewish society should look like in the future. We will examine critically the ideas of some of the most influential Zionist thinkers, past and contemporary. Our exploration will focus in particular on the diversity of these thinkers' opinions and the depth of their often-fundamental disagreements. In this first session, we will explore the ideas of Theodore Herzl and Ahad Ha’am, A.D. Gordon (representatives of political, cultural, and labor Zionism).

**Guided reading session:** Review selections of primary sources by Herzl, Ahad Ha’am, and Gordon in addition to article by Hillel Halkin.

**Week Three Readings:**

1. Selected readings from Gil Troy, *The Zionist Ideas*.
   - Rabbi Abraham Isaac Kook, *The Land of Israel*.
   - Vladimir Jabotinsky, *The Iron Wall*.


**Lecture 5: Ideologies in Competition: Part II**

We continue our investigation and analysis of varieties of Zionist thought. In this session we will explore the ideas of several religious Zionist, religious anti-Zionist, Revisionist and other critical thinkers. One of the major goals of this session is to understand how Zionism as a political and cultural movement gave birth to the creation of alternative and often critical responses. Among the thinkers who we will discuss are Rabbi Abraham Isaac Kook, Yeshayahu Leibowitz, Vladimir Jabotinsky, and Simon Rawidowicz.

**Lecture 6: Special: Primer on Jerusalem’s municipal elections**

On October 30th, Jerusalem will be holding municipal elections that will determine - among other things - the city’s future mayor. This session will offer a concise overview of Jerusalem’s municipal politics, the role of the city’s mayor, the candidates vying for the coveted position, and the burning issues that are important to some of the city’s
residents. Special attention will be given to explaining why East Jerusalem residents, while eligible to vote in municipal elections, have historically refrained from participating in this activity. The goal of this session will be to provide background information that contextualizes the sights and scenes that students will be exposed to on the streets in advance of election day.

Guided reading session:
Review selection of primary sources from Kook, Leibowitz, Jabotinsky, and Rawidowicz.

Week Four Readings:
¥ Text of Israel’s Declaration of Independence:
  http://www.mfa.gov.il/mfa/foreignpolicy/peace/guide/
  pagesdeclaration%20of%20establishment%20of%20israel.aspx
¥ Text of Israel’s Nation-State Law:
¥ Sayed Kashua, “Israel Doesn’t Want To Be My State.” New York Times July 2018:

Additional reading:


Lecture 7: An Introduction to the State of Israel: Part I

Israel was founded in 1948, but before discussing the history and social complexity of the creation of the state we must ask “what is a state?” This lesson is designed to use basic symbols, texts, timelines, and maps in order to understand what, perhaps, could be the identifiable terms for statehood within the Israeli context. In the lesson, we will review Israel’s national symbols, the map of Israel and the changes to its borders over time, a general timeline of Israel’s modern history, changes in Israeli demographics over time, and changes in Israeli economics over time.

In addition, the following terms will be discussed and introduced:
Statehood, Border, Nationality, Symbol, Anthem, Demographics, Economics, Sovereignty, Majority population vs Minority population

Lecture 8: An Introduction to the State of Israel: Part II
Our first lesson introducing the State of Israel focused on the ways in which statehood is defined by and to outsiders. This lesson will detail how Israel is organized and operates domestically, focusing specifically on the national political structure. How do Israel’s founding documents define the state? Who is a citizen? What kind of government does Israel have? How is this government determined? What are the branches of government? How does this governmental structure ensure checks and balances? What is the electoral process, and who gets to vote?

In addition, the following terms will be discussed and introduced within the Israeli context:

*Parliamentary government, Citizenship, Branches of government, Prime Minister, Knesset, Law of Return, Basic Laws, Declaration of Independence, Supreme Court, Israel’s political parties, Constitution, Religion and state*

**Guided reading session:** Review of assigned reading

Week Five Readings:


**Lecture 9: Israel’s early years (1948-1967) Part I**

One of the critical aspects to state development is the development of a majority culture and identity. For Israel, this was no easy task. Between 1948 and 1967 Israel’s population tripled, in large part because of the influx of immigrants both from Europe, North Africa, and the Middle East. The infusion of these populations transformed the social fabric of the country, however the leadership of the state remained (by and large) representative of the original elites who founded Israel. This lesson will explore how Israeli identity evolved in the early years of the state. Who fit within the state’s definition of “Israeliness”? Who didn’t? Specific attention will be given to three populations: Holocaust survivors, Mizrahi Jews, and Israel’s Arab population.

**Lecture 10: Israel’s early years (1948-1967) Part II**

Israel is also known as “The Jewish State”, but what did that mean in the country’s early years and how did that frame the role of religion within Israeli politics and society? This lesson will look at the precedent-setting decision on matters of religion and state in Israel between 1948-1967.
Week Six Readings:
UN Resolution 242


Additional reading (for the bold):
• Michael Oren, Six Days of War: June 1967 and the Making of the Modern Middle East. Chapter 1
• Guy Laron, “The Historian’s War Over the Six Day War.” The Nation: https://www.thenation.com/article/historians-war-six-day-war/

• Extra resources:
  ¥ Maps of Israel before and after 1967
  ¥ Egyptian President Gamal Abdel Nasser Resignation Broadcast (June 9, 1967)
  ¥ Israeli PM Levi Eshkol Statement to Knesset at Conclusion of the war (June 12, 1967)
  ¥ Arab League Khartoum Resolutions (September 1, 1967)

Lecture 11: Special: Current Events Update

After each international trip, we will review the national news in Israel that occurred over the previous weeks that Kivunim was out of the country. The goal of this session is to expose and inform students about the headline stories that the Israeli press is concerned about, both as it pertains to national politics, security, diplomacy, economics, and whatever other news comes to mind.

Lecture 12: 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. This lesson will focus on the events that triggered the outbreak of war, and the consequences of the war for the
primary actors of the conflict (Israel, Egypt, Jordan, Syria, and the Palestinians) as well as secondary actors, specifically the United States and Russia.

In addition, the following terms will be discussed and introduced: Annexation, casus belli, Gaza Strip, waqf, occupation, United Nations Resolution 242, Land of Israel vs. State of Israel, West Bank, Golan Heights, Al Aqsa, strategic depth, displaced persons, pre-emptive strike, Old City, Green Line, Temple Mount, Land for Peace.

Week Seven Readings:
Guided reading session: Review of assigned reading

Week Five Readings:
Daniel Gordis, Menachem Begin: The Battle For Israel’s Soul. Chapter 10.

Additional Reading (for the bold):
Francine Klagsbrun, Lioness: Golda Meir and the Nation of Israel. Chapter 25. 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/

Extra resources:
1. Videos of Menachem Begin:
2. Begin on the campaign trail: https://www.youtube.com/watch?v=p-l0oCe5afM (English subtitles)
3. Begin on a Palestinian state: https://www.youtube.com/watch?v=4Qc8j1IqJs (English subtitles)
4. Video of Yasser Arafat’s UN speech, 1974: https://www.youtube.com/watch?v=SQrbPhrPJ7I&t=12s

Lecture 13: Yasser Arafat and the Palestinian National Movement
The Six-Day War was seen by Israelis as a triumphant victory, but for Palestinians this was *Naksa* - a setback to their national aspirations. This lesson will explore how the war transformed the Palestinian national movement, its engagement with the Arab world, and its interaction with Israel, and its overarching strategy in order to gain international recognition. Particular attention will be given to gradual rise of Yasser Arafat and his centralization of authority within the Palestinian national movement.

