
Ten Da'at

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TEN DA'AT

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CONTENTS

Da'ati	2
On Jewish Complacency: Generation II <i>Michael Miller</i>	3
Jewish Survival Through Political Action <i>Mandell I. Ganchrow</i>	5
Zionism: A Challenge to Our Educators <i>Monty Penkower</i>	8
Israel: The Ultimate Truth <i>Ken Jacobson</i>	11
Interpreting the Media for Our Students <i>Charles Jacobs</i>	13
On the Religious and Secular in Israel <i>Daniel Tropper</i>	18
Open-Mindedness and the Yeshiva High School <i>Jack Bieler</i>	20
Take Note	22
<i>Penina Besdin Kraut</i>	35
TEN V'Kach: Planting the Seeds: On Teaching Zionism <i>Lila M. Korn</i>	23
Bits of Bytes Where in Israel Is . . . <i>Leonard A. Matanky</i>	25
Passport to Israel: A Partnership for Jewish Education <i>Edward Frim</i>	27
Understanding the Arab-Israel Crisis Through the Use of Media <i>Gitty Bender</i>	28
In Our Bookbag Bibliography I: Contemporary Israel <i>Edith Lubetski</i>	31
Bibliography II: Israel <i>Eileen Shmidman</i>	33
Teaching Israel at the BJE <i>Shoshana Glatzer</i>	36
Ivrit b'Ivrit <i>Joel B. Wolowelsky</i>	39
על הוראת הדקדוק העברי בבית הספר התיכון <i>Hilda Weil</i>	42
Da'at Torah ישראל ערבים זה לזה <i>Jacob Filber</i>	44

Da'ati

"Deportation — Then and Now" reads the caption. A receding train of cattle cars is drawn in the first frame, a caravan of trucks labeled "Palestinians" in the second. In another Holocaust image an Arab, pictured in front of barbed wire and a sign that reads "Palestinian Camp," lifts the sleeve of his left forearm to reveal a tattooed Jewish star. Eastern Europe? Syria? Russia? It's the heartbeat of America, folks. Another Oliphant creation shows a bejeweled, "befurred", obese woman, named "Israel," on the arm of Uncle Sam as they stroll past a beggar symbolizing Eastern Europe. "Don't waste your money on free loaders," she tells him, "You have other responsibilities!" If modern history can be so astoundingly abused, so can the Bible. In his cartoon "Abraham and Isaac" Conrad depicts a young boy, "Gaza," reclining on an altar about to throw a rock. With outstretched arm and ready knife "Israel," in ancient garb, stands above him pleading to somewhere in the distance, "Stop me before I kill again!"

What do our youngsters think about when they open up the *Bridgeport Post*, the *Los Angeles Times*, the *Sunday Enterprise*? Are they capable of grasping the insidiousness, the sheer barbarity oozing out of these comparisons? Do they shrink with stammering embarrassment, shrugging indifference or an American-sized, Liberal-fueled anger — against Israel? And what should they base their reactions on? Their awareness of geography is nil. They thus have no appreciation of Israel's basic survival concerns including boundaries, proximities, elevations, access, penetrability and even of neighboring country size and population. Their knowledge of history leans toward the impoverished. They cannot clench their fists with the indignation of a searing memory and demand that they too deserve a forever home. They have known no denial, no disadvantage, no fear, no middle-of-the-night-siren-screaming reminders that they are Jewish. And so they cannot know the longing and the dreaming — the stuff that idealism is made of.

And what about the spiritual connection to the land — the Biblical mandate that began with the beginning of life? To some it stammers as it speaks of an ancient, ancient time. To others it has become tragically entangled in ideological warfare. To the rest it remains an ideal. Perhaps the only one.

The fact is, we can familiarize our students with the geography of Israel and of all of the Middle East. We can convey the mes-

sage of Beraishit in a contemporary tongue. We can hold up the mirror of history until they grasp the ongoing curse of Cain, the pattern of Amalek, the nurturing of Nazism, and the subsequent desperate and driven force of Zionism. But how can they recognize the reflection of our own troubled times therein when so many of their parents and leaders cannot or will not? How do we convince them that we tremble today with the same divisiveness and disunity that plagued our past? It was Shlomo Hamelekh who gave us the formula for survival, explains Rabbi Dovid Silber, Director of Drisha Institute. The baby is the metaphor for the nation. Divide the nation in half and it can no longer exist.

How do we teach them to care enough for our homeland not to drag her battered and bruised through the promenades of the world? Not everything that is thought should be said, taught Rabbi Yisroel Salanter. Not everything that is said should be written and not everything that is written should be read.

How do we imbue them with enough self respect to know that their words can have an impact on how the world perceives us? We are like grasshoppers in our own eyes, lamented the ten spies, and therefore did the world see them as such.

How do we guide them to an unashamed, undefensive, unequivocal loyalty for Israel?

In truth, it is not easy to *teach* American youngsters to feel a deep commitment to Israel. But after we have fortified them with sources, history, literature, social awareness, and a command of Hebrew; after we have bombarded them with powerful visual images, wrenching dilemma discussions, glaring truths about the media and political realities, we must awaken them to respond, to feel, to care.

In their receptiveness to deep emotional stimuli that is real and authentic, adolescents are able to confront their own life values. They are volatile and vulnerable. They have great capacity to experience pain, to recognize isolation, and to honor idealism. In this age of sterile technology and painless gratification perhaps we need to expose raw emotion, to provoke them, disturb them, inflame their ready anger and unforgiving sense of righteousness. We need to appeal to their soul, and for this we need the experiential.

By confronting them with the desperation of a single Soviet family, the bewilderment of one Ethiopian immigrant, the perpetual

pain of a survivor of Arab terrorism, the passion of a Hevron community, we can help them see the cause, the fervor and the fire. By involving them in the process and the dynamics we can raise their awareness and nurture their commitment. As many of the professionals in this issue of *Ten Da'at* point out, the Jewish community is eager for our youngsters to become part of the process that monitors legislation, media, and anti-semitism. There are Israel activist groups, political awareness committees, missions to Washington — a myriad of possibilities on local and national levels.

And then there are the totally absorbing, relentless, brutally honest experiences that will jolt their world and change their perspective. As the Frisch students sat around the Shabbat table of a family in Kiev that had not eaten kosher meat in eight months, as they organized the first Chanukah party that the children of Moscow had ever been to, as they met refuseniks who, having had emigration permission rescinded, were stateless and penniless, they began to confront their own priorities and values. As the youngster on the March of the Living saw her family name on one of the suitcases piled high at Auschwitz, as another stood before the gaping mouth of an oven and lit eighteen candles for perished relatives, as they huddled in the underground caverns of Auschwitz with a survivor who told them "I was in that cell," they began to understand that, not only must history never be rewritten, but that they must be her guardians. And as three thousand of them marched out of Auschwitz and into Israel they realized that their collective silence must now give vent to the powerful, secure, unified voice of a people come home.

There is no substitute for being in Israel. There is no video that can capture the dynamism, no history book that can tell the story of Hevron 1929, no photograph that can convey the poignancy of doorpost after doorpost, in the Moslem Quarter, of hewn crevices empty of their *mezuzot*.

There is no simple means of developing the next generation of American Jews who will have a courageous and uncompromising commitment to Israel and her survival.

But we will, because we must.

Fayge Safran

On Jewish Complacency: Generation II

Michael Miller

In 1949 I, and my peers, were born into a world with an established State of Israel. We did not live through the Shoah — the persecutions, the concentration camps, the mass murders, the endless night with no escape. We did not experience the hunger pangs of the Depression in this country, nor were we the targets of deep seated anti-Semitism carried on by the Klu Klux Klan and the German Bund. We did not have to build the major Jewish educational institutions, *mikvaot* and synagogues which abound across this land. We did not experience the fear of walking down the major thoroughfares of our cities while wearing our *kipot*, clearly identifying ourselves as Jews. In what armies did we enlist? What battles did we wage? What challenges did we face?

And our children — what challenges are left for our children?

Let me posit at the outset that, in general, our children have not developed an historical context and we should fear the consequences of their one dimensionalism. This should not be taken as an indictment of our children. Rather, we are to blame for their failure to grasp the present and the future within the framework of the past.

Although they are hardly apparent, there are challenges for us and for our children. That is certainly the case in

regard to our advocacy on behalf of a strong, safe and secure Israel. Many know that for the past five years Israel has been receiving \$3 billion per annum in foreign aid grants from the United States — \$1.8 billion in military assistance and \$1.2 billion in economic assistance. While we are proud of our ability to have secured this package for Israel, along with multi-million dollar programs for refugee resettlement and other projects, the fact is that

inflation has been eating away at the value of the grant as the years have gone by — there is no cost of living indexing. And what have we done about it? Very little, despite a regular stream of requests from Jewish organizations calling for letters and mailgrams to be directed to the Administration and to Congress. But, didn't we protest when Senator Dole recently called for cuts in Israel's foreign aid package? Yes, but once again most of the battle was fought by the leadership, with hardly a word uttered by members of the Jewish community.

While our parents waged the wars and we benefited from the spoils, all at once a measurable complacency has set in. And what is worse, that complacency has brought on an unprecedented degree of arrogance. We have begun to believe all of the stories in the press about our political power and our political clout and our political invincibility — what we have is ours, it belongs to us, no one can take it away from us, so why bother to defend it? We have allowed ourselves to be lulled into an impenetrable sense of security which has been communicated to our own children.

In his introduction to the recent poll he conducted for the American Jewish Committee, Steven M. Cohen, a sociology

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RABBI MILLER is the Executive Director of the Jewish Community Relations Council of New York.

*Glenn Frankel, "The East-West Warming Trend Has Chilling Implications for Israel," *Washington Post National Weekly Edition*, December 25 - 31, 1989.

professor at Queens College in New York, wrote that “the slide in pro-Israel sentiment down the entire age ladder is slow but steady. We can conclude on the basis of several surveys, and with a great degree of confidence, that younger Jews are indeed less pro-Israel than older Jews.”* Among the explanations offered for the decline, Cohen notes that younger Jews have less historical memory of the Holocaust, the birth of Israel and its harrowing triumph in the 1967 war and more familiarity with the modern, less inspiring Jewish state. Additionally, Cohen asserts that younger Jews are less inclined to view the world as a threatening place and Israel as a possible refuge.

Although we may take issue with the results or the interpretation of his data, Cohen is fairly accurate in measuring the depth of feeling that today’s young people have for Israel. When the Israel they know includes all of Jerusalem, free access to the Kotel and other holy places through Yehuda and Shomron, yeshivot and yishuvim in the territories and even on the Golan Heights, how can we explain to them what life was like in the kibbutzim within rifle range of the Syrian marksmen dotting the Golan, or the fear of the fedayeen along the border of the Gaza Strip, let alone the starkness of the cinderblock barriers dividing Yerushalayim and the despised Mandelbaum Gate? The threat is illusionary, relegated to the history books and museum exhibits.

But the threat is very much before us. The question, is whether we wish to focus on it. What is clear is that unless we as a Jewish community educate ourselves on the issues impacting on the future of Jews in America, Israel and around the world, and then pass that education along to our offspring, we will be lost. The reality is that the skirmishes and battles in which we must engage are in Washington. Our willingness to become involved in the political process is the determinant of our fate. What happens in the White House and on Capitol Hill and our ability to influence the outcome of the deliberations within the executive and legislative branches of the federal government is the key to our and Israel’s survival.

And despite our success over the past two decades in securing much needed assistance for Israel, we are now entering into a new era. While the Jewish community has been reveling in its political potency, others have been studying our modus operandi. We are no longer alone

in the halls of Congress. Although we may violently disagree with Jesse Jackson on the issues, he has taught his millions of followers a simple and practical lesson. Jackson admires the political force that the Jewish community established years ago. He admires it so much that he wants his minions to model their methodology after ours. After all, he says, there are 6 million Jews in America and 30 million blacks. Among the 435 members of the House of Representatives there are 31

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Jews and only 24 blacks. In the Senate there are seven Jewish members and no blacks. Jackson wants to even the playing field at our political expense. And Jackson has spawned grass roots political activism across the country, most especially in the Arab American community where voter registration drives and community board participation have been emphasized. The Arab American community has learned that the road to Jerusalem runs right through Washington, D.C. and Rev. Jackson is providing the street maps.

And our response to Jackson and his Rainbow Coalition? According to a study conducted in 1983 by the Jewish Community Relations Council of New York, 325,000 eligible Jews in the Metropolitan New York area were not registered to vote. Moreover, four out of five of the unregistered Jews were under the age of 45. The most recent estimates indicate that, nationally, more than one million eligible

American Jews are not registered to vote and that fifty percent of Jews under the age of 35 are not registered to vote. Additionally, voter turnout at the polling booths on Election Day hardly rivals the stampedes of yesteryear. It appears that we do not take the political process seriously and we seem ready to hand over our political future to those who may not take our concerns into consideration.

Perhaps among all of the mitzvot that we teach our children, we neglect to educate them on the mitzvah of *tikkun olam* — correcting this world and thereby making it a better place not only for ourselves, but, more importantly, for those whom we will be leaving behind. There are at least two methods of accomplishing this mitzvah. The standard method is by doing acts of *hesed*. The unconventional method is by getting involved in the political process, for it is in that arena that the quality of our lives and the lives of our children and grandchildren will be determined.

