

## Bogrim Take Home Project

### פעולות Israel Advocacy

#### Bunk 44

This פעולה poses the question, "what does Israel mean to each of us?" and attempts to help those involved explore the possible answers to the question. The פעולה's objective is to invoke different perspectives and emotions towards Israel and force those involved to either strengthen or completely change their thoughts of Israel.

#### Run-through:

1. The first twenty to twenty-five minutes of the פעולה are a game of "Israel Cross the Line". A line is drawn on the floor and controversial statements are made by the instructor, these statements are provocative and attempt to force those involved to make a choice:
  - a. Cross the line if they agree with the statement
  - b. Not cross the line if they disagree with the statement
  - c. Stay on the line if they are in between
2. The next thirty minutes will be dedicated to answering the question "what does Israel mean to me?" through finger-painting. Each participant paints their answer on a prescribed section in a larger piece of paper, which altogether will represent what Israel means to the group. Each person then explains what they painted and why they feel that way about Israel, the participants are encouraged to question and challenge each other.
3. During the last ten to fifteen minutes the instructor of the פעולה will share their own view of Israel and the participants will have a chance to question the instructor about his view.

#### Materials:

Paint

Large poster board or sheet of paper

Tape (to make the line for "Israel Cross the Line")

## Bunk 42

This פעולה is meant to help participants think about the different aspects of Israel, to broaden their opinions towards The State and explore the personal connection they may or may not have to it.

Run-through:

1. The participants are asked a series of question concerning The State of Israel. Each question has a prescribed number of answers (three at most), and each answer has a prescribed color bead to it. Each participant then answers the question and is given the bead corresponding to their answer. There are sixteen questions in total; each participant will thus have, in the end, sixteen beads. This phase of the פעולה stimulates the participants to explore the many different aspects of Israel and how they relate to them.
  - a. Questions:
    - i. I feel most connected to Israel as a:
      1. State
      2. Land
      3. People
    - ii. I feel most offended when:
      1. My friends talk badly about Israel
      2. I hear biased news reports about Israel
      3. I am judged for my support of Israel
    - iii. I like when others ask me to inform them on Israel of Judaism:
      1. Agree
      2. Disagree
      3. Indifferent
    - iv. I think Israel should be:
      1. A purely Jewish state
      2. Open to all religions
    - v. I agree that service in the Israel Defense Force should be mandatory:
      1. Yes, for every Israeli citizen
      2. Sometimes, there are exceptions
      3. No, it should be an individual choice
    - vi. My Jewish community teachers:
      1. Too much about Israel
      2. Too little about Israel
      3. Just the right amount
    - vii. My Jewish community makes me:
      1. Excited to visit Israel
      2. Scared to visit Israel
      3. Considering a visit, but apprehensive about it

- viii. I agree with Israel's policy that allows Jews to get immediate citizenship upon making עלייה:
1. Agree
  2. Disagree
  3. Indifferent
- ix. Even though I am an American and am not obligated to serve in the Israeli Defense Force, I still want to go serve:
1. Agree
  2. Disagree
  3. Indifferent
- x. Israel's existence has a large impact on my daily life:
1. Agree
  2. Disagree
  3. Indifferent
- xi. I feel most connected to Judaism and Israel through:
1. My synagogue, Hebrew School or Jewish day school
  2. My camp or youth movement
  3. My family and friends
- xii. I feel that:
1. Israel is a large part of my life
  2. Israel does not impact my life
  3. Israel is important but does not affect my daily life
- xiii. I listen to Israeli music:
1. All the time
  2. I like it but don't listen to it often
  3. Basically never
- xiv. I think that I am informed about current news and politics in and involving Israel:
1. Always
  2. Sometimes
  3. Very rarely
- xv. When I am older:
1. I want to make עלייה and live in Israel
  2. I want to visit Israel multiple times
  3. I don't want to go to Israel
- xvi. My favorite place in Israel is:
1. The Dead Sea
  2. The Western Wall
  3. I've never been, but would like to visit \_\_\_\_\_

**Materials:**

3 bags, each of one color bead and a roll of string.