In addition, the following terms will be discussed and introduced:

*Fatah, Palestinian National Council, imperium in imperio, Black September, UN Resolutions 3237 and 3379, refugees, Palestinian Liberation Organization, Nakba, Naksa, Three “no’s”, UNRWA*

**Lecture 14: “Hamahapach”: The Rise of Menachem Begin**

Between 1948 and 1977, Israel was led by one political party founded on the principals of Labor Zionism and the vision of David Ben-Gurion. As Ben-Gurion exited the spotlight, however, his predecessors were unable to maintain the same grip on national politics. This was due to a combination of factors, including the perceived mismanagement of the country’s national security in 1973 (the Yom Kippur War), political corruption, and unequal treatment of the country’s citizens (especially Mizrahi Jews). In this lesson we will discuss the factors that led to the collapse of Israel’s Labor party as well as the opposition leader, Menachem Begin, who seized upon this opportunity in order to become Israel’s sixth prime minister.

**Guided reading session:** Review of assigned reading

**Week Eight Readings:**

Daniel Gordis, *Menachem Begin: The Battle For Israel’s Soul*. **Chapters 12 and 13.**

Sara Yael Hirschhorn, *City on a Hilltop: American Jews and the Israeli Settler Movement*. **Chapter 2**.

“I knew Sadat”, Al Jazeera:

*Part 1: https://www.youtube.com/watch?v=63Ls0WE83mg*
*Part 2: https://www.youtube.com/watch?v=ha55BJK718A*

**Additional Reading (for the bold):**

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

Extra resources:
1. Map of Israeli withdrawal from Sinai
Videos:

Anwar Sadat Knnesset speech, November 1977: https://www.youtube.com/watch?v=CsQ0bikGkXg
Golda Meir on Anwar Sadat, November 1977: https://www.youtube.com/watch?v=mKgEOUufKbE
Menachem Begin comments at Camp David, September 1978: https://www.youtube.com/watch?v=DVuKhfSHg4g
Anwar Sadat comments at Camp David, September 1978: https://www.youtube.com/watch?v=iy9KIA_IByQ

Lecture 15: “The Most Difficult Road”: Peace with Egypt

Following the 1973 Yom Kippur War, Egyptian and Israeli officials began to privately float the idea of a possible peace accords between their respective countries. This lesson will explore the eventual negotiation process between Prime Minister Menachem Begin, Egyptian President Anwar Sadat, and US President Jimmy Carter. What were the core issues? What sacrifices were made in order to reach a compromise? What lessons can be drawn from this negotiation process? What was the impact of this negotiation process on the parties involved?

Lecture 16: Gush Emunim and Israel’s withdrawal from Sinai

In the aftermath of the Six-Day war, some Israeli Jews decided to settle the territories that were previously under the control of Egypt, Jordan, and Syria. Who were these people? What were their motivations to live in these spaces? What did the Israeli government think about this? This lesson will explore the early roots of Israel’s settler movement, and in particular Gush Emunim, its relationship with successive Israeli governments in the 1960s and 1970s, and how the decision to make peace with Egypt transformed the relationship between this movement and the state.

Guided reading session: Review of Hirschhorn

Week Nine Readings:
Additional Reading (for the bold):
January 2018:


Justin Jalil, “Secret Begin-Reagan tapes highlight tense ties over Lebanon.” Times of Israel 2014:

Lecture 17: “I cannot go on”: The First Lebanon War

In the late 1970s and early 1980s, Palestinian terrorists under the leadership of Yasser Arafat launched a wave of violence from their new base of operations: southern Lebanon. In response to consistent rocket fire and the targeting of an Israeli diplomat in the United Kingdom, Begin launched a military operation into Lebanon with the goal of driving Arafat out of the country. This lesson will explore the multiple causes behind the First Lebanon War, as well as the war’s impact on Israeli public discourse, the nature of the Israeli-Palestinian conflict, Israel’s relationship with Lebanon, and the political career of Menachem Begin.

Semester Two:

Week One Readings:

President Reuven Rivlin Address to the 15th Herzliya Conference, 2015:
http://www.president.gov.il/English/ThePresident/Speeches/Pages/news_070615_01.aspx

Sayed Kashua and Etgar Keret, “Tell Me a Story with a Happy Ending.” New Yorker
October 2014:
Part I: https://www.newyorker.com/books/page-turner/tell-story-happy-ending-exchange-etgar-keret-sayed-kashua

Part II: https://www.newyorker.com/books/page-turner/tell-story-happy-ending-exchange-etgar-keret-sayed-kashua-part-ii
Additional reading (for the bold):


Elhanan Miller, “A survivor of terror, Israel’s first Arab news presenter is done being a victim.” Times of Israel April 2015: https://www.timesofisrael.com/a-survivor-of-terror-israels-first-arab-news-presenter-is-done-being-a-victim/

Marissa Newman, “55% of Israeli Arabs are ‘proud citizens’ of Israel, but 76% reject its definition as a ‘Jewish State’”, Times of Israel December 2016: https://www.timesofisrael.com/over-75-of-israeli-arabs-reject-right-to-define-israel-as-jewish-state-poll/

Guided reading session: Review letters by Keret and Kashua

Lecture 1: Israel’s “Four Tribes”

While Israel may be home to dozens of different ethnic, religious, and social groups, the country’s public education system divides the students into four primary audiences. The differences between these education systems are significant, and as President Reuven Rivlin has cautioned in recent years those differences may generate greater “tribal” divides within Israeli society. This lesson will explore what the divisions between these “four tribes” means practically for the average Israeli citizen, and will function as an introduction for our unit on Israeli society and politics.

In addition, the following terms will be discussed and introduced: migzar mamlachti, tribalism, secularism, hilonim, mamlachti dati, multiculturalism, halacha, haredim, dati’im, aravim, chinuch atzmai, shevet, identity, individual, identity vs group identity, religion, and state life-cycle events.

Lecture 2: Understanding Israeli Arab society

Twenty percent of Israelis are Arab. Within this population there exists a wide variety of subsects, based both on religious practice and culture. This lesson will introduce the story of Israel’s Arab population, many of whom identify both as proud citizens and as ethnic Palestinians, by providing details of how different Arab populations interacted with the Yishuv (the pre-state Jewish political entity in Mandate Palestine) and the
nascent state in the 1950s, how these populations constructed their identity in the aftermath of the 1948 war, and how they fit within the fabric of Israeli society today.

In addition, the following terms will be discussed and introduced: Bedouin, Druze, East Jerusalem, residents, sharia, Avoda Aravit, Lucy Aharish, Sunni, Christian, Arab, Palestinian identity, narrative, Sayed Kashua, Joint List, M’shulash, martial law, Ayman Odeh

Week Two Readings:


Additional reading (for the bold):


Guided reading session: Review assigned readings

Lecture 3: The Black, White, and Grey of Israel’s Haredi Challenge

The most common stereotypes of Israel’s haredi (ultra-orthodox) community are that its members don’t serve in the army, don’t work, and don’t contribute to society at large. However, pigeonholing this minority group willingly ignores the quiet revolution occurring within haredi society. This lesson will look at the ways in which the haredi community is adapting to a changing Israel, how preexisting norms are being broken, and what issues continue to vex its leadership. Finally, we will explore the impact that changes in the haredi community are having on Israeli society.
In addition, the following terms will be discussed and introduced:
Haredi Judaism, United Torah Judaism, equal burden sharing, Hasidic Judaism, Litvak, Hardal, Sephardi, Haredi, Shas, halacha, Chief Rabbinate, universal draft

Lecture 4: Just Another Foreigner: Israel's latest arrivals
President Rivlin argues that Israel is divided into four tribes, but perhaps there is a fifth tribe that should be given more attention: immigrants. Despite being a country of immigrants, new arrivals find the adjustment to Israeli life challenging, and each new immigrant population has posed a new set of questions to Israeli society. In this lesson, we will explore several of the most recent immigrant experiences in Israel in the hopes of trying to understand what role this process has on state development and social change.