We, as parents and teachers, have the singular responsibility of understanding and delving into this mitzvah. We, then, also have the obligation to pass on the significance of *tikkun olam* to the next generation. Failure to fulfill this mitzvah may have tragic results.

With all of the technological advancements of our modern age, the students in our classrooms must know where they are on the time line of history and learn the lessons of the past, as the context for today, in preparation for tomorrow. At the New York JCRC we have established a Jewish Youth Council with representation from twenty-five high school age youth movements and yeshivot in the area in an attempt to instill political acumen within the minds of our future leaders. These youngsters are taught that during the period of the Holocaust the American Jewish community did not, as the Goldberg Commission pointed out, activate its political potential in an effort to save European Jewry. Therefore, annually, the Council travels to the nation’s capital for a full day of briefings and meetings with members of the Administration and Congress to prepare the students for the tasks that lie ahead in their adult years. Indeed, a mandatory Jewish Civics curriculum should be developed in our schools to apprise today’s students of what role they should play in shaping the destiny of American Jewry. The stakes are very high. The question is whether we are up to the challenge. ■

Jewish Survival Through Political Action

Mandell I. Ganchrow

The modern history of the Jewish people is replete with thriving Diaspora Jewish communities brought to decimation by the onset of anti-Semitism. Economic prosperity, intellectual accomplishments, loyalty to the State, and length of time spent in a particular country played no role in saving these Jewish communities.

America then became the birthplace of a Jewish educational, religious, and cultural revival. Today, American Jews, unlike their European fathers, are secure and unafraid to champion causes and beliefs. But, American Jews must be ever on guard not to translate that comfortableness into a self-involvement and a complacency that can be disastrous.

The birth of Israel following the Holocaust, together with the military, geopolitical, and economic difficulties it currently faces, brings new dimensions, challenges and opportunities to the present generation of American Jews. Israel has given us identification and pride. In return, we must try to protect her interests, provide for her needs and defend her image.

It thus becomes our obligation to be politically involved in America today. This

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Being involved means that we do not allow events to occur in the public or private domain that might adversely affect our ability to function as Jews and as citizens.

involvement serves a dual purpose. First, it ensures that America will maintain its support for a strong US-Israel relationship, while, at the same time, it places us on the positive side of human rights in issues involving Soviet and Ethiopian Jewry. Secondly, but no less important, it serves the vital function of making us active citizens and watchers of our own home front, thus preventing the growth of forces that could, under certain circumstances, threaten our existence in this country. Being involved means that we do not allow events to occur in the

public or private domain that might adversely affect our ability to function as Jews and as citizens.

The pro-Israel "lobby," though discussed widely, has often been little understood and frequently overrated. It is, first of all, a people's movement. Since our Constitution encourages and guarantees individual involvement, this pro-Israel lobby is really the highest form of participatory democracy. It can best be described as composed of three elements, each one having a somewhat different function.

1. Jewish Organizations

The most well known element of the lobby consists of a myriad of Jewish organizations on the local, state and national level. They represent every aspect of organized Jewish life — secular and religious, lay and rabbinic — and cover the gamut of the American political spectrum. All of the organizations in this category are tax exempt and have significant memberships in areas with major Jewish population. They can educate but, because of federal law, cannot lobby or contribute any funds to political causes. Included in this category are organizations such as: Amit Women, Hadassah, Emunah Women, Bnai Brith, Orthodox Union, American Jewish Congress, etc., as well as four umbrella groups: 1) *The President's Conference* deals most directly with the Administration and consists of

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the presidents of each major Jewish organization with a full-time executive director; 2) *The Jewish Community Relations Councils* operate in many cities and combine local Jewish groups (the national group is the NAJCRAC which combines the local JCRCs with a few of the larger national groups); 3) *The Synagogue Council of America* consists of the religious arm of the Orthodox, Conservative and Reform lay and rabbinical groups; 4) Soviet and Ethiopian Jewry oriented groups.

The prime value of all of these groups is their ability to mobilize a large segment of the body politic. They can thus gather 200,000 people and plan a mass rally in Washington for Soviet Jewry. Their followers respond, for they are an interested constituency which understands that Jewish survival cannot be taken for granted.

2. AIPAC

The second element is AIPAC — the American-Israel Public Affairs Committee. Organized in 1950, AIPAC is the only registered lobby of American Jews working in behalf of a strong US-Israel relationship. AIPAC has no connection or affiliation with the government of Israel and is supported by the voluntary contributions of approximately 60,000 Americans. These gifts are not tax deductible. The prime role of AIPAC, which is not a Political Action Committee (PAC), is to lobby and educate Congress and the Administration regarding the Middle East and the special role that Israel plays there. The basic philosophy of AIPAC is that we must be “pro-active” rather than “reactive.” Toward this end, a weekly authoritative newspaper, *The Near East Report*, is published and distributed to AIPAC members as well as to members of the political community inside the Washington Beltway. Furthermore, the AIPAC staff includes research specialists in military, political and economic matters who publish monographs on diverse topics that analyze specific areas of US-Israel interest, such as “Israel as a Strategic Asset,” “The Building of Arab Military Might,” etc. It also contains a number of highly trained lobbyists who not only lobby committee members but also regularly meet with each member of Congress. When certain charges are made against Israel, AIPAC will have a credible analysis presented to each member of Congress, often within hours.

It is imperative that today's youth develop an early understanding of modern Jewish history, their potential as citizens to protect Jewish survival and, most importantly, the price of failure.

Two other areas of note include a major effort to develop AIPACs on college campuses to not only provide answers to anti-Israel/pro-Arab propaganda but to train future leaders as well. Secondly, the increased AIPAC role in State conventions educates local leaders, thereby preventing anti-Israel resolutions from being passed.

3. PAC

The response that the American Jewish Community and AIPAC receives from Congress depends upon the makeup of a particular Congress in any given term. Obviously, friendly Foreign Relations, Appropriations and Armed Services committees will yield different decisions than committees consisting of unfriendly senators or congressmen. Thus, the third element of the pro-Israel community comes into focus. This consists of pro-Israel PACs, or Political Action Committees. PACs are made up of a minimum of fifty people who contribute funds in order to help candidates win elections. The high cost of campaigning (up to one-million dollars for a House race, and up to thirteen-million dollars for a Senate race) means that, to have an influential voice, it is critical that we be involved in political fund raising.

Why? In 1979, before pro-Israel PACs became a reality, the pro-Israel community was taught a lesson. The sale of F-15s to Arab countries and the 1981 AIWAC battle clearly demonstrated how impotent we were against the Saudi “petro dollar” and the combined efforts of oil, bank, and defense subcontractors and their respective PACs. Were we not to have pro-Israel PACs now, the vacuum created would be filled by the pro-Arab community. That we are achieving our goal is

witnessed by the fact that charges were recently brought by pro-Arabists against pro-Israel PACs and AIPAC with the Federal Election Commission. Since pro-Israel PACs were started on a large scale in 1982, we have, fortunately, not lost a major battle in Congress.

Although the *Wall Street Journal* and the *New York Times* have periodically tried to highlight the strength of pro-Israel PACs, in truth, in 1988 only three of the top one-hundred PACs in the country were pro-Israel, and they contributed only a total of 1.73-million to candidates out of 73.6-million dollars spent by the other ninety-seven. This percentage is not out of proportion to the percentage of Jews in the population of the United States. There are approximately only eighty to one-hundred pro-Israel PACs in the United States out of close to five-thousand such groups. The work of the PACs is supplemented by individuals who, although not involved in PAC contributions, do directly support pro-Israel candidates. The importance of ensuring that pro-Israel candidates are elected is clear.

And Our Youth

A review of the above agenda and a clear understanding of our needs both in the immediate future and over the long term, make it imperative that today's youth develop an early understanding of modern Jewish history, their potential as citizens to protect Jewish survival and, most importantly, the price of failure.

We should not assume that sending yeshiva high school students to Israel for a summer or even a year of study will automatically instill in them the need to become involved. Students should be encouraged to write to their congressmen or senators on a specific Jewish or Israeli

related issue. Speakers involved in these projects should be invited to address student groups. Class trips to Washington should include a visit to AIPAC. One such school trip adjusted its itinerary to include sessions at the annual spring AIPAC policy briefing attended by 1500 delegates from across the country.

High school students should be encouraged to join Washington lobbying missions that various Jewish organizations sponsor. In 1990, for example, NCSY will be having its first political Shabbaton in Washington. The purpose of this Shabbaton is to teach a select group of young boys and girls the importance of lobbying in the schema of Jewish survival.²

Schools should include, in their curriculum, a course in Jewish activism in the modern world. Such a course should certainly start with a clear understanding of the Holocaust. There are many excellent texts outlining the Holocaust and how the world responded. One which analyzes the response of American Jewry to the unfolding tragedy of European Jewry is *Were We Our Brother's Keepers?* by Haskell Lookstein.

Politically oriented books include: *The American House of Saud* by Steven Emerson (Watts Publishing, 1985), documents the power of petro dollars on American cultural and political institutions, and traces the unsuccessful battle to prevent the sale of AIWACs to Saudi Arabia in 1981 primarily due to petro influence. *The Power Game*, by Hedrick Smith (Random House), offers a reasonably objective chapter on the pro-Israel lobby and might be of interest to students.

The Near East Report, published weekly by AIPAC, should be distributed to stu-

dents as well as the latest edition of *Myths and Facts* which outlines a concise record of the Arab/Israeli conflict. This monograph provides facts and figures as an answer to many of the charges made against Israel.

To explain how our Congress functions, *The US Congress — A Guide to Citizen Action*, available from AIPAC, can be used, as well as case studies such as "A Proposed Weapon Sale to Saudi Arabia," or "Foreign Aid to Israel." These studies follow the step by step process from introduction, committee hearings, mark-up, etc., to the President's signature or veto and attempts to override. They thus show how support for Israel requires a large coalition of both parties.

One Final Thought

The world of public policy is sorely lacking for Torah-true Jewish leadership. American schools of foreign affairs are often tainted with pro-Arab influence or money. None has a tradition based upon Torah. Certainly none are taught from the perspective of a people who have been deprived of their rights to participate as citizens in country after country, century after century.

Perhaps it is time for Yeshiva University to consider opening a School of Public Policy which could train political scientists, diplomats, future international leaders, those interested in public policy, budding heads of Jewish organizations and concerned *baalei batim* both in Israel and in the United States. Courses could be integrated with the Political Science Department of Yeshiva College. Internships for their own students and seminars

for community and student leaders could serve as model outreach programs to yeshiva high schools, campuses with Jewish populations, and the Jewish community at large.

In the final analysis, nothing can guarantee that our children will understand this great need unless we as adults teach them, and not only by didactic lectures but also by living example. As parents, educators and leaders, we must show that we have truly integrated the tragic lessons of history and are prepared to fiercely defend the preservation of our country and our nation. ■

1. Over the last few years, more pro-Israel legislation has been passed because of the make-up of the Congress. These include:

- 1) Foreign aid of three billion dollars annually no longer in loans but in outright grants, plus an additional 666 million dollars appropriated by Congress in 1989 for other projects;
- 2) Strategic cooperation, including the pre-positioning of military supplies in Israel;
- 3) The enactment of a free trade bill (this is the first such bill ever passed by the United States and will allow Israel to improve its basic economy over years);
- 4) The restructuring of debt owed to the United States (this dates as far back as the Yom Kippur War when some of the loans carried as much as 16% interest; those loans now guaranteed by the United States government will allow Israel to save hundreds of millions of dollars in interest payments)
- 5) Support of Israel in the United Nations;
- 6) Designation of Israel as a major non-NATO ally (this saves Israel huge sums of money on weapon purchases and other research projects);
- 7) The prevention of major strategic arms sales to Saudi Arabia and nuclear tipped missiles to Jordan;
- 8) The building of a Voice of America transmitter in the Negev, bringing new jobs to Israel;
- 9) The development of antitactical missiles from SDI Research developed in Israel with US funds that will be used against Syrian battle missiles facing Israel in the north.

2. In 1989 the Orthodox Union, parent body of NCSY, organized an Institute for Public Affairs which, with professional guidance, is attempting to mobilize the potential of our adults and our youth. Three years ago the Union started a summer political internship for a single college student to be served at AIPAC. Last year it was expanded to two positions, one at AIPAC and the other with a United States Senator. In 1990 this program is expected to accommodate ten such internships.

Ed's note: For further information please contact American Israel Public Affairs Committee, 440 First Avenue N.W., Suite 600, Washington, D.C. 20001, 202-639-5200.

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ZIONISM:

A Challenge to Our Educators

Monty Noam Penkower

Zionism, like the Jewish people whose expression it aspires to authenticate best, is *sui generis*. Although conditioned by modern European nationalism, this political movement which revolutionized the marginal existence of Jewish communities everywhere is firmly rooted in the spiritual values which have always made Judaism unique. Consequently, the State of Israel is not and cannot be merely “like all the nations.” While realizing the fervent hopes of its advocates for a democratic society, the renascent commonwealth in the Promised Land ultimately represents the most significant arena for creative Jewish life in our time.

How can this vibrant phenomenon, whose rebirth after two millennia defied predictability and probability, be conveyed in its proper significance to the next generation? Jewish youth, like its counterparts in other cultures worldwide, remains abysmally ignorant of history and its vicissitudes. Although the vast

majority of Jews today see Israel as vindicating their faith in the continuity of the Jewish people, especially after the Holocaust, our teen-agers find it difficult to relate to events prior to the 1973 Yom Kippur War. Moreover, the current Palestinian *intifada* fills many of these youngsters with anxiety—especially when the media portrays the Jewish sovereign government in Israel as David turned Goliath.