## **Bunk 56**

*Counselors: Ben Cohen, Sammy Levenfeld*

The פערולה, "Jew-pordy," is a game of Jeopardy centralized around Israel and Judaism. The game will educate the participants about many different aspects of Israel that they otherwise would not necessarily know much about.

Run-through:

1. This is a simple game of Jeopardy, teams are made and the game is played. See attached sheet for questions and answers.

## Bunk 41

This פעולה, "Home Sweet Home," attempts to educate participants about the history and significant geographical locations in Israel through an enjoyable activity.

Run-through:

1. The entire group of participants is split into smaller groups and each group is assigned a significant location in Israel (a holy site, large city, etc.)
2. Each group writes a short paragraph about the significance of their location, what makes it important.
3. Each group then makes a map of Israel using candy. The instructor will outline the map on a tablecloth prior to the פעולה and the participants simply have to make the map itself.
4. Each group will share their location, its significance and what relationship, if any, they themselves have to it.
5. Finally, each group can eat the map they created while responding and pondering discussion questions:
  - a. Do you consider yourself a Jewish American or an American Jew?
  - b. Do you have to build your own connection to Israel? Or does the fact that you are Jewish immediately connect you to the State?
  - c. Would you ever consider making עלייה to Israel? Why or why not?
  - d. Choose one location you'd like to visit of the places you learned about in this פעולה and explain why you'd like to visit that particular place.

Materials:

Plastic tablecloths  
Sharpies  
Candy  
    Sugar cubes  
    Frosting  
    M&Ms  
    Make n' Ikes  
    Twizzlers  
    Grahm Crackers  
    Hershey Kisses  
    Oreos  
    Brown Sugar

Suggested locations for groups (if there are less groups only some can be used):

Kotel  
The Dead Sea  
Tel-Aviv  
The Sea of Galilee  
The Negev  
Masada (מצדה)  
Jerusalem  
Be'er Sheva  
Eilat  
Haifa

## **Bunk 58**

*Counselors: Sam Dorenberg, Jeremy Halpern, Gavin Sidman*

This פעולה is designed to explore the connection between Judaism and Israel. This exploration is done through investigating three different theories of God in Judaism and their ramifications on the State of Israel.

The three theories of God for this פעולה can be found on the next page.

Run-through:

1. The instructor gives a five minute introduction of the פעולה and explains its goals so as to create a sense of direction for the participants. Since this פעולה is very mentally tasking it is important that the participants understand what they are supposed to do as opposed to just swim through an ocean of ideas.
2. The instructor spends ten minutes going through each of the **Three Theories of God** with the participants and makes sure that they understand and internalize them fully.
3. The instructor spends another thirty minutes discussing the connection between the **Three Theories of God** and Israel.

Notice: numbers two and three are meant to be discussions, not lectures. If not all the points are discussed, but at least some of the major ideas are brought up and dissected, then the פעולה is a success.

## Theories of God

*Omnipotent God – God is all-powerful and all-knowing, always present and always active.*

Provoking questions:

1. Do personal decisions matter if God is all-knowing?
2. Does the fact that God is omnipotent mean that there is an assigned path or intended fate for each of us that we cannot avoid?
3. If everything in the world is designed by God, how can we live with the extreme pain, evil and suffering taking place in the world?

Challenges against the theory:

1. How can an omnipotent God exist while there is so much suffering and wrongdoing in the world around?
2. Jewish history is filled with hatred and persecution of the Jews, where was God then?
3. Free will is a concept biblically guaranteed to mankind, what free will does man have if God knows all decisions and all actions before they are made?

Points supporting the theory:

1. God's master plan is too grand for mankind to understand.
2. The Torah (תורה) is a rulebook, and is thus meant to be followed not interpreted.
3. An omnipotent God requires true faith – God is all knowing, and man must believe that.