In addition, the following terms will be discussed and introduced: Aliyah, Mizrahi, Beta Israel, civil marriage, Law of Return, Ministry of Absorption & Immigration, maabarot, refuseniks, USSR, Falasha, Falashmura, development town, conversion, Natan Sharansky

Week Three Readings:


Additional Reading (for the bold):
1. The Oslo Accords documents:
   https://unispal.un.org/DPA/DPR/unispal.nsf/0/36917473237100E285257028006C0BC5

¥ Yezid Sayigh, “The Oslo Accords: Original Sin or Opportunity Lost?” *Carnegie Middle East Center* October 2015: [http://carnegie-mec.org/2015/10/01/oslo-accords-original-sin- or-opportunity-lost-pub-61508](http://carnegie-mec.org/2015/10/01/oslo-accords-original-sin- or-opportunity-lost-pub-61508)


**Lecture 5: The Israeli-Palestinian Peace Process**

Since the late 1980s, Israeli and Palestinian negotiators have engaged in a long, difficult process to find a political solution to their ongoing conflict. In that time, there have been exhilarating moments of mutual understanding and recognition as well as periods of mistrust and the resurgence of deeply embedded suspicions. The next few lessons will serve as an introduction to understanding the Israeli-Palestinian peace process, from its secret roots to the most recent US-led efforts. While this lesson will focus on the historical narratives of both sides between 1987 (the First Intifada), through the signing of the Oslo Accords and the collapse of talks in 2000, future lessons will address prominent themes that continue to play a role within Israeli, Palestinian, and American discourse around the peace process.

In addition, the following terms will be discussed and introduced: *Palestinian Liberation Organization (PLO), Yasser Arafat, occupation, First Intifada, direct negotiations, mutual recognition, Oslo Accords, Areas A,B, and C, two-state solution, citizenship, martial law, mediation, Yitzhak Rabin, West Bank, final status issues, civil war, terrorism, Track II negotiations, “checkbook diplomacy”, Palestinian Authority, Gaza Strip, settlements*

**Lecture 6: The Second Intifada and the Gaza Disengagement**

Continuing from the previous lesson, this session will focus on the years between 2000, when talks between Israel and the Palestinian Authority collapsed, and 2007, when Israel unilaterally withdrew from the Gaza Strip. Particular emphasis will be placed on trying to understand why negotiations broke down, how the collapse of negotiations triggered political changes within both societies, and why the Israeli government decided to “go it alone” in Gaza, upsetting both Israelis and Palestinians alike.
In addition, the following terms will be discussed and introduced: Hamas, Fatah, Second Intifada, unilateral withdrawal, Camp David, Ehud Barak, Security Wall/Barrier/Fence, hitnatkut, settlements, Ariel Sharon, Mahmoud Abbas, terrorism

Lecture 7: Mahmoud Abbas and the future of Palestinian leadership
Since 2005, Mahmoud Abbas has been the internationally recognized representative of the Palestinian people. In this time, Palestinian-Israeli security and economic cooperation has intensified, Palestinian recognition at the international level has grown, and yet Palestinian aspirations for statehood appear to have stalled. This lesson will look at how and why Abbas changed the face of Palestinian politics, and identify some of the key questions Palestinians are asking themselves about the day when Abbas is no longer able to lead them.

Week Four Readings:
• “Is the Two State Solution Dead?” Moment Magazine April 2013: https://www.momentmag.com/is-the-two-state-solution-dead/3/

Additional Reading (for the bold):


Lecture 8: The “Ultimate Deal”: America and the 2SS

Since the 1990s, the United States has been the primary mediator between Israelis and Palestinians. Why? How has the United States walked the line between support for Israeli interests and support for Palestinian interests? And why, despite an impressive array of diplomatic carrots and sticks, has the United States not been able to convince both parties to reach an agreement? In this lesson, we will attempt to understand what drives successive presidents to invest in the Israeli-Palestinian peace process - specifically by breaking US foreign policy into different lenses of analysis (domestic, regional, and global), what that says about American foreign policy, and whether this dynamic will continue into the foreseeable future.

In addition, the following terms will be discussed and introduced: Isolationism vs Interventionism, special interest group, security cooperation, United Nations Security Council, Taylor Force Act, superpower politics, lobby group, US embassy, US aid, Cold War, mediation, inside-out vs outside-in, Economic Support Funds

Lecture 9: The Two-State Debate

Twenty-five years ago, the majority of Israelis supported a two-state solution to the Israeli-Palestinian conflict. Today, those numbers have dipped below 50%. Is this a part of a long-term trend? What does that mean for the future of the peace process? What role does public opinion play in peace negotiations? How do those statistics break down between Arabs and Jews? What do Palestinian polls tell us? This lesson will delve into the Israeli and Palestinian debate around the two-state solution, introduce alternatives that have entered public discourse in the last decade, and try to assess whether the two-state solution is dead and what that would mean for both populations.

Guided reading session: Review of readings

Week Five Readings:


Additional Reading (for the bold):

Lecture 10:  The Hashemite Kingdom of Jordan

The final portion of the LPI course focuses on several Middle Eastern countries. These lessons will provide a brief historical introduction, a review of the basic demographic and economic information, and a discussion on the contemporary developments taking place within each country. Finally, each lesson will analyze the nature of each state’s relationship with Israel, both in historical and contemporary contexts.

We will start with the Hashemite Kingdom of Jordan, arguably the country whose past and future is most intertwined with that of Israel. Understanding Jordan’s unique story touches on many of the major themes that dominate modern Middle Eastern history: colonialism, modernization, monarchy, majority vs minority politics, politics of religion and state, and globalization.

Lecture 11:  Egypt and the Arab Spring

Egypt is often labeled as the “heart of the Arab world”. In this lesson, we will explore some of the reasons why Egypt was a central player in 20th century Middle Eastern affairs, how concepts like pan-Arab nationalism and political Islam flourished in Cairo and then spread across the region, and how a 2011 revolution that captured the attention of the world didn’t end up triggering the change its supporters desired.

Guided reading session:
Review of Hessler, and El Saadawi interview

Week Six Readings:


Additional Reading (for the bold):

• “The Muslim hajj in numbers”, *Times of Israel* September 2017: https://www.timesofisrael.com/the-muslim-hajj-pilgrimage-in-numbers/


**Lecture 12: Kingdom of Oil and Sand: Saudi Arabia**

Egypt may be considered the “heart” of the Arab world, but over the last sixty years it is Saudi Arabia that has evolved into a regional leader and often an interlocutor between Arab and Western interests. Custodians of Mecca and Medina, Islam’s holiest cities, and beneficiaries of the world’s largest known supply of fossil fuels, Saudis are most often associated with religious orthodoxy and big spending. However, as this lesson will reveal, the origins of the Ibn Saud family were once quite modest and oil has only been a relevant factor in in the last hundred years. More importantly, Saudi Arabia is wrestling with a number of internal challenges, including the influence of globalization on Saudi culture and religious practice, the relationship between the royal family and the millions of migrant workers upon whom the economy is dependent, and the need to adapt the economy to a future without oil.