If teachers have a profound duty to encourage students to think clearly and act knowingly, Jewish educators have the added privilege of instructing their charges about one people’s remarkable role on the stage of recorded civilization. In recounting and understanding this saga, primary attention must be paid to the biblically covenanted Eretz Yisrael, a bond between a unique people and a special homeland perpetuated by liturgy, Jewish law, and the evocative invocation “Next Year in Jerusalem!” The centuries-old attachment to Zion, carrying mystical force for such luminaries as Yehuda Ha-Levi, Nachmanides, and the Maharal, as well as for false messiahs from the twelfth through the seventeenth centuries, converged with the most realistic response to the challenges confronting Jewish existence after the mid-eighteenth century Age of Enlightenment and Emancipation.

Zionism, championing the national regeneration of world Jewry in the Land of Israel, best enabled the Jewish people to come to grips with the modern age and thereby reenter history. For one group of

ideologues, represented by Pinsker, Herzl, Nordau, and Jabotinsky, a downtrodden people had to be rescued from the external danger of antisemitism. Solving this “problem of the Jews” by bringing them en masse to Palestine then led neomessianists like Sykrin and Borochof (following the proto-Zionist Hess) to urge an inner transformation of the masses there along more productive lines. A second school of thought, including Rabbis Reines and Kook (in the spirit of pre-Zionists Alkalai and Kalischer), Ahad Ha’am, Buber, and A.D. Gordon, focused on “the problem of Judaism.” For these thinkers, Jews, once outside the ghetto walls, were in danger of losing their essential being and thus had to return to their historic roots, where Jewish values would be sustained and strengthened. Both theoretical positions agreed, however, that without the exercise of autonomy in Eretz Yisrael, Jewry’s self-respect and control of its destiny would remain problematic.

While events have certainly overtaken some aspects of classic Zionist thought, many of the central issues raised in that debate remain open. In but four decades, the Jewish state can point to impressive, often unparalleled achievements: the resettlement of well-nigh two million *olim* from over a hundred countries; the rejuvenation of Israel’s soil; the enormous growth of its cities, settlements, and industrial centers; the flowering, in a reborn Hebrew, of its academic and cultural life; the help given Third World nations. Still,

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the revolution of Zionism remains only partially fulfilled. Antisemitism continues; three-quarters of Jewry remains outside of the state, while an estimated 300,000 Israeli Jews, many of them young, have emigrated since 1948; an inflationary economy prevails, as does Arab intransigence and terrorism. As for "the problem of Judaism," the preservation and strengthening of Jewry's particular identity has yet to be accomplished in and outside the borders of Israel.

Under the circumstances, Jewish educators everywhere have much to do. First, students must delve into the classic sources, beginning with the *Tanakh*, which reflect the promise and long-held hope of Redemption in that sliver of land hugging the Mediterranean Sea. The Jewish people's lengthy encounter with Gentile host nations also requires serious examination, particularly the period following the offer to Jews of citizenship and their consequent exodus from the ghetto. Documentary readers are most valuable here, including *The Jew in the Modern World* by Mendes-Flohr and Reinhartz, *The Golden Tradition* by Dawidowicz, and *The Zionist Idea* by Hertzberg. Highly readable surveys on the emergence of Israel by Sachar, Laqueur, and Johnson, used critically, can be consulted, along with David Vital's trilogy on early political Zionism. The movement's relationship to the Holocaust can be analyzed with the aid of such books as Wasserstein's *Great Britain and the Jews of Europe* and this writer's *The Jews were Expendable*. Collections of relevant articles, such as *HaMedina BaHagut HaYehudit* (ed. A. Strikovsky) and *HaTziyonut HaDatit Ve-HaMedina* (ed. Y. and A. Tiros), and of primary documents, such as *The Israel-Arab Reader* by Laqueur and Rubin, are also recommended.

Having absorbed the necessary historical perspective, only then can teacher and student confront the current dilemmas plaguing Israel. For the Arab point of view, *Arab Nationalism* (ed. S. Haim) and George Antonius' *The Arab Awakening* are essential reading, while specialized works by Mandel, Gorny, and Porath discuss Arab-Jewish rivalries prior to 1948. Personal reflections by soldiers in the Israeli Defense Forces can be sampled in *The Seventh Day* and in the posthumously published letters of the commander of the Entebbe campaign, Yonatan Netanyahu. The most popularly acclaimed books on the contemporary scene are volumes by O'Brien and Shipler. Students should also

be encouraged to discuss such provocative works as Halkin's *Letters to an American Jewish Friend* and Grossman's *The Yellow Wind*. Debates can be held on these and related issues, such as the actual possibilities for peace and the compatibility in a Jewish state of moral values and the exigencies of power, with role-playing a further helpful instrument of education.

Films are not to be neglected here. Notable Israeli efforts, available in video from Ergo Media (Teaneck, NJ), include "Hill 24 Doesn't Answer," "Siege," "Ham-sin," and the Ghetto Fighters' House trilogy about the Holocaust and its impact upon Jewish survival. Yigal Lossin's series "Pillar of Fire," a realistic portrayal of the rise of the State of Israel,

The Jewish state ... enables Jews again to become actors, rather than those acted upon, in the drama of history.

is also available in book form. For an understanding of current Arab-Jewish tensions, students ought to view both the glaringly biased and Arab-sponsored "Days of Rage" and its Zionist counter-response, "The Intifada Through Israel's Eyes." Knowledgeable speakers, representing various points of view, might be invited to the classroom as well.

A number of important lessons may emerge from this endeavor. Students can realize that Jewish powerlessness since Bar Kochba's ultimate defeat by the Romans had to undergo a radical transformation if Auschwitz-Birkenau are not to be repeated. The Jewish state, as the bringing of Adolf Eichmann to justice and the recent rescue of Ethiopian Jewry have made manifest, enables Jews again to become actors, rather than those acted upon, in the drama of history. At the same time, the Holocaust also warns against the apotheosis of statism, the crime of dehumanizing "the other" (whether Jews or Palestinians), and against the certitudes of rightwing- or leftwing-extremism — religious and secular.

The experience of the Jews has never conformed to reasonable expectation. What better example than our own century, an unparalleled time of mingled horror and hope — the Holocaust and the State of Israel? Beyond this, ideally, students will also come away from a mature study of Zionism, and of the Jewish experience in general, with a richer appreciation of the legacies of Judaism.

A story in this vein: Arnold Toynbee had long defined world Jewry as a fossilized relic of an obsolete civilization, and publicly compared the Israeli attitude to Arabs in 1947-1948 with the Nazi annihilation of Europe's Jews. Yet even this student of world civilizations subsequently confessed to Yaacov Herzog that, upon hearing over London radio of Tsahal's tearful prayer and song before the Western Wall in June 1967, he began to grasp the nature of Jewish bonds, transcending the limits of space and time, with an undivided Jerusalem and with the country at large. "How could you understand, when the BBC broadcast in Hebrew?" asked the Israeli diplomat. "In such things, I have historical antennae," Toynbee replied. "I heard the voices and I understood."

Do we hear such voices? And even if we do, do we understand? And if we understand, are we communicating them to our youth? ■

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Responsive Readers

I have appreciated receiving *Ten Da'at* over the last few years. It's consistently interesting and informative. I have often found occasion to recommend it to non-Orthodox educators who, I think, will benefit from it as much as will their Orthodox colleagues. All those involved with the publication are to be commended. *Kol Hakavod*.

Jonathan S. Woocher
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As someone who has taught history and worked on history curricula, the Nechama Leibowitz monograph on "Active Learning in the Teaching of History" is of special interest to me. I will be glad to share it with my students as well as colleagues in the community.

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The letters column of your recent issue [*Ten Da'at* Fall, 1989] mentioned the question of "women holding official communal roles as *poskim*." This is a misnomer; a *posek*, is not an official role, communal or otherwise. There is no procedure by which one is elected or appointed a *posek*, although a *posek* may (or may not) happen to occupy a formal position. The consensus of the community determines who is accepted as a *posek*, based on scholarship and charisma.

In this context the statement of the *Minhat Hinukh* at the end of *mitzvah* 78 bears mentioning: "It appears obvious that if the scholars of a generation disagree on a particular law of *issur veheter* — excluding laws which require a formal *bet din* for a decision, such as capital crimes and monetary matters — and majority opinion determines, then there is no differentiation. Even scholars who are children can be part of the majority, as long as they are scholars, and 'Do not look at externals...' and, similarly women who are scholars, such as Deborah 'who judges Israel.' Thus, with any law which requires a *bet din* one needs a properly constituted *bet din*, but as regards a disagreement in any other matter there is no distinction, and one considers the opinion of any scholar, no matter who. This appears obvious."

Rabbi Y.H. Henkin
Jerusalem, Israel

ISRAEL:

The Ultimate Truth

Ken Jacobson

Editor's Note: The following analysis is suggested as a springboard for classroom discussion. Ten Da'at is interested in its utilization and student reaction. Please write.

For many years, American support of Israel has rested on twin pillars: the strategic pillar and the moral pillar. Among various segments of the American public, including leading institutions — Administrations, Congresses, churches, unions, business groups, universities — these two elements have generated varying degrees of support, with the strategic playing a more significant role in some sectors, the moral in others. It has long been the position of Jewish activists in the organized community that we should never allow the argument for U.S. support of Israel to be distorted in a way that one pillar is too predominant over the other.

Now, however, in a changing world — where Eastern Europe is undergoing transformation, where relations between the West and the Soviet Union are changing daily, where the Cold War is seen as having ended — strategic reasons for support of Israel will be under increased scrutiny. Some maintain that if Israel has been a U.S. strategic asset because of its vital link in the Western struggle to deter Soviet expansionism, then such a role for

Israel, in light of changed Soviet policy, is outdated.

There is no doubt that such reasoning is simplistic and that, in an uncertain Middle East with Islamic Fundamentalism, terrorism, and threats to oil resources still very real issues, Israel remains an important U.S. ally. Nevertheless, for some, Israel's value as a friend will shift from a focus on its strategic contribution to the fact that it is a democratic society, like the U.S., which values human rights.

Thus, it is more important than ever to establish Israel's commitment to such values. Over the last decade there has been an assault — sometimes calculated, sometimes not — on Israel's moral image. First Lebanon, and more recently the *intifada* and the broad issue of Israel's dealing with the Palestinians, have taken their toll. Interestingly, the negative impact of these events, or more specifically, the coverage of these events by the media, has, at times been as great, or greater, on the Jewish community's consciousness than on that of the general public.

To begin with, Israel remains one of the great moral forces in the world. This is not to suggest that Israel has achieved perfection but that she is a reminder and an example for other nations of the world. Let us not forget that, at the age of forty-two years, this tiny country has undergone five wars, economic boycott, and massive immigration. It nevertheless has retained its democratic principles, refused to succumb to extremism, and

continues to search for an acceptable peace with countries that voice their hatred towards her.

But what about the *intifada*, the so-called occupation, the claim of denial of rights to the Palestinians, the mistaken notion that Zionism is racism — all the themes that have been the focus of world condemnation of Israel?

The images that have been created portray the Palestinians as having no other choice but to resort to the violence of the *intifada*. ABC News was the first to explicitly suggest what others were tacit about: the comparison to South Africa. Just as Blacks had no other options but violence under Apartheid, it was said, so Palestinians under occupation had no other option. The fact is, however, that non-violent options always have existed for Palestinians. Had they accepted the 1948 UN Partition plan there would have been a Palestinian state in much of what is now the West Bank and Gaza; were they not to insist on PLO participation, there would have been active negotiations as far back as the 1978 Camp David accords. To suggest that Palestinians riot because it is the only way to achieve gains is to distort reality.

To many Israelis the *intifada* represents a merely more sophisticated form of warfare against Israel. They know that if making peace with Israel really were the issue, the Palestinians could have done so hundreds of times throughout the years. Israel, therefore, sees the *intifada* as a

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new war against her — a war to capture the media's sympathy, thereby further weakening Israel's image in the West.

But the Palestinians are sophisticated. They know that at the very same time that they use the *intifada* to besmirch her good name, they can also count on Israel to react humanely. We must not underestimate this point. It is a critical reality that, confronted with an uprising, Saddam Hussein, Hafez Assad, King Hussein and other Arab leaders would have reacted completely differently than Israel has. For these Arab leaders confrontation results in one reaction: the application of

The Arabs know that Israel will never react with indiscriminate force against them.

immediate brute force. The Arabs know that Israel will never react with indiscriminate force against them — but yet they can still greatly harm her image.

The issue speaks to the point of power and responsibility with morality. What is the government of Israel's primary moral responsibility? Opinion polls in Israel throughout the *intifada* have indicated that the majority of the people have one fundamental complaint about its leaders' dealing with the *intifada*: it hasn't been strong enough.

But what of the notion that the Shamir government, which claims the right to hold on to Judea-Samaria and Gaza, is the cause of the continuing occupation and Palestinian problem? This reflects a misunderstanding of the process.