Connection to Israel:

1. Israel is part of God's master plan, since the very beginning of Judaism God has promise כּוּנֵן (modern day Israel) to the Jews.
2. *ישראל* literally means to "wrestle with God," having ownership of The Land of Israel is not meant to be easy and using the constant struggle for the land as an excuse of God's absence is contradictory to The State's purpose.
3. Israel was given to the Jews by God as a haven for all Jews.

*God as an Observer - God created the world and then let it be, only observing it rather than actively taking part.*

Provoking questions:

1. Does the fact that bad things happen to good people validate the *God as an Observer* theory?
2. Why would God allow for terrible things to happen to the world? Does God not care about his own creations?

Challenges against the theory:

1. Throughout the entire תנ"ך God plays an active role in people's lives, he is thus not only observing. This leaves the question, so why has God abandoned us and not them?

Points supporting the theory:

1. This theory, *God as an Observer*, makes it easy to balance free will and God's greatness.
2. Man is created in the image of God, having an inherent ability to make decisions - If God is only observer we are given the right to make our own choices as we were created to do.

Connection to Israel:

1. The Israel we live in today is not the Israel promised to בני ישראל in the תורה, God did not actively give Jews the land they were promised, rather Jews rightfully gained ownership of the land themselves.
2. Israel is attacked by other people, not God - God does not actively take part in any of the struggles Israel experiences.



*A Theoretical God – We use God as a crutch to strengthen our community, God is the glue that helps the members of a given [Jewish] community stay united and devoted to one another.*

Provoking questions:

4. What role does faith play in this type of God?
5. Is the concept of God strong enough to really bind a community together? Or does God always mean something more?
6. If God is only a crutch and does not necessarily exist, who created the world? How does one contrast the Jewish tradition of creation with evolution and science?

Challenges against the theory:

1. Jewish tradition is very detailed about God being active and present in day to day life, how can a community simply discard that and use God only as a tool to create a community?
2. For thousands of years Jews have believed in God as an active participant in their lives, God was seen and must still be seen as more than just a communal binder, but rather as a being of its own, whether active or passive.

Points supporting the theory:

1. There are many Jews in the world today who would not call themselves observant and claim not to believe in God, yet they are part of a larger Jewish community.
2. Judaism is more about justice and truth than about God, thus Jewish communities must also be centralized in matters of justice and truth.

Connection to Israel:

1. Israel is more a community of Jews than a group of Jewish believers.
2. Israel is a land intended for Jews, not for God.

## Bunk 54

This פעולה is designed to eliminate some of the common prejudices some have about The State of Israel and educate them about the facts of specific situations regarding Israel. This פעולה will result, hopefully, in the participants' ability to advocate for Israel on their own.

Run-through:

1. The participants are blindfolded and put in a single file line.
2. The instructor then reads a list of statements to the participants, and after each one the participants have to decide whether the statement is true or false. If they believe the statement is false they proceed to step to their left; if they think it is true they step to the right.
3. After each statement the participants take their blindfolds off and discuss why they think the statement is true or false.
4. The instructor tells the participants, after a short discussion, whether the fact is true or false.

## **Statements - True or False**

### ***The War of Independence (1948)***

"Israel was first to declare war against its surrounding Arab nations in protest of the partition plan of 1948 created by the British Mandate" - False

"During the war of 1948 the west supported Israel to the point that it agreed to allow Israel to fully conquer the territories given to the Palestinians" - False

"Once Israel won the war of 1948 the governments of the Arab countries surrounding Israel agreed to accept Israel as a legitimate state" - False

### ***The Six Day War (1967)***

"Israel declared war against Jordan to capture the sections of Jerusalem not under Israeli control" - False

### ***Media and Culture***

"Because of its close alliance with the United States Israel can avoid criticism and bias from other countries" - False