**Lecture 13: Turkey: Caught between two worlds**

One cannot understand how the modern Middle East came to be without first understanding how Turks - specifically Ottoman Turks - ruled the Levant, Egypt, and most of the Arabian Peninsula from the 16th through the 20th centuries, as well as the story of that empire’s collapse. The Allies, who defeated the Ottoman army in WWI, believed that the “Terrible Turk” who plagued the European continent would never rise again. In this lesson, we will discuss how the end of an empire gave birth to a Turkish republic founded on the principles of secularism and nationalism. We will explore how the pursuit of a singular ethnic identity created tension between the state and its minority populations, as did the tensions between institutional secularism and the practice of religion. Finally, we will discuss how the founding principles of that state were recently challenged by a repackaged political message.
Guided reading session: Review of Danforth and Shafak

Week Seven Readings:


Mary Dejevsky, “I stayed in Iran during the last days of the Shah. What I saw is particularly important to mention now.” *The Independent* January 2018: https://www.independent.co.uk/voices/iran-shah-regime-1979-revolution-protests-liberal-reform-hassan-rouhani-ayatollah-khomeini-a8141311.html

Additional Reading (for the bold):

Video: “I knew Khomeini”, *Al Jazeera*

- Part I: https://www.youtube.com/watch?v=EA22431spOk
- Part II: https://www.youtube.com/watch?v=PEThWydE0Ok

Lecture 14: The Islamic Republic of Iran

In the context of contemporary global politics, Iran is almost universal caste as a disruptor, an agent of chaos and violence in the Middle East. But has this always been the case? In this lesson we will look at the roots of the Iranian state, how imperialism and modernization framed its early experiences with state building. We will explore the ideological underpinnings of the 1979 Islamic Revolution by watching a documentary about its most visible leader and beneficiary, Ayatollah Khomeini, as well as reviewing some of his writings and those of his contemporaries. We will also touch upon Iran’s complicated relationship with Israel and the United States. Finally, we will discuss contemporary political and social issues, including the role of women in Iranian society.
Session: Israeli Election Recap

Week Eight Readings:


Additional Reading (for the bold):


Lecture 15: Syria and the Ethics of Geopolitics

Syria is currently the epicenter of violence in the world. Why? What is preventing the warring factions from reaching an accord? This lesson will provide historical context to the formation of the Syrian state, the causes that led to its bloody civil war, and how a domestic conflict has evolved into a geopolitical affair. In order to provide a better contextual understanding of the Syrian civil war, we will use personal, local, regional, and global lenses of analysis.
Lecture 16: The Future of Israel and the Middle East
In the final lesson of the year, we will discuss the many themes and questions that
dominated the course, ask final questions about the future of Israel and the region, and
suggest some ways of continuing to learn about these topics going forward.
**Session on Yom HaSho’ah:** Israeli Society and the impact of the Shoah
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, lees 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 their academic program. These languages support entré 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 it’s 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 those 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:**

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:
• Introduction to the pronunciation and writing system of MSA
• Learning the basics of Arabic morphology and syntactic structures of the language
• The Definite Article
• The "Sun" and "Moon" letters
• The Idafa construct
• Numbers
• Possession
• Cases in grammar
  ¥ The symbols sukkon, hamza, and shadda
  ¥ Declension of masculine nouns in singular
  ¥ Declension of feminine nouns
  ¥ Declension of plural masculine nouns
  ¥ Feminine plural
  ¥ Alif maksura and its declension
  ¥ The verb's place in a sentence
  ¥ Pronouns in masculine and feminine plural and describing animate objects
  ¥ 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 who 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.


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

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:

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
  - Sunni
  - Shiite
  - Wahabism
  - Sufism
  - Islamic influenced religions – Druze and Alawite
- The sacred Literature of Islam: literary genres and aspects of Islam.
  - Quran
  - Hadith: a look at the Satanic verses
  - Institutions and clerical positions of Islam.

*Relevant Questions:*
1. What is the role of an Imam? An Ayatollah?
1. 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?

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.
Structure of the Classes:

**Study hours**

1) Students are divided into groups at four different levels determined by written and oral tests. All groups study for one hour three times a week (3 weekly hours).

2) Students who experience language acquisition difficulties as well as those students who demonstrate existing strong Hebrew language skills, are given private tuition time by the Hebrew language faculty.

**Sampling of Activities and Events Devoted to Practicing Hebrew**

1. Trips to sites in Jerusalem with Hebrew instruction
2. Group visits to coffee houses and restaurants with menus ordering and speaking in Hebrew
3. A day in the “Machaneh Yehuda” market.
4. Treasure hunt in Hebrew.
5. Watching Hebrew speaking movies and TV programs.
6. A Purim play written and performed by students.
7. Holocaust Remembrance Day ceremony
8. IDF Remembrance Day ceremony

**Language Acquisition Goals**

A program as varied as this one requires a firm grounding in the structure of the language. The students study at differentiated levels, each of which is assigned a textbook at the appropriate level.

a. عبرית כל המחלות הדרך הלק א

b. שלומיית וייט, שרה יר檫יל, הילה קובליצרה.

c.敖ופף אצי פי גמר שירבה המקס׃ להקטינה חמשת החודשים המודררת ישראלי.

d. עברית כל המחלות הדרך הלק ב

ה,char יר檫יל, מארה רומ, רות רFullYear.

e. עברית/media caráי

f. דבריים, דובריים לתחדיש

g. רחל דניאל, נא סוקאל, גילה פרנירר, מרי קמר.

בכỉ השירה עברית ליח מחודשים. גל הומר, צחק שי.
Additional readers were also been compiled for Hebrew speakers with texts by recognized writers and poets.

**Level Alef (100)**

**Goals**

- Acquisition of letters of the Hebrew alphabet printed and written form.
- Acquisition of basic Hebrew vocabulary through reading and practice.
- Basic oral practice and understanding through the use of questions.
- Vocabulary use in joint Arabic and Hebrew lessons.

**Detail:**

- Widening of vocabulary e.g. days of the week time, and question words.
- Use of key sentences for conversation e.g. What is your name? How are you?, Where are you from? What time is it? How much does this cost? Etc.
- Syntax: sentence formation
- Having - not having in present and past tenses
  - Prepositions to, of, with
  - Noun adjective compatibility.
  - Numbers
  - “The” article

Basics. The root and what is derived from it e.g. למלמד, מלמד, תלמיד, תלמיד

Infinitive גפרט שללמה, גפרט ע"א, גפרט ל"ה

Daily sentence notebook. At the start of each lesson, student reads sentences that have been made up of words that have been learned earlier. At the end of the program the students will be given a portfolio of the group’s work on these sentences.

**Geography** – Students will identify places on a map of Israel focusing on those places that they have visited.

**Jerusalem** – Neighborhood trips will be undertaken in order to get to know the local area in a more intimate and familiar manner.

Students will learn words in Hebrew and Arabic that sound similar but have different meanings e.g. “Rosh” in Hebrew “Ras” in Arabic or “Ozen” in Hebrew “Ozani” in Arabic.

Correspondence in Hebrew on the group WhatsApp that includes the teacher.
**Level Bet (200)**

**Aims:**
- a. Basis of reading
- b. Expansion of vocabulary on different topics
- c. Assistance with reading of texts.
- d. Strengthening of ability to express oneself in Hebrew

**Detail:**
- a. Encouragement of class discussions using improvisation.
- b. Each student is given an opportunity to tell the class about a topic or a personal experience.
- c. Grammar deriving from reading texts or discussions of the day.
- d. The verb –

Hugh - Benin Nofol.

Benin Mefol - Afefol Afefol.

Benin Nevel, Grohet Shelimom Morobim (ל,צ,ל)

Benin Hefuil.

Benin Heful.

The students will be presented with texts dealing with Jewish identity. The readings will include dramatization of different people and various situations.

The subject of Jerusalem will include visits and appropriate reading material to get to know the different neighborhoods.

Culture and society. Recommendations of entertainment venues and movies.

**Level Gimmel (300)**

**Aims**
- a. Checking and strengthening all the material studied in previous levels.
- b. Developing conversation skills on everyday matters and personal experiences making use of words taught in classes.
- c. Verbs. Use of verb declensions in conversation and writing.

e. Reading texts connected to topics being taught.

f. Connecting to topics studied in other “Kivunim” courses that form the basis for discussions of Jewish identity, culture and society, geography of Israel, Jerusalem, regional conflict and current affairs.