The Shamir leadership has indeed said it believes in the right of Israel to hold on to the territories. But it has repeatedly

indicated that in ongoing peace negotiations it is each party's prerogative to come to the table with its positions, and then to be prepared for hard negotiations. Although Shamir has been called a hard-liner, this is in fact a legitimate negotiating posture. Regardless of the concessions that they feel should ultimately be made, Israelis surely don't believe that Israel is obligated or wise to make those concessions before negotiations. To do so would merely invite pressure for further concessions.

On the other hand, the Arab approach to peace talks — whether Hussein's or the Palestinians' — has been: we will negotiate, if we know in advance that Israel will concede all. Had the Arabs agreed to come to the table and negotiate without preconditions, progress could have been achieved long ago.

Israeli leaders have always demonstrated their willingness to consider reasonable compromise, but bitter lessons have taught them that compromise can lead to real peace only in the context of real change by the other side. Israel gave up the Sinai in 1957, but instead of peace they fought the 1967 war. Israel then determined never to make concessions without real movement toward peace by the other side. This pragmatic policy led Sadat to rethink Egyptian priorities.

There is no doubt that Israel will be receptive to options for peace when an openness to change is evident on the other side. For many Israelis, Arafat's verbal overtures to peace in the last year and a half have been empty and meaningless. The contrast between the sincerity of Sadat and the opportunism of Arafat is stark to most Israelis.

Furthermore, Israelis who know how complicated the solutions are for the territories are critical of those in the international community who call for a Palestinian state without fully comprehending that complexity. Simplistic approaches talk of a demilitarized Palestinian state without taking into account that a PLO entity born out of bloodshed would never accept the humiliation of having no army. Such an approach ignores Israel's security needs and her right to oversee the territory with troops in key positions — not at all a simple concept of "demilitarization."

The complexity also manifests itself in the fact that, to many Israelis, the Palestinians already have a state. Heavily populated by Palestinians, many claim

that Jordan provides the means of national self-expression.

Furthermore, self-determination is not an unlimited concept in the world. If it were, then, for example, Yugoslavia would no longer exist as a nation but would be divided into Serbian, Slovenian, Croatian, Montenegrin entities. And Belgium would be divided into Flemish and Walloon states. And all the states of Africa would be sub-divided into a multitude of tribal nations. There is room for greater Palestinian control of their political destiny; but to assume that it must take the form of an independent state in a world that denies such an automatic right because it is destabilizing, is the ultimate hypocrisy.

Finally, let us remember the lesson of Eastern Europe. Real peace between East and West could only take place when the Soviet totalitarian system began to crumble from within. Only when the aggressive ideology of the Communists began to collapse could the reduction of forces in Europe be considered. So too in the Middle East. Israel, as one writer put it, is "a good country in a bad neighborhood." It is surrounded by authoritarian regimes, one more brutal than the next, not all representative of their people, but all coexisting on their enmity for Israel.

Before there is serious talk about peace in the region and about what Israel must concede, we ought to demand from Western and other governments that they call on Arab nations to change their undemocratic regimes. Until authentic democracy is established in the region, until governments deal with their peoples' real needs rather than diverting attention to Israel, Israel will have to remain strong while yet turning to America for continued support, encouragement, and loyalty.

In sum, Israel continues its tradition of democratic values even in the face of harsh realities. It meets its first obligation, to protect its people, while yet seeking to avoid the brutality so common to the region. And, above all, it remains ready for true peace, but only when the opportunity is genuine.

It is no accident that one of the first steps taken by the emerging democracies of Eastern Europe was to restore relations with Israel. They understand that the values represented by Israel are the values to emulate.

We in the Jewish community should be the most steadfast in understanding and defending this truth. ■

Interpreting the Media for our Students

Charles Jacobs

The Media War

We are losing the media war. Every day, the image of the Jewish state continues to decline as the news industry persists in driving home its preferred version of the Arab uprising: intransigent, invulnerable Israelis oppress aggrieved, conciliatory Palestinians.

For over two years now, identifiable media practices — disproportionate coverage, sensationalist reports, distorted headlines, stories out of context, offensive editorials, shocking news photos, and even frankly anti-Semitic cartoons — combine to assault Israel on an almost daily basis. The scene of Jewish men in uniform chasing, beating and shooting unarmed Arab civilians has so often filled television screens and newspaper pages that it has more and more come to represent what Israel is; such scenes have welded into a logo for the Jewish State.

This media treatment amounts to a continuous process of delegitimation of Israel. It has taken its toll on supporters of, and support for, the Jewish state. It has been identified by both the Anti-Defamation League and the World Jewish Congress as a contributing factor to the rise in anti-Semitism worldwide. And it has had a profound effect on American Jews, not the least of them Jewish students.

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A constant barrage of calumny and disinformation can affect even the most determined of Israel's supporters. How many times can a Jewish student witness the scene of a wounded Arab child or its wailing mother, routinely portrayed as the victim of Israeli action — and not of the riotous provocation that launched it — before shrinking at the charge of Israeli brutality? In the face of the power of such media presentations — after all, “pictures don't lie” — how can our youth continue to understand the one fundamental truth which modern journalistic practice seems incapable of telling: that Israel is responding to a threat to her existence with a restraint never before seen in the history of nations?

In addition to problems with their morale, and the moral questions intimately bound up with a committed religious perspective, Jewish students suffer directly as targets of the anger that pro-Arab campaigns arouse. As the media has injected anti-Israeli themes into the American consciousness, Arab Americans and their friends are conducting an effective nation-wide grass-roots campaign (as yet unanswered by the Jewish community) to promote these themes in churches, labor unions, professional journals,

and, most successfully, in public schools and college campuses. Universities from coast to coast are flooded with anti-Israel propaganda and, for the most part, Jewish students have been left defenseless. It took the physical intimidation of Jewish students in northern California for the community to respond and hire a full time student organizer.

There are urgent tasks before us. The Jewish community must come alive to the threat of what amounts to a war of ideas against Israel and Jewish nationalism. And this must be a grass-roots effort: the days when solving Jewish political problems by writing a check to our “defense organizations” is past. We must teach and train members of our community how to effectively respond to media distortions and anti-Israel propaganda in the community.

The immediate task before Jewish educators is to teach students the nature and practice of the news industry's bias against Israel, so that students can see beyond media images and can respond effectively. Hopefully, this can be placed on a solid foundation of Zionist education.

What follows is a starter module for a high school class. It contains readings, discussions, and classroom activities that help make the discursive points come alive. Included are introductory exercises, a vocabulary list, and suggested activities for further study. Appended is a list of resources, books, videos, audio cassettes, etc., for teaching and learning about

continued

media coverage of the Middle East. What appears here only touches the surface of a vast and complex subject. A complete curriculum study guide, "The Curriculum Guide For Detecting and Responding to Anti-Israel Bias in the Media," is in preparation at the CAMERA National Media Center in Boston.

How and Why the Media Distorts the News About the Middle East

Five Topics With Exercises

INTRODUCTORY ACTIVITIES:

A. In preparation, students should clip articles on Israel — and about other conflicts in the world — from local or national newspapers for one week. Class discussions can then begin with observations about news, placement, language, photos, headlines, etc. Are they fair? What would be more fair?

Issues such as sensationalism, over-reporting, the lack of context, distorted headlines, and shocking news photos should be examined. Newspaper stories should be analyzed, including comparing the coverage of different newspapers, as well as identifying stories *not* covered in the news.

B. Vocabulary List:

The following should be used to sensitize students to the power of suggestion and the effect of words and images.

over-reporting	omissions
sound-byte	calumny
video-byte	notoriously
historical context	uncontested
geographical context	narration
the media war	synthesizes
intransigent	precarious
invulnerable	disinformation
aggrieved	provocation
menacing	perspective
conciliatory	inherent
beleaguered	restraint
incursion	prominent
oppress	tyrannies
logo	reminiscent
delegitimation	

I. The Shift in Perspective: From Wide-Angle to Zoom Lens

Over the last few years there has been a dramatic shift in how the media views the Jewish state. Since 1948, and until the Israeli incursion into Lebanon in 1982, media reports generally reflected respect and admiration. Most news stories conveyed a sense of wonder at how Israel, a country of three and a half million Jews could survive in the Islamic Middle East surrounded by 150 million sworn enemies. In this context, the Palestinian Arabs were the poor cousins of the hostile masses encircling Israel. This was a broad geo-political perspective. It was concerned with the question of peace and war among nations, and it was the frame for news reports on Israel and the Middle East. Through this lens, Israel was a beleaguered David, the Arabs, a menacing Goliath.

Now, especially since the Arab uprising, the media changed its perspective. Focusing almost exclusively on the Arab riots, the news coverage has narrowed its view. This "close-up" coverage captures only Israel and the Palestinian Arabs within her borders, and it practically ignores the rest of the Middle East — Israel's neighborhood.

This "zoom lens treatment" eliminates both the geographical and historical context of the events inside Israel. It heightens the importance of those events, and it suggests a radically different story line for news stories: how a larger Jewish force battles a smaller Arab population. The wider truth is now turned on its head — with the news focus looking only inside the borders of Israel, the Jews are now seen as Goliath, the Palestinians, as David.

Riot-centered news ignores geography and history, and the resulting reports all too often fit with the main claims of Arab propaganda. For example, the media's narrowed view of events distracts its audiences from the most fundamental fact of the region — that the Arab uprising within Israel's borders is part of a wider Arab-Israeli conflict. This view is subtly but powerfully promoted by the maps that typically accompany news reports. Maps of the larger area, which immediately and dramatically portray the true sizes of Arab and Jewish adversaries, hardly ever appear. Instead, the map of Israel is usually presented alone, often filling the TV screen or the map box on the

newspaper page. In a country where, according to the *National Geographic*, 40% of high school graduates cannot point out Texas on a U.S. map, many Americans do not know that Israel is surrounded by countries many times her size.

ACTIVITIES:

Geography and demographics

1. Understanding the "Zoom Effect"

By selecting different maps to accompany news reports, very different messages are implied.

A. Find or construct two maps which have the same outside dimensions. Map A, the map of Israel, fills the paper. The bordering states are shown only as they touch Israel. Map B is a view of the Middle East with the countries bordering Israel shown in their full dimensions.

Ask the students to compare the effect of each. What "story" do the different maps tell?

B. Emphasize Israel's size and vulnerability by uniformly shading all the Arab countries surrounding her. What about Egypt?

C. Using the same external dimensions, construct Map C, this time "pulling back" the focus even further in order to show, in their entirety, the Islamic countries of Libya, Turkey, Iran, Iraq, Afghanistan, and Pakistan.

What is the effect of each of the different maps on the viewer?

D. Have students clip and analyze maps used in newspaper and TV reports on Israel.

2. Demographic Pictures

Population statistics add to the understanding of Israel's situation in the world in a dramatic way.

A. Assign the research of Jewish and non-Jewish populations and the sizes, in square miles, of the following countries: Israel; Syria; Jordan; Egypt; Lebanon; Iran; Iraq.

B. Have students calculate, and then compare, the number of Moslems and the number of Jews in the world and the number of Jews in Israel.

II. The Media Obsession with Israel

Another important reason for the pro-Arab slant in the news is over-reporting.

The media is obsessed with the Jewish State. For extended periods during the uprising, Israel had over 300 foreign correspondents on her soil. Estimates on the relative size of Israel's foreign press corp differ from being the third largest in the world to the twelfth. There is no doubt, however, that there are more news correspondents per capita in the Jewish state than anywhere on the globe.

Consequently, events in Israel occupy more space on the page and more time on the air than the Iran-Iraq war, the third bloodiest war since WWII. Israel was given more attention in 1989 than all of Soviet-American relations. Survey after survey of the major dailies show that more space, more prominent space — front page, above the fold space — is given to accounts of the uprising than to other much more deadly world disturbances.

Some Data:

— During the first four months of the uprising, ABC, NBC and CBS gave it about 600 minutes on the air — compared with 53 minutes on the war in Afghanistan during all of 1981.

— Between May 1 and July 1, 1988, the American press reported a total of 198 Palestinian Arabs killed — 47 in confrontation with Israeli troops, 151 in inter-Arab battles in Lebanon. The *New York Times* devoted 87 column inches to Arab violence against Palestinian Arabs and 417 column inches to the Arabs killed in the intifada.

Over-reporting gives several false impressions: that the events covered with intensity are more important than those less fully covered or not covered at all; and that more people were hurt or killed or involved in the highly covered disturbances. And, it leads to outrageous moral comparisons. By under-reporting deaths caused by some — typically in attacks by Arab on Arab, Arab on Black, and Black on Black — it suggests that *these* murdered people do not deserve as much of a share of world sympathy. It fosters the racist attitude that we pay less attention to these atrocities because we expect less from such people.

ACTIVITIES:

Media Analysis

Have students compare the coverage of selected international and inter-ethnic conflicts. Specifically, the following types of comparisons are instructive:

A. Placement. Where are the stories placed? Front page, above-the-fold placement is most prominent.

B. Accompanying pictures. A story has more power if accompanied by a picture. What story does the picture tell?

C. Amount of print. How much of the paper is devoted to the different stories?

D. Unit of Measurement. Usually, the injury of one or of a few Palestinian Arabs can generate a story, while the deaths or injuries of many more other people often goes unnoted or receives less coverage. For example, compare the stories on the gassing of thousands of Kurdish civilians and the displacement of hundreds of thousands by Iraq to the injury of only a few Palestinians as a consequence of rioting.

III. News Without History

Most Jews have an intense interest in Israel. Most other people in the United States do not. We cannot assume that non-Jewish Americans have much knowledge of Israeli (or Jewish) history. Most of what they know comes from newspapers and television news programs.

Riot-centered news reports fail to present the context of the events they focus upon. Notably absent in the news are the very fundamentals of Arab-Jewish relations — as they existed before the creation of the Jewish state, and afterward. The long record of Arab and Moslem hostility toward Israel, and the story of Israel's struggle for survival in the Islamic Middle East is rarely, if ever mentioned. Yet without this context, the Palestinian uprising and Israel's response to it cannot be properly understood. Instead, the lack of this history generates false impressions and false analogies. Without an understanding of Middle Eastern history and cultures, American news reporters relate the action on the streets of Israel to the stories they *do* know: Palestinian rioters are equated with Black civil rights marchers in the American south during the 1960's, or with the Blacks of South Africa. In both cases, the analogies are false, misleading, and insulting to Israel.

Blacks who protested peacefully for civil rights in the U.S. during the 1960's wanted equal rights with whites. The Arab states, with the possible exception of Egypt, want Israel to disappear. The in-

tentions of the Palestinian Arabs rioting in Israel remains a key question, but there is much evidence — from statements of their leaders, from their chants in the streets, from their covenants, and from polls taken by Arabs of Palestinians — that they want to destroy Israel. This evidence typically goes unreported or under-reported.

Whether one thinks that some sort of two-state solution is a way to change the situation, it should never be forgotten that if Israel opts for this path, she would be taking an extreme risk for peace. It can be proven, for example, that most Arabs and their leaders want Israel destroyed. To *hide*, *deny*, or *underplay* the plain facts about Arab intentions to destroy Israel is unfair and outrageous.

Hope should not blind people to difficult realities which have to be dealt with. Unlike South Africa, Israel is a multi-racial society in which more than 50% of its citizens are non-caucasians. Arab citizens of Israel vote and their representatives sit in the Knesset in a condition of full equality with Jewish representatives. The West Bank and Gaza are not part of Israel and the people who live there neither are, nor want to be, citizens of Israel. The status of the territories and their people is necessarily tied to a comprehensive Arab-Israeli settlement. Perhaps the most serious case of un-reporting is the basic fact that the very idea of a Jewish State on "holy Arab soil" is an insult to Islam. There are few if any references to the Islamic view of Jews or Judaism. And there are no reports on how, under the traditions and principles of Islam, Jews (and Christians) lived for centuries in Arab lands as diminished peoples — dominated, humiliated and subjected to a precarious second class existence. The fact that Arab hatred of Jews existed before Zionism, and that it still expresses itself fully and without restraint in the literature and daily press of the Arab countries, goes unnoted in the press. In addition to historical omissions, news reports often give voice to Arab claims with little or no attention to the Jewish point of view. For example, it has often been heard that Israel was forced upon the Middle East to assuage the guilt of the Christian world for the Holocaust. But never does the news show that the Jews from the Arab countries, oppressed by Islamic rule, were in need of a Jewish homeland before and independently of the horrors that befell their European

continued

brethren. Without this understanding, many observers of the news will simply believe that the Arabs are angry at Israel because the Jews occupied the territories in 1967. Most of us can sympathize with people who are occupied. We would feel much less sympathy if they understood that a major reason for Arab hatred of Israel is religious. After all, Islamic intolerance also expresses itself against Christians, as well as other minorities like the Kurds. Many Arabs are motivated by Pan-Arabism, a feeling that only Moslems can have a state on "holy Arab soil."

ACTIVITIES:

Language, analogies, and history

A. Language, like pictures, is a powerful tool. Have students analyze the implication of such terms as "protesters," "demonstrators," and "demonstration" to describe Arab actions. Discuss the different meanings of "stone" and "rock."

B. Assign a short report on the "Dhimmi people" — Jews and Christians living under Moslem rule for many centuries. Use short sections from books by Bernard Lewis and/or Albert Memmi. (Name three restrictions which typically applied to Jews living under Moslem rule.)

C. Arab anti-Semitism is a key topic ignored by the news media. Send for the Weisenthal Center report on anti-Semitic cartoons and writings from the official and semi-official Egyptian press. CAMERA office has more materials.

D. Palestinian intentions. Present a list of statements by PLO leaders — after the Algerian Conference — that demonstrate their intentions to destroy Israel after a Palestinian state on the West Bank and Gaza is established. Read one or more anti-Semitic statements from the Charter of Hamas, the Islamic fundamentalist group that controls the uprising in Gaza.

IV. News as Drama

Why doesn't the media tell the whole story? One of the most important reasons has to do with the way news programs are made. Because it is confined to so little time and to an audience that has little interest in complex accounts, the news industry has invented a process of "making news" designed to keep things simple. Television must take huge amounts of film footage shot on location

and transform it into a news story. Reuven Frank, one-time executive producer of NBC evening news, instructed his staff on just how it should be done:

Every news story should, without any sacrifice of probity or responsibility, display the attributes of fiction, of drama. It should have structure and conflict, problem and denouement, rising action and falling action, a beginning, a middle and an end. These are not only the essentials of drama; they are the essentials of narrative.

To the footage is added a sound track — live or canned. "Its symbolic truth, its power of evocation is enhanced by the supposed reality which the sounds which surround it simulate." Finally, a narration synthesizes the piece, which is then integrated into the news program by the anchor. Network news selects those parts of the filmed portions of events "which will stand for the whole mosaic." The picture, says Frank, is not a fact but a symbol. "The real child and its real crying become symbols of all children." In this news by symbol, the Israeli is the bad guy in the mini-dramas the media produces. The riot scene is the logo for Jewish oppression of Arabs. Israel becomes the symbol for brutality. The news industry is a business and sensational action shots are audience builders. With its policy of free access to daily riot scenes (in which the reporters need not fear for their safety) Israel is, for the news industry, a booming business.

ACTIVITY:

Challenge students with the following: If the media will not dwell on background and history; if it depends on "sound-bites," if scenes of violence are audience builders; and if it is addressing a population with little knowledge of history, then: Is the modern media capable of portraying an Israel that is actually responding to a threat to her existence with a restraint never before seen in the history of nations? If it is capable, how can it do so?

Debate:

The media can, even given its present structure and business interests (the need for sensationalism to build audiences, the brevity of its reports, no access to the Arab world) tell the "Israel is restrained" story vs. It can *not*.

V. Israel's Neighborhood — Invisible in the News

In contrast to the over-reporting of Israel, there is practically no coverage of the Arab world, where, in contrast to the Jewish state, there is no free press. We know that Syria killed tens of thousands of its own citizens in the city of Hama only by second-hand reports. The international community gets little news of the Arab world with its tyrannies and dictatorships, where basic human rights are simply ignored. The world public is virtually uninformed about the Arab treatment of women and blacks. It is not generally known that Saudi Arabian law prohibits the public practice of Christianity; that Kuwait deported some 30,000 people of Iranian descent. By treating the Palestinian Arab uprising as an event separable from the broad Arab-Israeli conflict, and by virtually ignoring Israel's dangerous and often inhumane neighborhood, media coverage gives a false impression of Israel's options, choices, and risks.

ACTIVITIES:

A. On a scale of "Human Decency" ranging from a high of 100 to a low of 0, place Israel. (Do not amplify. Ambiguity is key here.)

B. Working from AIPAC's pamphlet, "A Human Rights Comparison: Israel Versus the Arab States" by Sara M. Averick, have students present salient aspects of civil and human rights treatment in selected Arab states and in Israel. Have the class construct a scale of human rights and determine where Israel belongs.

C. Place the following countries on a "Human Decency" scale.

The Middle East:

Iran — sponsors terror
Iraq — gasses 20,000 Kurds
Syria — kills 20,000 Syrians at Hama
Saudi Arabia — beheads criminals, no civil rights, no freedom of religion
Lybia — supports world terrorism
Egypt — no civil rights as we know them

The Socialist World:

Bulgaria — mass movement to expel tens of thousands of ethnic Turks
Romania — massacred protesters

Western Democracies:

USA — placed thousands of Japanese citizens in detention camps during WWII.

Shot rioters during civil disturbances in the 1960's.

England – violent conflict in Northern Ireland. Invaded the Falkland Islands off Argentina, shot surrendered Argentinean soldiers.

France – invaded New Caledonia to put down a rebellion against French rule. Casualties – unknown.

Now place Israel on this scale.

Questions:

a) Is there a difference in the marks Israel got on the scales? Why?

b) Do we judge Israel by different standards than third world countries, socialist countries, western democracies? Why do we Jews judge Israel by a different standard? How is "good" defined for Israel? Is it in comparison with other countries, or based upon the expectations the world has for Israel?

c) Students often become confused as they switch mentally between the standard of "what exists" and the scale "what should be." Should Israel, in fact, be judged separately, on a higher moral standard?

d) Ruth Wisse, a scholar and writer on Jewish literature and politics, says that we Jews are, as a people, accustomed to standing before G-d, the perfect judge. And many modern Jews, religious and particularly non-religious, think they see a continuity when they are accused in the same way of political imperfection. They think they recognize a continuity between morality and being held by a kangaroo court (of "public opinion") to some kind of standard which is not a standard at all. It is an excuse for condemnation.

Have students respond.

Culminating Project

Constructing a Media-Monitoring scrap book will help students develop an expertise in this field. Have them collect articles on Israel and on other conflicts worldwide. Let them identify and label those media practices they have learned which distort the picture of the Middle East. For example: placement in the paper; shocking photo; inaccurate or unfair headline; missing background.

Send for CAMERA materials that give examples of working with news articles from across the country.

Join an ongoing, world wide project! CAMERA wants this media curriculum to become an evolving project.

— 1. Have your class send to CAMERA copies of its own media analysis work for inclusion in an international casebook on media bias.

— 2. Please submit any exercises/suggestions you develop for our expanding Curriculum Guide.

A Final Note:

One of the most important reasons why Jews and friends of Israel have been decidedly impotent in the face of media defamation of the Jewish State is that they are distracted by the arguments over Zionist policy. As friends argue over what Israel should do, the process of defamation proceeds. For political, logical and pedagogical reasons, the question of what Israel should do must be separated from the question of unfair media treatment. Since the conviction that Israel is being treated unfairly in the press is widely shared by Jews who differ sharply on what Israel should do, the fight against media bias should become a rallying point for a divided and confused diaspora.

Promoting that unity and teaching about media bias must become the challenge of every Jewish educator. ■

CURRICULUM RESOURCES

Video:

1. "The Media, The Message, and the Middle East" highlights the National CAMERA Conference in Boston, October, 1989, and features speeches by Alan Dershowitz, Norman Podhoretz, David Wyman, Ambassador Alan Keyes, Ruth Wisse and Jerold Auerbach. 58 minutes.

A complete set of the full individual speeches is also available on video tape and audio cassette, from the CAMERA National Media Center, Boston.

2. "Media Bias Against Israel: How to Analyze a Newspaper." A slide presentation on video cassette by Tasha Ballow, Executive Director, CAMERA, Seattle, Wash. Available from the CAMERA NMC, Boston.

3. "NBC in Lebanon," Available from Americans For a Safe Israel (AFSI), NY, NY.

Analyses:

1. *The CAMERA Media Review*, a bi-monthly (soon to be monthly) review of media coverage of the Middle East, with examples and analyses from print and electronic media from around the country. Suggested for high school classes. Source: CAMERA NMC, Boston.

2. Syndicated Column: "On CAMERA" by Bertram Korn, appearing in Jewish

newspapers across the country. Available by subscription for classrooms, from CAMERA, Philadelphia.

3. "Media Watch" — a collection of analyses of news programs, newspaper articles, and coverage from around the world, compiled by the CAMERA NMC, Boston. Includes "The Campaign against the Boston Globe," analyses of individual articles in the *New York Times*, letters to the editor, and more.

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1. Chafetz, Ze'ev. *Double Vision: How the Press Distorts America's View of the Middle East*. New York: William Morrow, 1985.

2. Karetzky, Stephen and Goldman, Peter E., ed. *The Media's War Against Israel*. New York and Jerusalem: Shapolsky/Steimatzky, 1986. A collection of essays printed before the uprising, most concerning the incursion into Lebanon.

3. Lewis, Bernard. *Semites and Anti-Semites*. New York and London: W.W. Norton, 1986.

4. _____ *The Jews of Islam*. New Jersey: Princeton University Press, 1984

5. Lipstadt, Deborah. *Beyond Belief*. New York and London: The Free Press, division of McMillan, 1986.

6. Tal, Elyahu. *Israel in Medialand*. Tel Aviv: Distributed in cooperation with the Jerusalem Post, 1989. Available from CAMERA, NMC Boston. A full picture book on the worst media distortions.

7. *Myths and Facts*. Available from Near East Report, 500 N. Capitol St. N.W., room 307, Washington, D.C. 20001. A basic reader.

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On The Religious and Secular in Israel

Daniel Tropper

The split between the religious and secular communities in the State of Israel preceded the formation of the State itself. The pattern is consistent: every so often, some “incident” provokes tremors on the seam connecting religious and secular life. Each side agitates and becomes openly antagonistic. Confrontational incidents often erupt, until, finally, the blatant animosity subsides. Why then the recent concern with this problem which is older than Israel?

While the problems we are witnessing may seem to be an extension of the classic conflict, we have actually entered a new stage. The following two examples illustrate this.