**Detail:**

a. Discussions: experiences from daily life, field trips, weekends and current affairs

b. The verb - active and passive in present and past tense.

c. Jewish identity activities that incorporate the presentation of figures who had an influence in shaping the Jewish people. This is done through texts and simulations.

d. The rhythm of Jewish life during the festivals (chaggim)

e. In preparation for trips to communities abroad, expansion of concepts relating to the community’s culture.

f. Creative activation: Creating crosswords and games.

g. Development of the ability to explain and present a subject expressing a personal opinion, orally and in writing

h. Writing and presenting dialogs through pair work.

i. Learning and understanding contemporary Israeli songs.

**Level Daled (400)**

**Aims:**

a. Strengthening the ability to speak Hebrew with fluency.

b. Enriching vocabulary

c. Holding conversations about personal experiences. (e.g. on return from trips abroad.)

d. Discussions on current affairs

e. Revision of correct syntax

f. Strengthening of all verb declensions

g. Expansion of knowledge of Hebrew literature and poetry.

h. Reading of newspapers.

i. Individualized reading of novels, poetry, newspaper articles, etc., for advanced students
Detail:

a. Exercises in language fluency enabling students to manage daily life in Israel. Beginning with the days of the week, counting, how to order in a restaurant, how to get around, what to say to a doctor, purchasing and how to manage in a laundromat and a bank.

b. A deeper dimension is getting to know the media, reading headlines, information and opinion columns.

c. Becoming acquainted with past and present prominent writers and poets e.g. Rachel the poet, writing and poetry of Leah Goldberg, Yehuda Amichai, Hayim Guri etc.

d. Becoming acquainted with contemporary artists and songs that are on radio playlists.

e. Becoming acquainted with the present generation writers: e.g. Amos Oz, David Grossman (his book A Horse Walked into a Bar won the international Man Booker prize in 2017) Etgar Keret, (winner of the recent Sapir prize) and A.B. Yehoshua.

f. Protest songs and their writers e.g, Aviv Geffen, Yonatan Geffen, Roi Chazan with Lullaby Songs, and Poetika.

g. Poets and lyricists who are attempting to bridge population inequalities, e.g. The Idan Reichel Project, David Broza, etc.

h. Listening and watching Hebrew interview programs as well as reality shows

i. Internet: Opening and corresponding on a WhatsApp group.

j. Preparing a playlist of Hebrew songs that were learned in class for field trips and for free time.

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.
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 several guided gallery tours and museum visits both in Israel and in other countries on our international travels during the year. These visits are intensively analyzed, through discussion and a written assignment. On trips within 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 shared with their fellow students.

The photography conversations move from the more personal to the conceptual, raising issues such as religion, culture, politics, sexuality, 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/online site. 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 different 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 experiences. Tobi Kahn works intensively with KIVUNIM staff to conceptualize, implement, assess and annually adapt the course 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 about who they are both as Jews and as members of different nationalities across the world?”

Among the questions that arise from their experiences: 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 Jewish cemetery in Chalkida, Greece? How has synagogue architecture been affected by the surrounding cultures and what have Jews uniquely contributed in each place where 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 experiences within the communities of the 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 though 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.

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 – Nahlaot 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 country-of-origin traditions to the new neighborhood; 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 international journeys outside 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 local 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: MUSEUMS, 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 sensitise 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 Ibguí. Dr. Ibguí is the former Chief Curator of the Education Wing of the Israel Museum, Jerusalem. Dr. Ibguí 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).
AGENTS OF SOCIAL CHANGE:
Understanding the dynamics of effecting impact on society

Methodology: *Intensive and focused interviews with individual women and men from different backgrounds who have created (or are in the process of creating) institutions, organizations or other forms of societal change.*

KIVUNIM is seen by our alumni as a transformational and extraordinarily powerful year with enormous unrealized potential. We provide a unique educational experience, but we have yet to take the next step: to assist our students on their forward-looking paths of social agent as they move on to college, graduate and professional schools, and careers. Many of our former students discover an inner passion on the international stage, seeking to bring about needed social, political, economic, cultural and religious change. On our travels and in our studies we meet people whose lives are lessons along the same path. Hence our decision to integrate into our study of Civilization and Society a series of personal interviews with people whose personal experience can also teach us.

KIVUNIM students volunteer to develop their own skills as interviewers and serve as the “journalists” in 6-8 live (or internationally via Zoom) encounters that take place in the Spring.

Our program began with an interview with Dr. Josef Konvitz, who holds degrees from Cornell University (BA with Honors in History, 1967), and Princeton University (PhD in History, 1973). He is Honorary Professor of Education, Glasgow University (2010-15), Visiting Professor, Cities Program, King's College London (2012-15), and a Global Advisor for the United Nations Global Compact Cities Program. As an historian, he is the author of three books, 30 articles and many reviews on urban economic and cultural development, infrastructures, public policy decision-making and regulation, ports, and the history of cartography, and is the recipient of several fellowships and prizes (including Woodrow Wilson Center Fellow ’87; National Endowment for the Humanities, ’79 and ’84; Nebenzahl Prize, the Newberry Library ’87; Best Article Prize, Urban History Association, ’92).

After nearly twenty years on the history faculty of Michigan State University, Josef joined the Paris-based Organization for Economic Co-operation and Development (OECD) in 1992. The OECD roots go back to the rubble of Europe after World War II. Determined to avoid the mistakes of their predecessors in the wake of World War I, European leaders realized that the best way to ensure lasting peace was to encourage co-operation and reconstruction, rather than punish the defeated.

The Organization for European Economic Cooperation (OEEC) was established in 1948 to run the US-financed Marshall Plan for reconstruction of a continent ravaged by war. By making individual governments recognize the interdependence of their economies, it paved the way for a new era of cooperation that was to change the face of Europe. Encouraged by its success and the prospect of carrying its work forward on a global
stage, Canada and the US joined OEEC members in signing the new OECD Convention on December 14, 1960. The Organization for Economic Co-operation and Development (OECD) was officially born on 30 September 1961, when the Convention entered into force.

Other countries joined in, starting with Japan in 1964. Today, 36 OECD member countries worldwide regularly turn to one another to identify problems, discuss and analyze them, and promote policies to solve them. The track record is striking. The US has seen its national wealth almost triple in the five decades since the OECD was created, calculated in terms of gross domestic product per head of population. Other OECD countries have seen similar, and in some cases even more spectacular, progress.

So, too, have countries that a few decades ago were still only minor players on the world stage. Brazil, India and the People's Republic of China have emerged as new economic giants. The three of them, with Indonesia and South Africa, are Key Partners of the Organization and contribute to its work in a sustained and comprehensive manner. Together with them, the OECD brings around its table 39 countries that account for 80% of world trade and investment, giving it a pivotal role in addressing the challenges facing the world economy.

Josef Konvitz served the OECD as Principal Administrator, Urban Affairs Division, 1992-95; Head, Urban Affairs Division, 1996-2003; Head, Regulatory Policy Division, 2003-2011. Finally he was Head of Division, Regulatory Policy, from 2003 until his retirement in 2011, during which time he designed and implemented a strategic, multi-disciplinary and cross-sectoral program to strengthen regulatory quality and regulatory reform.

He is a specialist in the fields of regulatory reform, public governance, and urban and regional economic and social development within which he consults, writes and teaches helping decision-makers find and implement policy solutions. In light of the 2008 world economic crisis, this calls for a reassessment of policy tools and modes of governance, and for innovative ways to make knowledge immediately accessible.

Konvitz has special interests in multi-level governance; public sector reform; linking universities and regions; infrastructure policy, regulation, and public-private sector co-ordination for investment; integrative strategies for sustainable urban and regional development; and crisis management, risk reduction and post-disaster reconstruction. Diplomat, historian and international civil servant, he brings domestic policy and international relations into focus.

Konvitz's book CITIES AND CRISIS, was published by Manchester University Press in January 2016 and it explains the intensity of the Crisis of 2008 in the light of long-term changes in the factors of growth and explores the implications of this analysis for the next phase of urban development and governance.
Josef grew up in Ithaca, New York where his father Milton Konvitz was one of the most distinguished Professors of Constitutional Law in the United States. (One of his father’s students in the early 1950’s was Ruth Bader Ginsburg, who said in an interview after he died that she was too shy to approach Professor Konvitz at the time. They later corresponded, and after his death she counted 107 letters she had received from him. They covered subjects from the right to privacy to the anti-Semitism of one former Supreme Court justice, James Clark McReynolds. Josef Konvitz went to Camp Ramah and was the President of the Tzafon region of USY when in high school. *He is one of Peter’s oldest friends.*

The next interview was with Dr. Elisha Waldman, Associate Chief, division of pediatric palliative care, at the Ann and Robert H. Lurie Children’s Hospital of Chicago. He was formerly medical director of pediatric palliative care at the Morgan Stanley Children’s Hospital at Columbia University Medical Center in New York. He received his BA from Yale University and his medical degree from the Sackler School of Medicine in Tel Aviv. He also trained at Mount Sinai Medical Center and Memorial Sloan Kettering Cancer Center in New York, and at Boston Children’s Hospital. His writing has appeared in *Bellevue Literary Review, The Hill, The Washington Post, The New York Times,* and *Time* and is most recently the author of “This Narrow Space”, a memoir both bittersweet and inspiring telling his story of seven years in Jerusalem treating children—Israeli Jews, Muslims, and Christians, and Palestinian Arabs from the West Bank and Gaza—who had all been diagnosed with cancer.

In 2007, Elisha, a New York–based doctor in his mid-thirties, was offered his dream job: attending physician at Jerusalem’s Hadassah Medical Center. He had gone to medical school in Israel and spent time there as a teenager; now he was going to give something back to the land he loved. *This Narrow Space* is his poignant memoir of seven years that were filled with a deep sense of accomplishment but also frustration when regional politics got in the way of his patients’ care and with tension over the fine line he had to walk when the religious traditions of some of his patients’ families made it difficult for him to give those children the care he felt they deserved. Navigating the baffling Israeli bureaucracy, the ever-present threat of full-scale war, and the cultural clashes that sometimes spilled into his clinic, Waldman learned to be content with small victories: a young patient whose disease went into remission, broken-hearted parents whose final hours with their child were made meaningful and comforting.

Waldman also struggled with his own questions of identity and belief, and with the intractable conflict between Israelis and Palestinians that had become a fact of his daily life. What he learned about himself, about the complex country that he was now a part of, and about the brave and endearing children he cared for—whether they were from Rehavia, Me’ah She’arim, Ramallah, or Gaza City has moved and challenged readers everywhere.

*Elisha will help us understand the relationship between a “career” and a “calling.”*
Next we will meet with Ilana Ruskay-Kidd who earned her B.A. magna cum laude from Harvard University (1995) and an M.S.Ed. in Elementary and Early Childhood Education from Bank Street College of Education (1996) where she received an Iscol Scholarship for Inner-City Education. She attended the Ramaz School and graduated from Hunter High School in New York City.

Ilana is the Founder and Head of The Shefa School, a pluralistic Jewish community day school that offers support and individualized learning to students with language-based learning disabilities. As Head of School, Ilana hires and supervises all faculty and manages all aspects of the school’s strategic planning and day-to-day functioning. She works with the Board and other stakeholders to make key decisions about Shefa’s program, culture, and expansion. Additionally, she oversees Shefa’s admissions process, curriculum, and staff development.

In the several years since founding Shefa, Ilana has created a nurturing, diverse, and mission-driven learning environment, which continues to expand and will eventually serve students in grades K-12. In addition to facilitating the educational achievements of Shefa students (including significant progress in written and oral communication proficiency), Ilana and her team work to advocate for more effective support of learning-disabled children within the Jewish Day School field, visiting day schools in the Tri-State Area and convening regular day school collaboration meetings at Shefa. To date, Ilana and the Shefa team have engaged 150 professionals from over 40 day schools.

From 2006-2013, Ilana served as Director of the Saul and Carole Zabar Nursery School and as Director of the Center for Children and Families at the JCC Manhattan. In these roles she worked to envision and cultivate a school that understood the developmental and social-emotional needs of students, had Jewish values embedded into its very core, and fostered important community ties for both students and families. Prior to this she held other positions at JCC Manhattan, serving as Senior Director of Family Life and Volunteer Programs from 2003-2006 and as Director of Young Family Programs from 2001-2003. In these roles, Ilana expanded both the Young Families Department and the Family Life Program into robust departments serving hundreds of families and helped launch Adaptations, a program for young adults with disabilities.

Ilana went from serving an established institution to creating one of her own, and in so doing is now serving a populations of children and families previously ignored by the largest Jewish community in the United States.

And finally, just before we leave for Morocco we will Interview Dr. Ruth Calderon. She holds a Master of Arts and Ph.D. in Talmud from The Hebrew University of Jerusalem. Ruth is one of Israel's leading figures spearheading efforts to revive Hebrew Culture and a pluralistic Israeli-Jewish identity. In 1989 in Jerusalem, she co-established ELUL, the first beit midrash in which secular and religious women and men studied and taught together. In 1996 in Tel Aviv, she founded in ALMA, a Jewish liberal arts program for advanced learning.

From 2013-2015, Dr. Calderon was a Knesset Member from the Yesh Atid Party, where she was Deputy Speaker, member of the education and state control committees, and Chairperson of the Lobby for Jewish Renewal. She was the first woman in the Israeli Parliament to have a Ph.D. in Talmud. In her book, *A Bride for One Night*, Ruth imagines her ways into each of her 17 chosen texts with a fictional retelling of the tale. Each section opens with the tale itself. Then, in her fictional exegeses, she uses her extensive knowledge of the text to imagine the various emotions the characters in it may be feeling and what consequences the tale has for the characters, as well as where their motivations for action come from.

She feels stories in the Talmud are a “condensed peel, written in dense concentrated words” and that their language is “a haiku, most of the stories are between the lines.” To better get at the significance of the text, she used the *midrashic* mode of imagining possible reasons for the events in a text.

After she had written her imaginary retellings of each story, one of her readers suggested that Calderon include her own thoughts on it, similar to the way that she teaches. Reading this three-part explication of the text feels like sitting in a class and getting a teacher’s personal sense of what a text is about. Calderon’s original objective in studying Talmud was to take hold of it for herself as a modern Jewish woman, to find her way into the text and see what it could mean to her personally. In showing readers how she finds her way to seeing what is going on in each of her texts, she is demonstrating how they have become integrated into her life and outlook.

While in Morocco, we will have the opportunity to interview the Honorable André Azoulay, Senior Advisor to the King of Morocco and one of the leading diplomats in Europe and North Africa. Born in Essaouira in 1941 to a Moroccan Jewish family, he was educated in Paris where he studied economics, journalism and international relations. Previous to his current position as Counselor to the King of Morocco, Azoulay, had a long career within the Paribas Bank in Paris (1968 to 1990) where, as Executive Vice-President, he covered the Middle East and North African Region as well as heading the bank’s Public Affairs department. As Counselor of the late King Hassan II from (1991 to 1999), and since then of King Mohammed VI, Azoulay has largely contributed to the implementation of economic reforms, which have been applied throughout the Kingdom since their inception in the early 1990s. He also played a significant role in the privatization and deregulation programs which began in 1993. He emphasized the need for sustaining the role of the private sector and encouraging the international investment to sustain economic growth in Morocco. Azoulay has also largely contributed to the promotion of Morocco throughout the world.