Several weeks ago, I went to visit an old friend, an ex-colonel in the Israel Defense Force who had been a founder of the Air Force and a commander of every major Air Force base in Israel. Although personally non-observant, Shaya has been a loyal supporter of the Geshher movement since its inception, out of a conviction that Israel's youth should be inculcated with some measure of “Yiddishkeit.” Accustomed to a warm welcome, I was taken aback by his aloof greeting. Shaya proceeded to complain bitterly about religious people taking over the country, the rise of Jewish fundamentalism, etc.

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When he had finished, I asked what had prompted this one-sided tirade. He told me that he had seen, on television, an excerpt of a convention of *ba'alei teshuva* at the Yad Eliyahu stadium. One speaker after another addressed the crowd, while gesticulating wildly and shouting with fervor — it reminded him of nothing more than a Khomeini rally. Then the interviewer spoke to the organizer of the event and asked: “You people keep speaking about an halakhic state — if that should come about, what is my place in it?” The organizer replied: “You’ve got a problem!” Shaya reacted, or perhaps over-reacted, “I’ve got a problem?! Those fellows wouldn’t be here if it weren’t for me and others like me. Who do they think they are to take over and throw the founders out?”

Recently, the editor of a prominent daily newspaper wrote an article on the Israeli-Arab conflict. He called upon citizens to raise themselves above the immediate issues and view the problem from a long-range historical perspective. In his analysis, the solution to the problem of one country with two cultures is cultural assimilation. What Israelis must do — and the quicker the better — is assimilate with the Arabs so that a new “hybrid” people with elements of both Jewish and Arab culture can emerge. The editor is surely aware that while *some* secularists might accept his proposal, religious people certainly would not. But he did not even relate to the matter, because it was of no concern to him. In effect, he was saying, “You’ve got a problem!”

These two stories illustrate the severity of the situation. Both sides have lost interest in compromise and have dispensed with a mature assessment of each other's needs; they have become entrenched in their own positions while disregarding common interests.

Youngsters perceiving these developments naturally become frustrated and confused. They are frustrated because they see the Jewish world hopelessly divided into opposing and antagonistic camps, and the State of Israel, the realization of a cherished dream, floundering in a storm of internal dissent. They are confused by the imperative of retaining uncompromising commitment to their own value system while showing tolerance for an ideology which challenges this very system.

Dealing with the students' reactions poses a difficult challenge to educators. Even as we cannot solve the larger problems, we must provide our youngsters with the emotional and intellectual tools to work through the issues. Primary among these tools is a positive perspective of the issue, an optimistic attitude toward the future of our people and our State. Permit me to suggest just such a perspective.

Should we really find the religious-secular strife upsetting, even depressing? The answer is certainly “yes,” if we consider the surface picture of events described above. However, an in-depth look at the underlying causes and motivations raises entirely different options for

interpreting the flow of events. The religious-secular strife may be agonizing, yet it is also one of the most vivid and exciting expressions of the power and potential of the State of Israel.

We are accustomed to hearing comparisons between the "Jewish community" in the Diaspora and the "Jewish community" in Israel. This terminology may be useful for discussions, but it is also a distortion. Israel is not just another Jewish community like Boro Park or Monsey or even all of America; it is a sovereign state. That difference is often overlooked. A community is a limited organization of people; it is voluntary, and it often represents but a peripheral part of one's existence. The demands, obligations and responsibilities incumbent on a Jew in Teaneck are as few or as many as that individual Jew wishes to accept. A State is totally different. It must make policy decisions which effect and obligate every citizen. Having a *Jewish State* calls for decisions regarding the implications of this fact in daily life; for example: what should a street look like on Shabbat in a Jewish State? In a State there are real issues at stake, and conflict becomes a barometer of the passion with which people are debating these issues.

A Jewish State is an expression of Jewish peoplehood, a concept which must be defined. In Diaspora Jewish communities, divergent interpretations of Jewish self-definition can be easily resolved. The New York Jewish community suddenly becomes the Orthodox Jewish community of New York, the Conservative Jewish community, etc. The term "community" conveniently lends itself to subdivision. But Israel is an indivisible sovereign state, and hence the issue must be confronted head-on in its full intensity. Once again, conflict becomes an expression of the intensity with which people are involved with these issues.

The peoplehood of a state is also essentially different from that of a community. This difference can best be summed up in one word: responsibility. When Jews are hijacked to Entebbe and held prisoners, Jewish communities all over the world are concerned with the problem. However, the Jewish State is the only "community" expected to react. Israel, as the Jewish State, is correctly viewed as being responsible for Jewish security. Even today, with anti-Semitism seen by many to be a major threat to Soviet Jewry, the extent to which Jewish communities

When Jews are hijacked to Entebbe . . . the Jewish State is the only "community" expected to react.

react and assist in the exit of Jews from the Soviet Union is purely voluntary and in almost all cases does not involve significant self-sacrifice. This is not the case in Israel, where the projected absorption of perhaps one hundred thousand Russian immigrants this year will involve very heavy economic sacrifices which will personally affect all Israelis, with less funds being available for health, education, defense and so on. In Israel, being Jewish suddenly becomes an existential reality which has ramifications at every level of life, and it is inevitable that tensions and conflicts will emerge.

The existence of the State of Israel has confronted the Jewish world with one of the most complex issues it has ever faced. Three overwhelming concerns and realities must be dealt with:

- 1: Israel must function as a modern State;
- 2: The integrity of *halakha* must be maintained;
- 3: Israel is composed of many types of Jews.

How can these three factors be reconciled? This question poses an exciting spiritual and intellectual challenge. The vast potential payoff is commensurate with the enormity of dangers involved. The religious-secular conflict is an expression of the agony which our people is going through in grappling with this challenge. In historical terms, we are still at the very beginning of the process of dealing with

this issue, and there will undoubtedly be a great more pain and dislocation before it is resolved.

It is no wonder that our students are concerned with the religious-secular strife in Israel. When Jews in Israel indulge in animosity and vituperation against one another, it cannot but have negative educational results. It is indeed distressing to think that all that holds Israelis together is their common need for survival. However, it is vital that we teach our youth to assess the situation not only on the basis of its surface expressions, but also to understand the undercurrents involved. The fact that Jews are fighting fiercely in Israel reflects the powerful reality that we have been blessed with a sovereign Jewish state. The intensity of the religious-secular debate in Israel is, in a sense, a manifestation of the care and concern which Israelis feel in confronting Jewish issues. When viewed from this perspective, it becomes clear that we are witnessing the unfolding of a spiritual and cultural extravaganza of major proportions. We must guide our students to the hope and prayer that God will give us the wisdom to defuse the negative aspects of this phenomenon and channel this enormous force in the positive direction that it must take. ■

Ed.'s Note: *Ten Da'at* is interested in publishing other effective approaches and solutions to the critical issue portrayed by Rabbi Tropper. Please write.

In Israel, being Jewish becomes an existential reality which has ramifications at every level of life.

Open-Mindedness and the Yeshiva High School: Musings on the Range of Views to Which Our Students Should be Exposed

Jack Bieler

Many of the articles in this issue of *Ten Da'at* grapple with the extremely complex and highly charged topics of Israel's political and security concerns as portrayed by the media, and how we can best deepen our students' commitment to the Jewish State. While these issues are of grave concern to those of us who are engaged in Jewish education and who view Israel as a cornerstone of our personal religious existence, they also highlight a more general dilemma that confronts the modern Orthodox high school and its staff. Through their religious and general studies, our students are daily exposed to role models who may present and represent conflicting basic assumptions and cognitive approaches. Brian Bullivant, in his study of a Jewish school in Australia, attributed at least some cognitive dissonance within the institution's student body to the conflict between the closed system of the yeshiva tradition on the one hand, "in which the knowables are fixed. Answers... are right and unequivocal, so that there is no need to choose from a number of possible solutions to a problem,"¹ and the open system of the general studies tradition on the other, "in which there are degrees of rightness and possible solutions to a problem."² Clearly, the

serious Jewish educator who assumes that his/her educational mission *also* includes imparting values, attitudes and behavior patterns, i.e. *yirat Shamayim*,³ commitment to *k'llal Yisrael* and *medinat Yisrael*, and deference to the authority of *Hazal*, can hardly do so without being guilty of what critics would consider special pleading, brainwashing or other forms of indoctrination. Some might posit that while in general education manipulation designed to impart a particular political or spiritual perspective is unconscionable and dishonest,⁴ different rules apply to overtly and avowedly religious education, and therefore all means justify the ends. One cannot help but wonder, however, whether the difference in the above learning experiences might lead at least some students to conclusions that are antithetical to day school education. Some pupils, for instance, might view general studies, particularly the humanities, as being handled in a more intellectually honest and open-minded fashion, since greater numbers of possibilities and conflict resolutions are presented. They may conclude that such disciplines should therefore be taken more seriously than Judaic studies which are traditionally presented in a more monolithic manner. Or, some might be tempted to compartmentalize, to treat Judaic studies issues with less depth of thought and searching questions than general studies where thinking skills and critical analysis are openly encouraged.⁵ Although such conscious separation be-

tween the Jewish and secular disciplines might constitute an efficient strategy for lessening possible cognitive dissonance, it might, at the same time, mitigate against the development of thoughtful, sensitive, and intellectually curious day school graduates, at least with respect to Jewish learning and lifestyle.

A more progressive approach that addresses the diverse educational experiences within the context of a single school setting,⁶ entails a greater dovetailing of Judaic and general studies with respect to critical thinking skills and the analysis of diverse points of view. Recent professional literature has, in fact, been promoting the development of critical thinking and problem solving.⁷ Rather than encouraging mechanical and formalistic student performance, pedagogic theorists are advocating ways to actively involve students in the determination and exploration of ideas. One critical means is the presentation of multiple rather than singular approaches to a problem, be it literary, historical, sociological, mathematical, or scientific. The ability to rigorously analyze an argument; to determine the most efficient and elegant means for solving a particular problem; to discern strengths as well as limitations; to make comparisons between the approach at hand and divergent outlooks; and to think independently and actively is achieved, according to these authorities, by presenting *several* conceptual structures, ideally each opposed to the other. Only then will a student be able to

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independently analyze and deal with challenges as yet unencountered in the "hothouse" school environment.

It could be argued that, given the Talmudic as well as hermeneutical tradition of *mahloket*,⁸ such an approach is exceedingly traditional rather than radical and revolutionary. The heated disagreements and debates that mark issues ranging from *halakha* to *hashkafa*, as well as the nature of *peshat* and the extent of "*darshanic* license," seem to allow for adapting much of the current general education research to all forms of Torah study. Furthermore, in addition to discussions of minority and rejected views in the *Torah SheB'al Peh*, there are debates between *Tannaim*, *Amoraim* and a number of *minim*, political leaders, and anti-Semites; Ibn Ezra's regular presentation of Karaitic interpretations; and Hoffmann's and Cassuto's citations of various biblical critics — all of which, in one form or another, demonstrate the readiness of Jewish tradition to seriously consider divergent points of view, even if only to ultimately reject them. This would seem to justify confronting students with not only positions that reinforce traditional assumptions, but also with at least some views that take serious issue with what is commonly accepted.

While it is relatively easy to demonstrate the efficacy of such a *theoretical* teaching strategy, the question of what ought to constitute the range of views presented is less clear-cut. If one adopts the position that students should be trained to discern subtle distinctions between views that vary only slightly from each other, then there may be no need to examine divergent, controversial outlooks. But if it is argued that, in order to truly motivate students, quite outrageous material should be presented, then, can all positions be justified in the interests of achieving an heuristic coup? And if, for the sake of argument, it were acceptable for a public or non-denominational private school to read *Das Kapital* in order to contrast capitalist with socialist theory, or to study *Mein Kampf* in order to better appreciate the racist ideas that fueled Nazi society, are there then any limits to what is appropriate to introduce in a classroom? Do artistic and other sensual experiences fall under the same category as cognitive ideas? Can all exposures be deemed acceptable, as long as some sort of educational rationale is provided? What ultimately constitutes criminality or gross irresponsibility to the extent that

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it should not, under any circumstance, be brought into the classroom or school? And even if one were to contend that First Amendment rights guarantee the freedoms of both instructors and students to engage in an exceedingly wide range of such study, does the same apply to a traditional Jewish school? Victor Ruggiero comments, "Since teaching students to think often involves consideration of controversial issues, protests from parents and from conservative religious and political groups may very well occur. But there is no reason to fear them as long as the issues to be considered are selected with sensitivity to the students' ages and levels of academic preparation, and the issues are treated objectively."⁹ Who determines what constitutes an objective treatment? Should there be no limits upon what is presented within general studies classes in a yeshiva high school setting? Is it appropriate for school libraries to be censored, and for reading lists to be scrutinized? Are there historical, literary, or even scientific views that lie beyond the pale of the traditional day school experience? And with respect to Judaic studies, to what extent should the principle of *dah mah l'hashiv l'apikorus*

be invoked in order to determine curriculum? Is biblical criticism a topic that is appropriate for the day school student who is college bound?¹⁰ Is it important that Orthodox students understand the assumptions of Conservative, Reform and Reconstructionist Jews, and if so, how should these points of view be presented? Should the day school consider a course in comparative religions?¹¹ And, coming full circle, is there any room within the day school setting for presenting unpopular positions regarding the Middle East just to be able to put all other views within some sort of objective framework?