Here are some of the future interview candidates:

**Ariella (Rubin) Giniger**: Israeli social worker, one of the founders of Women Wage peace, daughter of Israeli painter, Reuven Rubin. Later in life political activist.
The late Ruth Gruber: We will “interview” Ruth through the film her life, “Ahead of Time.” Born in Brooklyn in 1911, she became the youngest PhD in the world before going on to become an international foreign correspondent and photo-journalist at age 24. She emerged as the eyes and conscience of the world. With her love of adventure, fearlessness and powerful intellect, Ruth defied tradition in an extraordinary career that has spanned more than seven decades.

The first journalist to enter the Soviet Arctic in 1935, Ruth also traveled to Alaska as a member of the Roosevelt administration in 1942, escorted Holocaust refugees to America in 1944, covered the Nuremberg trials in 1946 and documented the Haganah ship Exodus in 1947. Her relationships with world leaders including Eleanor Roosevelt, President Harry Truman, and David Ben Gurion gave her unique access and insight into the modern history of the Jewish people. The film interweaves verité scenes with never-seen-before archival footage. Ruth died last in 2018 at age 104 and was an upstairs neighbor of KIVUNIM’s Founder, Peter Geffen for 45 years.

Ruth W. Messinger, President of American Jewish World Service (AJWS) from 1998 to July of 2016, is currently the organization’s inaugural Global Ambassador. In this role, Ruth is continuing her crucial work of engaging rabbis and interfaith leaders to speak out on behalf of oppressed and persecuted communities worldwide. Ruth’s remarkable 18-year presidency at AJWS began after a 20-year career in public service in New York City as a City Council member and Manhattan Borough President. Under Ruth’s leadership, AJWS grew exponentially—granting more than $270 million to promote human rights in the developing world and launching campaigns to end the Darfur genocide, reform international food aid, stop violence against women and LGBT people, end land grabs and respond to natural disasters around the globe. A tireless advocate and social change visionary, Ruth mobilizes rabbis and faith-based communities throughout the U.S. to promote human rights. She previously sat on the State Department’s Religion and Foreign Policy Working Group and is currently a member of the World Bank’s Moral Imperative Working Group on Extreme Poverty. Ruth is also currently doing international human rights work for AIDS Free World and serving as the inaugural Social Justice Fellow at the Jewish Theological Seminary of America. Additionally, she is the Social Justice Activist-in-Residence at the JCC of Manhattan.

Ruth has been honored for her leadership with awards from many national Jewish organizations and honorary degrees from five major American rabbinical seminaries. In 2015, she was the recipient of the Julia Vadala Taft Outstanding Leadership Award. Ruth was named one of the 10 most inspiring women religious leaders of 2012 by The Huffington Post; the sixth most influential Jew in the world by The Jerusalem Post; and was listed annually on The Forward’s “Forward 50” for nearly a decade. Ruth is an active member of her congregation, the Society for the Advancement of Judaism, and serves on the boards of the National Committee for Responsive Philanthropy, Hazon, Aegis Trust and Surprise Lake Camp. She holds a B.A. from Radcliffe College and an M.S.W. from the University of Oklahoma. She is married to Andrew Lachman and has three children, eight grandchildren and two great-grandchildren.
Ruth Bader Ginsburg: we will show the CNN film, “RBG, Notorius.” At the age of 85, U.S. Supreme Court Justice Ruth Bader Ginsburg has developed a lengthy legal legacy while becoming an unexpected pop culture icon. But the unique personal journey of her rise to the nation’s highest court has been largely unknown, even to some of her biggest fans – until now. RBG explores Ginsburg’s life and career.

Muzzy Rosenblatt: is President and CEO of The Bowery Residents Committee (BRC), a nonprofit offering services to people who are homeless in New York City. He caught the attention of Crain’s New York for his organization’s recent foray into affordable housing development. In the article by Judy Messina, Rosenblatt explains the reason for this new focus: “In our workforce program, we were seeing more and more people finding jobs, but in the shelters that we run for the Department of Homeless Services, fewer people were moving out, and they were coming back at a higher rate. … We had to find a way to help.” The shelter system, he explained, can only work if there is turnover. With recidivism so high, the organization realized they needed a new option. Calling it an “aha” moment, he explained to Messina: “We could build a 200-bed shelter, take the income that a private developer would have taken out as profit and use it to leverage low-income housing.”

The BRC sought a location near subway and bus routes because “we don’t believe poor people should be shunted to the edges” and made it clear to current residents of Landing Road in South Bronx that BRC’s investment is a commitment to the community: the organization is both responsive and accessible to their neighbors. Rosenblatt says that the model they are creating is not only replicable and affordable, but also saves money otherwise lost to third-party developers. Messina noted that Rosenblatt is “upending traditional models.” “We should expect nonprofits to be entrepreneurial, disruptive and problem-solving,” says Rosenblatt. (An alum of Park Avenue Synagogue High School in NYC.)

Fay Wattleton: From 1978 to 1992, Ms. Wattleton was President and CEO of the nation’s oldest and largest voluntary reproductive health provider, Planned Parenthood Federation of America (PPFA). She was the youngest, first woman and first African American-and longest tenured professional-to hold this position. At the time of her departure, a restructured Planned Parenthood had grown to become the nation’s seventh largest nonprofit organization, with an aggregate budget of $500 million, providing medical and educational services to four million Americans each year, through 170 affiliates operating in 49 states and the District of Columbia. Under its international arm, known as Family Planning International Assistance, PPFA provided technical assistance and commodities to organizations in dozens of developing countries.

Yossi Siegel: Trained as a lawyer, Seth left the law after five years to pursue a business career. The company he co-founded became a worldwide enterprise representing such global brands as Harley-Davidson, AT&T and Coca-Cola, finally being sold to Ford Motor Company. Seth has since devoted the bulk of his energies to community service, while helping to incubate companies in financial services, real
estate brokerage and digital entertainment. He also received a Tony Award nomination as a producer of the Broadway revival of Man of La Mancha. Seth is the author of the award-winning, international bestseller *Let There Be Water: Israel’s Solution for a Water-Starved World*. The book is now available in 15 foreign-language editions and in more than 50 countries.

**Robert Abrams:** served for 15 years as Attorney General of the State of New York, where his career in public life has been marked by achievement, independence and integrity. He was elected to three terms in the New York State Assembly, three terms as Borough President of the Bronx and four terms as Attorney General of New York State. During his tenure as Attorney General, Mr. Abrams received numerous awards and honors and earned national prominence rarely achieved by a state-level official. He was widely heralded as a champion and protector of consumer rights. He served as president of the National Association of Attorneys General and was selected by his colleagues to receive the coveted Wyman Award as Outstanding Attorney General in the Nation. At its June 2005 meeting, the National Association of Attorneys General presented Bob with The Bellotti Award, given to a former attorney general who “has served NAAG and worked diligently to further its vision and mission and who exhibits outstanding leadership abilities and high moral character.” Upon his retirement from public service, NYU Law School established the “Attorney General Robert Abrams Public Service Lecture” which brings a prominent public figure who has performed exemplary public service to address the students, faculty, alumni, and friends of New York University School of Law each year.

Reverend Andrew Young, former Mayor of Atlanta, Former US Ambassador to the United Nations, Special assistant to Reverend Dr. Martin Luther King, Jr.

Ronald Lauder, President World Jewish Congress, Chairman and donor, Lauder Foundation responsible for Sarvaz camp and Jewish schools across Eastern Europe.

Tamar Elad-Applebaum, Raba, Kehillat Zion, Jerusalem.

David Broza, world renowned Musician member of our advisory board

Rabbi David Saperstein, founder and former Director of Reform Social Action Center, Washington, DC. US Ambassador for Religious Tolerance, Obama Administration.

Rabbi Haim Casas, first Spanish born Spanish Rabbi in 500 years.

Elmehdi Boudra and Laziza Dalil, co-founders of Association Mimouna, Morocco

Amy Harmon, Pulitzer prize winning journalist for the New York Times

Amal al Sani, Founder Nisped,

Rabbi Naftali Routtenberg, Senior Faculty, Van Leer Institute, Jerusalem.
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:

Sampling of 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 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 under-privileged 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
Or 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 has had students at the Jerusalem Biblical Zoo who assist 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.

Carmei Ha’lr
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.ichlureim.org/](http://www.ichlureim.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 Boqer 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 outstanding local professional guides, 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 took 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 and Society 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 minimester 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.

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’aliiyah”, 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 yed’i’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 that 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 – Binyamin 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/](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](http://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 boarders, 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.
FACULTY AND STAFF BIOGRAPHIES (including current and past faculty members)

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 Nagammy Abusif, Arabic and Hebrew Language Coordinator, (Arabic language): 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 in both Arab and Jewish schools. Amal received a BA in Arabic Education and a teaching certificate from the Academic Arab College for Education and an MA 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.)

Yvonne Almaleh (Hebrew Language): Yvonne started her teaching career in 1977 in the IDF where she served as a Hebrew teacher for new immigrants. After completing her army service, she studied education at the Hebrew University, Jerusalem. From 1986-2005, Yvonne taught at the Jewish Agency’s "Ulpan." In 2006 Yvonne opened a Hebrew teaching center in Venice, Italy, where she taught Hebrew language and Judaic Studies.
Atara Arad (Hebrew Language): 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).

Clinton Bailey (Bedouin Studies) is the foremost expert on Bedouin Culture in the world. He is the author of five critical books: A Culture of Desert Survival: Bedouin Proverbs from Sinai and the Negev; Bedouin Poetry: From Sinai and the Negev; Bedouin Law from Sinai and the Negev: Justice without Government; Jordan’s Palestinian Challenge, 1948-1983: A Political History, and his most recent, Bedouin Culture in the Bible. Bailey is also a frequent contributor to Haaretz and other publications and is former Professor at Trinity College in CT, Tel Aviv University and the Hebrew University in Jerusalem.

Hana Bendcowsky: (Christian Studies) Hana is the Program Director at the Jerusalem Center for Jewish-Christian Relations (JCJCR). Hana has been involved in interfaith activities in Israel and overseas for 15 years. She is a professional tour guide, educator and lecturer, focusing on the Christian Communities in the Holy Land, in particular for Israeli Jewish audiences. Hana holds a B.A. in History and General Studies and a M.A. in early church studies in the Department of Comparative Religion at the Hebrew University of Jerusalem, and did postgraduate history studies at Delhi University in India.

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.

Dr. Angy Cohen (Jews of Medieval Spain, Mizrahi Jewry): Angy has a BA in Psychology and a MA in Philosophy and received her PhD in 2017 from the Hebrew University of Jerusalem and the Universidad Autónoma of Madrid in a Joint PhD program. Her doctoral dissertation was a comparative ethnographic study of the relation between memory and identity among Spanish-Moroccan Jews that emigrated to Israel and Argentina. She was the recipient of the Gaon Prize (Ben Gurion University of the Negev) in 2016 for research projects about Judeo-Spanish culture. She has been a postdoctoral fellow at Tel Aviv University (2018-2019) and is currently a postdoctoral fellow at the Azrieli Institute of Israel Studies at Concordia University in Montreal,
Angy Cohen is part of the Beit Midrash Arevot where Israeli women learn Sephardi sources in order to continue the tradition and style of halachic interpretation of their ancestors as women in the 21st century.

Peter Geffen: (Founder and President 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 supervision and direction to KIVUNIM. 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. Peter is the 2012 recipient of the Covenant Award, the highest recognition given to Jewish educators in North America. He was recently honored by the King of Morocco as the King’s guest at the annual Feast of the Throne in Tetouan, Morocco, 2016.

Aharon Ivo Hribek (Central European Jewish History): Aharon majored in Islamic Studies at the Charles University of Prague and wrote his dissertation on the Jews of Moorish Spain. He is an historian who has been teaching and guiding visitors to Prague and around the Czech Republic and Central Europe for 20 years. Born and raised in eastern Czech Republic, he worked for several years in the office of the Czech Republic’s Chief Rabbi, and was responsible for the reopening and revival of the Jewish educational system in Prague (today’s Lauder School). He has lived in Israel and traveled extensively throughout the Middle East. Aharon is based in Prague and specializes in the Jewish history of the city and the region.

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. Recognized as one of the most informed and creative Museum educators in the world, David’s expertise crosses all lines of form, content, period, style, etc together with a profound understanding of Jewish art and Judaica from around the world.

Tobi Kahn (KIVUNIM’s Artist-in-Residence; Visual Thinking: The Art of Seeing): 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*).

Lea Landowne Leiter (Associate Director for Administration): Lea is a graduate of Stern College of Yeshiva University in NYC and received an MA in Early Childhood Education from Bank Street College. Upon making Aliyah she began teaching young children, joining KIVUNIM at its inception in 2006. She served as co-Director from 2008-10 and as Assistant and then Associate Director since.

Jay Leberman: (KIVUNIM 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

**Udi Lion: (Monday night “Sugia” Talmud study)** 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 Ararvit”. Udi also established the "Gesher Multi-Cultural Film Fund" and was the CEO of the "Malle Film School" for Israeli cinema.

**Dr. David Mendelsohn, Academic Dean (Ancient Greece, Bulgaria, Germany, Islam, Arabic Language):** 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 Canada’s highest and most prestigious academic honor, 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, Associate Director (Land/People/Ideas, Turkey):** 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 Fellowship at Shalem College. His work has been published in a number of American, Israeli and Turkish newspapers and periodicals.

**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):** received his PhD from the Political Science Department of 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. Eliezer Papo (Sephardic Jewry):** Born and raised in Sarajevo, Dr. Papo holds a B.A. in Law from the University of Sarajevo, a degree in Rabbinics from the Midrash Sepharadi in Jerusalem, an M.A. in Jewish Languages and Literatures from the Hebrew
University of Jerusalem, and a Ph.D. in Hebrew Literature from Ben Gurion University. Dr. Papo teaches oral Jewish literatures, Jewish folklore, and Sephardic culture and literature at BGU’s Department of Hebrew Literature. He has published many articles about Sephardic culture and literature in eight languages, as well as four works of fiction — one in Ladino and three in Serbo-Croatian. He is also the deputy director of the Moshe David Gaon Center for Ladino Studies, established nine years ago at BGU.

**Dr. Asher Salah (Italian Jewry):** Dr. Salah is professor at the Bezalel Academy of Arts & Design and the Hebrew University of Jerusalem, has written extensively on 18th and 19th century Jewish Enlightenment and Hebrew literature in Italy. Among his works *La République des Lettres: rabbins, médecins et écrivains Juifs en Italie au 18eme siècle*, Brill, Leyden/Boston, 2007; *L’epistolario di Marco Mortara : un rabbino italiano tra riforma e ortodossia*, La Giuntina, Firenze, 2012; *Diari risorgimentali*, Belforte, Livorno, 2018. He is currently Senior Fellow at the Maimonides Center for Advanced Studies – Jewish Scepticism (MCAS-JS), University of Hamburg.

**Dr. Norman Stillman (Moroccan Jewry):** Dr. Stillman is the Schusterman/Josey Professor of Judaic History and Director of the Schusterman Center or 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 under the auspices of Tel Aviv University 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). He 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. 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).

**KIVUNIM 2018-19**

**With His Holiness, the 14th Dalai Lama, (February 2019)**