It could be argued that exposing students to controversial views might mislead them and encourage their natural adolescent rebelliousness. But what about the possibility that one-sidedness can ultimately backfire when the counter position is presented — not in the friendly environs of the day school — but in some hostile context, one that would only allow the most prepared individual to defend his/her position?

Aside from considerations that make a particular school beholden to the assumptions of its constituent community(ties), can and should some general positions be assumed by educators who wish their students to become conversant with Jewish tradition and interests, as well as with rigorous thinking and honest grappling with the difficult issues of our day? There is much need to consider not only isolated issues within the day school context, but the general approach to learning style and range of viewpoints that a day school is prepared to entertain. Toward this end, perhaps professional Jewish educators should create finite units that would serve as models for curricula devoted to promoting critical thinking and comparison of dissenting viewpoints. Equipped with such materials and with in-service training, perhaps Judaic studies teachers can then further adapt, develop, and promote our ancient tradition of exhaustive analysis and comprehensive debate leading, we hope, to an intellectual excitement and a secure, informed, and steadfast commitment.

FOOTNOTES

1 Brian Bullivant, "Transmission of Tradition in an Orthodox Day School: An Ethnographic Case Study," in *Studies in Jewish Education*, Vol 1 (1983) Magnes Press, Jerusalem, 1983, p. 68.

2 Ibid.

continued

3 See e.g. Shimon Kerner, "Teaching *Yirat Shamayim*," in *Ten Da'at* 4:1, Fall 1989, pp. 11-13.

4 One could argue that, in effect, all education, at least through the secondary level, involves some types of approaches that assume that curriculum planners, administrators and teachers, rather than students, are the final arbiters of what is to be studied, and thus, what students are expected to believe and/or how they are to act in public. For a philosophical investigation of this topic, see Michael Rosenak, "Jewish Religious Education and Indoctrination," in *Studies in Jewish Education*, Vol. 1, Magnes Press, Jerusalem, 1983, pp. 117-38.

5 See my "Integration of Judaic and General Studies in the Modern Orthodox Day School" in *Jewish Education*, 54:4, Winter 1986, pp. 15-26.

6 Some have argued that there is greater assurance that students will not unfavorably view Judaic studies when compared to general studies if both are studied in separate institutions rather than within the same rubric and under one roof. It is specifically when a student is asked to change modes of learning and thinking between morning or afternoon, or even from one 45 minute period to the next, that expectations are nurtured for some sort of consistency between learning experiences and that the inevitable comparisons between subject matters, faculty and approaches are made. While the day school offers Jewish education to greater numbers of individuals, the quality of that education, and the subtle interplays between the various disciplines have not been adequately researched. Thus, conclusions regarding the specific effects of the educational experience cannot properly be evaluated. Advocates of day school education should feel responsible to undertake such investigations in order to responsibly reflect upon what is currently being done.

7 See, for example, the bibliography of Colette Daiute's "Play as Thought: Thinking Strategies of Young Writers," in *Harvard Educational Review*, 59:1, 1989, pp. 22-3; the bibliography of Vincent Ruggiero's *Teaching Thinking Across the Curriculum*, Harper & Row, New York, 1988, pp. 219-23; and the 1989 ASCD Yearbook, *Toward the Thinking Curriculum: Current Cognitive Research*, ed. Resnick & Klopfer. (Whereas not all of the works listed in the bibliographies are of recent vintage, their appearance in recent works has made the entire subject take on renewed significance.)

8 For an impressive array of source material on this topic, see David Dishon, *Tarbut Ha-Machlokot BeYisroel: Iyun BeMivchar Mekorot*, Schocken, Yerushalyim, 1984.

9 V. Ruggiero, *Teaching Thinking Across the Curriculum*, Harper & Row, New York, 1988, p. 13.

10 See the discussion between Spiegelman, Carmy and Bernstein in *Ten Da'at*, Winter 1989, and Fall 1989.

11 See David Hartman, "Halachah as a Ground for Creating a Shared Spiritual Language," in *Tradition*, 16:1, Summer 1976, as well as Solomon Spiro's response, in *Tradition* 16:3, Spring 1977.

Take Note

"Pillar of Fire"

Penina Besdin Kraut

For anyone interested in teaching a course on Zionism, the series entitled "Pillar of Fire" is a valuable resource. This is a series of nineteen video cassette tapes translated into English from an Israeli television program that was broadcast during the winter and spring of 1981. The tapes offer a visual history of Zionism based on vivid documentary footage and news films from 1896 to 1948, as well as numerous personal interviews with a marvelous gallery of first-hand witnesses to the historic events of those years. Among the 250 personalities introduced is a ninety-five-year-old woman who knew Herzl, the daughter of the first family to speak Hebrew as their mother tongue, one of Lawrence of Arabia's men, Trotsky's aide in the Russian Revolution, and an American correspondent who reported on the conquest of Jerusalem in 1917, to name but a few.

The entire narration of this series has been adapted to book form, written alongside photographic reproductions of the tapes' visual images. It is ideally suited for teacher use as an introduction to the viewing of a particular tape, or as a review text after experiencing a cassette. The book is entitled *Pillar of Fire: The Rebirth of Israel — A Visual History* by Yigal Lossin, published by Shikmona Publishing Co., P.O.B. 4044, Jerusalem, Israel.

Unfortunately, I know of no student text, or additional materials available to help students digest and assimilate what they have seen on tape. When I used this video series as the basis for an eighth grade course on Zionism, I had to create my own supplementary materials. In spite of this real drawback, I found the series to be a wonderful focus around which to fashion a course. I might also add that I did not use every tape, especially in the beginning of the series, but generally every other tape (filling in the gaps by reading the narrative in the book) because it was simply too much information to absorb for an eighth grade class. I found, however, that once the tapes moved into the era of Nazi Germany and World War II, we viewed every cassette without fail.

Reaction to this course and the viewing of the series was resoundingly favorable. I would caution, however, that on the junior high school level, its use be limited only to mature groups, for the series is not geared specifically to children, but rather to an adult audience. The Bureau of Jewish Education in Cincinnati, in fact, showed this series over nineteen weeks as a public education program for adults, with invited guests who introduced the weekly cassette and fielded questions after the viewing. It was a very successful venture. ■

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Planting the Seeds: On Teaching Zionism and the Birth of the Jewish State

Lila M. Korn

The Frisch School, a yeshiva high school in the metropolitan New York-New Jersey area, teaches Zionism and the birth of the State of Israel as part of an ambitious Jewish history program. Three thousand years of Jewish history are covered over a four year period with the junior year devoted to an exploration of the term modernity and the dilemmas facing the Jew in the modern world. In this context the roots of Zionism first appear. With the help of the excellent sourcebook *The Jew in the Modern World*,¹ classes rely heavily on a dynamic inquiry approach. Thus, the dramatic changes of status experienced by Western European Jewry in the nineteenth century are investigated through the use of trigger questions such as: Why were the Jews so excited by legal emancipation? Was emancipation a blessing or a curse? "Be a man abroad and a Jew in your tent," Is Judaism a barrier to being a man abroad? Is it possible to live a good Jewish life based on this quote?

The goal of trigger questions is to motivate students to delve deeply into the documentation in search of the writer's frame of reference, and to explore their own developing values. The alert reader will have perceived in these trigger questions intellectual seeds whose harvest

will be reaped later on in the course, when the topic of "normalizing" the Jews surfaces as a goal of certain Zionists.

The source documents in *The Jew in the Modern World* provide invaluable basic material which we supplement with map studies and additional source materials, sometimes in Hebrew.² The absence of an adequate high school text in modern Jewish history is sorely felt. Students sensitized to a first-class presentation of general history with the attendant map and geographical studies and multiplicity of analyses (social, political, economic)

Students sensitized to a first-class presentation of general history... deserve the same sophistication of treatment regarding their own heritage.

deserve the same sophistication of treatment regarding their own heritage. It becomes our task to produce in-house materials to meet this challenge. At the same time, we are mindful of our responsibility to instill Torah values. We are challenged to present a past in which Jews are contributors to western civilization and recipients (willing and unwilling) of its actions and attitudes as well as transmitters to future generations of a precious heritage, a unique view of their destiny and the meaning of their lives. Their inner dynamic with all its ramifications, is part of the legacy that a Torah institution must pass on to its students so that they can understand themselves as Jews in the modern world.

The following are several seed lessons which build a picture of the Zionist idea and its relevance to our students. In conclusion, it should be added that those who teach Jewish history at Frisch are helped immeasurably by several potent "intangibles" and aspects of non-academic input: a Torah studies faculty that respects and values the State of Israel, energetic involvement in the Salute to Israel parade, joyous celebration of Yom Ha-Atzmaut, and the school's encouragement of students to spend a post-high school year of learning in Israel.

Note: All readings are from *The Jew in the Modern World* (JMW). Sourcesheets are in-house compilations of excerpts and quotes from the author's work as well as biographical information. For a list of

continued

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resources from which these sourcesheets are based please see note 2 below.

TOPIC:

EMERGENCE OF JEWISH NATIONALISM

TRIGGER QUESTIONS: What is your idea of the ideal world? Would all people agree on what utopia should be like, or are there essential differences in how groups of people picture the ideal world?

CONTENT: Contrast the utopian visions of internationalists Karl Marx and Rosa Luxembourg with Moses Hess' nationalist formulation.

READINGS:

"On the Jewish Problem," Karl Marx, JMW p 265.

Marxist social-economic theory, Sourcesheet.

"No Room in my Heart for Jewish Sufferings" Rosa Luxembourg, JMW p 225.

Moses Hess and excerpts from *Rome and Jerusalem*, Sourcesheet.

TOPIC:

ZIONISM AS MESSIANISM

TRIGGER: On the board write one word — *Mashiah*.

Poll each class member for one or two things he/she knows about this concept. End with the question: How do you explain why there are differing ideas about the same concept?

CONTENT: Nationalism as a subliminal influence of a traditionally trained rabbi; his call for return to the land as a step toward messianic redemption. Who would oppose him on religious grounds? Why?

READINGS: Messianic urge in Jewish history, intellectual biography of Rabbi Alkalay and excerpts from his writings, maps, Sourcesheet.

TOPIC:

AN IDEA WHOSE TIME HAD NOT YET COME

TRIGGER: Distribute paper to each student. On the board, list the terms "Jewish-American" and "American-Jew." Ask: Which are you? Identify yourself in writing. Discussion follows. (Teacher — save these papers! Resubmit them to their authors at the end of the unit, in the senior year. Ask if there are any modifications they wish to make.)

CONTENT: The profound impact of European nationalism on Jewish self-un-

derstanding. Why did neither Hess' nor Alkalay's challenges take hold? What was the perceived threat to a claim of unique Jewish nationhood? What has become of messianic longing?

READINGS: The Jewish reaction to "bargain of emancipation," Sourcesheet.

The charge of "nation within a nation," JMW p. 259, note #2, p. 262.

Resultant reformulation of identity, JMW pp. 141,151.

TOPIC:

THE DREYFUS CASE:

PRELUDE TO ZIONISM / PRELUDE TO THE HOLOCAUST

TRIGGER: Do all people draw the same conclusions from a crisis?

CONTENT: 1) The crisis to Jews' and other Europeans' self-understanding provoked by the Dreyfus affair.

2) Setting up the fertile ground for Zionism in Western Europe.

READINGS: "When Hatred Seized a Nation," Elie Wiesel's review of the September 1987 Jewish Museum exhibit, "The Dreyfus Affair: Art, Truth and Justice," *New York Times*, Arts and Leisure, September 1987.

Dreyfus biography and his family's reaction, Sourcesheet.

Cartoons and anti-Semitic stereotypes, Jewish Museum's catalogue of above exhibit.

Protocol of the Elders of Zion, JMW p 296.

TOPIC:

EASTERN EUROPEAN JEWRY IN THE LATE 19TH CENTURY: HOW THE DREYFUS AFFAIR WAS PERCEIVED IN THE SHTETLACH

TRIGGER: Shalom Aleichem's short story, "Dreyfus in Kasrilevka." Does enlightenment produce wisdom or self-delusion? (How is it possible that the "uneducated" Jews of the shtetl understood Dreyfus'

predicament better than French Jewry did?)

CONTENT: Contrast the milieu in which Russian Jewry existed, with that of West European Jewry. What does messianic longing mean to these Jews?

READINGS: "Dreyfus in Kasrilevka," Shalom Aleichem, JMW p 303.

A people that dwells apart, JMW p 312

"Awake My People," (Hebrew preferable), Y.L. Gordon, JMW p. 315

"For Whom Do I Toil," Y.L. Gordon, JMW p. 315

(1) Mendes-Flohr, and Reinharz, ed. *The Jew in the Modern World* (Oxford: Oxford University Press, 1980).

(2) In assembling sourcesheets, teachers will find most useful the following works:

Ben-Sasson, H.H., editor. *A History of the Jewish People*. By leading scholars at the Hebrew University, Jerusalem. Cambridge, Mass.: Harvard University Press, 1976.

Eban, Abba. *My People*. A two-volume history, adapted for students by David Bamberger. New York: Behrman House, 1979.

Gilbert, Martin. *Atlas of the Arab-Israeli Conflict*. NY: Macmillan Publishing Co., 1974.

_____. *Jewish History Atlas*. New York: Macmillan Publishing Co., 1969.

Hertzberg, Arthur. *The Zionist Idea, A Historical Analysis and Reader*. New York: Atheneum, 1979.

Kleeblatt, Norman L., editor. *The Dreyfus Affair. Art, Truth and Justice*. Published in cooperation with the Jewish Museum. Los Angeles: University of California Press, 1987.

Orni, E. and Efrat, E. *Geography of Israel*. Jerusalem: Israel Universities Press, 1973.

Rabinovich and Reinharz, editors. *Israel in the Middle East. Documents and Readings on Society, Politics and Foreign Relations, 1948-present*. New York, Oxford: Oxford University Press, 1984.

Rubenstein, Ammon. *The Zionist Dream Revisited*. New York: Schocken Books, 1984.

Tirosh, Yosef, editor. *Religious Zionism, an Anthology*. Jerusalem: The Jewish Agency, 5735/1975.



Administrators:

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WHERE IN ISRAEL IS.... A Review of Israel Software

Leonard A. Matanky

Teacher: "Where was Sarah buried?"

Student: "Maarat Hamakhpelah."

Teacher: "Where is Maarat Hamakhpelah?"

Student: "Hevron."

Teacher: "Where was Avraham when Sarah died?"

Student: "Har Hamoriah, Yerushalayim."

Teacher: "How far away is Yerushalayim from Hevron?"

Student: "75 miles???"

Teacher: "No, they are less than 20 miles apart. Let's try an easier one... In which direction; north, south, east or west is Hevron from Yerushalayim?"

Student: "...uh...uh..."

Does this sound familiar? American secular education is not the only system facing a "geography crisis;" Jewish education suffers from the same malady. Our students are "geography illiterates." They lack the most

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basic understanding of the geography of Israel, possessing only a vague idea of cities, regions, topography and distances.

As Jewish educators, we immediately recognize that this illiteracy causes a corresponding lack of understanding of Tanakh and history. How is it possible to understand the travels of the *Avot* without knowing where they traveled, or the battles of the Hasmoneans without locating the battlefields?

Yet, as is true of all educational crises, there is no simple solution. Time and energy must be committed to actively teach our students geography. In this demand for change, computers can play an important role. Not only can computers provide the necessary individualization of drill and practice that students need to learn basic geography, but through their graphic capabilities computers can add a critical dimension to learning.

The first commercial Israeli geography computer program was Davka's *Israel Geography* (1982). This program combines simple graphics and a quiz to review the basic facts of cities and sites in any of four regions in Israel. At the beginning of the program, the computer draws a simplified onscreen map of Israel, identifying the Galilee, Central Negev and Sinai regions. After selecting one of these regions, the student is shown the location of a site in Israel within that region, and has to type in the name of that site. Up to three clues are given for each site, after

which the computer provides the correct answer.

As was true of many programs of that time, the graphics are primitive and there are no management features (e.g. the ability to retrieve scores or modify clues). However, by 1982 standards of Judaic software, it was a reasonably good program and did accomplish its basic goals.

A similar program was developed in Israel called *Eretz Yisrael*. This program contains six different units: 1) Tutorial; 2) Matching Drill; 3) Topography Drill 4) Quiz 5) Find the City; and 6) Test. Like *Israel Geography*, this program does not contain any teacher management features. And its graphics, while in color, are still somewhat primitive. However it does offer three unique features. First, the program is in Hebrew, and the words, while unvocalized, are printed in a large format and on an American day school "middle grade" level. Second, the program deals with all of the true regions of Israel (e.g. Sharon, Yehuda, Arava, Shefeila, etc.) and does not combine them into a simplified amalgam of four regions. Third, the program deals with the topography of Israel, albeit in a very elementary fashion.

Beyond the program content, the most fascinating element is its developer and its intended audience. *Eretz Yisrael* is one of a series of programs created by the Alliance Israelite Universelle Ecole De Sourds (The Kol Yisrael Chaverim School for the Deaf). The school, under the dynamic leadership of Mr. Baruch

continued

Abramson, has single-handedly developed computer software for its hearing impaired students, and, in spite of current computer trends in Israel, remains loyal to Apple computers. At KiYaCH the students are avid and regular computer users, and software such as *Eretz Yisrael* has made a significant impact on their education.

In 1983, Davka introduced an innovative computer program called *Search for Your Israeli Cousin*. This computer program, taking advantage of color graphics, music and a true game format, features a "treasure hunt" for a long-lost cousin in Israel. Each game begins with a letter from "cousin Sara," inviting the student to visit her in Israel. In the letter, Sara's whereabouts are "illegible," so the student has to "fly to Israel" to search for her.

How is it possible to understand the travels of the Avot without knowing where they traveled, or the battles of the Hasmoneans without locating the battlefields?

Upon "arrival" in any of the twenty available cities, the student is first given some basic information about that city and then asked to choose between searching there for "cousin Sara" or traveling to another city. To win, a player must find Sara within seven "days" (a combination of travel stops and searches). Since each game is randomly generated, so that Sara could be waiting for her "cousin" in any of the twenty different locations, *Search* can be played numerous times by the same player without repetition.

This program is also one of the first Judaic programs to include printed material as a required learning aid. In this case, students are given a map of Israel so that they can plan their travels. In addition, it is an early example of a good educational game that is as much educational as it is a game.

With the growing popularity and power of the Macintosh computer, Davka took this program one step further and introduced, in 1989, a Macintosh version of *Search*. As before, the student still has to find a missing cousin, but in this new version, inspired by the popular *Carmen Sandiego* series of general software,

"cousin Ari" moves from city to city in Israel. In order to follow his path and find him, the student must ask the "natives" for assistance. Of course, their answers are always in the form of cryptic clues which lead to one of twenty different cities in Israel. To help decipher the clues, Davka also provides a "Frommer's Israel on \$30 and \$35 a Day" guidebook filled with travel information about Israel.

Search for the Macintosh was created with Apple's "HyperCard" program. As a result, Davka is able to include an option for teachers to change or add to the existing clues given to the traveler. For example, if a teacher wants to modify *Search* to offer exclusively Biblical clues, it can be accomplished in a brief amount of time and with minimal difficulty.

This new *Search* is much more chal-

lenging, and at times, frustrating, than the original Apple version. The graphics, music, and sound are magnificent and the game is different each time it is played. Because of the more extensive clues, the need to use the guidebook and a built-in option describing each of the cities, *Search* for the Macintosh is a definite improvement over the earlier Apple version. Yet, because of its new complexities, the original *Search* is probably a better option for younger children (lower and middle grades).

What was still missing, however, was a simple program to drill and test students on their knowledge of any location in Israel. In 1988, Tekoa Computers in Israel introduced a program called *My Israeli Atlas* for Apple or IBM computers. In this program students are first shown a map of Israel, either a general map or a map of specific regions. After reviewing up to nine locations on the map, students choose from three different kinds of drills: finding the location of a city on the map; matching a location on the map to a city/site name; and typing the name of a location identified on the map.

This program, while very simple in concept, contains a very powerful feature—it enables teachers to create their own drills and tests for classroom use through a built-in mini-authoring system. Therefore, while the program comes with numerous drills of the regions and cities of Israel, teachers can customize *My Israeli Atlas* to contain their own course needs. For example, *My Israeli Atlas* could become a drill and review program of the locations in the book of Beraishit or of select chapters from the book of Yehoshua. Once customized, the drills are saved on the disk and can be used by the students at any time.

This program, which has either a Hebrew or English version for the Apple computer or a combined Hebrew/English version for the IBM, has proven to be a very successful aid to the study of Tanakh. In a short amount of time, students are able to master the locations of numerous cities throughout Israel. Unfortunately, this program does not offer further information beyond the location's name. Nevertheless, for basic map skills, *My Israeli Atlas* is the most flexible of the programs available today.

Of the five programs reviewed, *Search* and *My Israeli Atlas* are the most effective and flexible. Each approaches the geography problem from a different angle and offers a valid answer that takes advantage of some of the computer's features. And so, the next time a teacher asks about Hevron, a student may very well respond with more than its location. ■

SOFTWARE DIRECTORY

Israel Geography: Apple II (\$24.95);

Search for Your Israeli Cousin:

Apple II (\$24.95) MacIntosh (\$49.95)

Davka Corporation

845 N. Michigan

Chicago, IL 60611

(800) 621-8227

Eretz Yisrael: Apple II (n/a)

KiYaCH

Rechov Borochoy 7

Kiryat Hayovel, Jerusalem 96622

(02) 417-828

My Israeli Atlas: Apple II & IBM (\$34.95)

Megged International Corporation

415 West Maple

Kalamazoo, Michigan 49001

(616) 384-6739

also available from Davka (see above)

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Edward Frim

Passport to Israel, an Israel incentive savings program, was established in recognition of the value of an educational program, in Israel, that enhances Jewish identity, commitment and involvement among teen-agers. Even for students enrolled in intensive programs of Jewish study, an experience in Israel provides unique Jewish educational and social opportunities.

The purpose of Passport to Israel is to help families fund an educational trip to Israel for their children. The local Jewish Federation, the child's Jewish school and family each contribute toward saving for the trip. Sponsored together with the Joint Program for Jewish Education of the State of Israel - Ministry of Education and Culture, the Jewish Agency for Israel and the World Zionist Organization, Passport to Israel has been established in many communities including Boston, Chicago and Cleveland. In each community, children between grades three and seven may be enrolled in the program and receive communal funding for up to seven years. Participants must be students in an affiliated synagogue school or Jewish day school. The school affiliates by signing an agreement with the Jewish Federation. In Philadelphia, the school and family together must contribute \$150 each year. If a student enrolls in grades six or seven, the family has the option of contributing double the amount for the first two years, to allow them to "catch up," and receive the full seven years of communal funding.

When a school affiliates, it may choose to contribute a portion of the \$150, or nothing at all. The school may also impose

additional requirements on its students who participate, such as requiring an additional year of participation in a Jewish educational program beyond age thirteen. In any case, the Federation of Jewish Agencies matches each annual contribution with its own contribution of eighty dollars. Over the course of seven years, this amounts to a community contribution of \$560, and a family/school contribution of \$1,050 plus interest. Financial assistance is available for families that are not able to afford the annual contribution.

In order to receive community funds, a child must remain enrolled in a Jewish educational program for at least one year after Bar/Bat Mitzvah age. Accumulated funds must be used for an approved trip to Israel by the time the student is nineteen years old. A broad range of experiences including touring programs, high school and university study, yeshiva study, work programs and others with a Jewish educational component are acceptable. If a child withdraws from the program or does not use the funds by age nineteen, those funds contributed by the family are returned with interest.

The Philadelphia Passport to Israel program provides more than just an opportunity to accumulate funds towards a trip to Israel. Each year participants receive three issues of the program's newsletter, "Prepare for Take-off." The newsletter examines various aspects of life in Israel. Past issues have focused on education, transportation and Jews of different origins living in Israel.

Additional programming is conducted for participating students, such as a special presentation on Tu b'Shvat and the land of Israel. The newsletter and programming are designed to provide a general orientation and heightened an-

ticipation of Israel as well as to foster a feeling of membership in the Passport to Israel program. Sessions related to choosing an appropriate program in Israel and general concerns about Israel experiences are provided for parents. A listing of acceptable programs is being created for use by participants.

Now in its fourth year, Passport to Israel has garnered a very positive response. Over thirty-eight schools in Philadelphia are affiliated with the program, including five day schools. Over 400 students are currently enrolled, with an expected total of more than 500 participants by next year. Schools have generally viewed the program as a valuable incentive for the enhancement of the Jewish educational experience, as well as a means of encouraging children to remain in formal Jewish educational programs.

An important element in the success of the program is the involvement of communal lay leaders and participating institutions. Schools with successful recruitment campaigns have had the active support and involvement of principal, rabbi and lay leadership. The Philadelphia program, made possible through an anonymous donor's gift to the Federation Endowment Corporation, could not have been established without the support of Federation leadership. It is overseen by a committee of the Federation of Jewish Agencies, and operated by a committee of the Central Agency for Jewish Education. Each participating institution is asked to designate a lay chair, and to involve lay leadership in the recruitment process.

Passport to Israel is a Jewish education program in which families and many institutions within the Jewish community create a partnership that is truly a benefit to all. ■

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Understanding the Israel-Arab Crisis Through the Use of Media: Annotated Selections

Gitty Bender

A study of Israel and the Israel-Arab conflict should be an important part of the Jewish curriculum. Media can be used to help students understand the history and nature of the conflict and how even "objective" news reports can reflect anti- and pro-Israel biases. Students must also learn how to question and challenge information thereby developing their own informed opinions.

Aside from the ignorance perpetuated, or even exploited by many print and broadcast media, there are other forces that bring out negative opinions about Israel: anti-Semitism, Jewish self-hatred, assimilation, sympathy for the underdog, Western "democratic" values, and world double standards.

The rightness or wrongness of Israel's behavior in any given situation notwithstanding, students should be prepared for the reality that supporting Israel often requires the courage to take an unpopular position.

But for students to be sufficiently motivated to challenge popular bias against Israel, they must experience a fundamental loving connection with Israel. Teachers can, and should, convey to students that Jews must develop a special unconditional loyalty to Israel.

In preparing lessons to this end, certain factors should be considered. These include: students' age and background,

school ideology, and one's own inclinations as a teacher and an American Jew. Regardless of whether a teacher opts to promote a particular political/religious viewpoint, the following goals should be focused on:

- Instilling kinship and appreciation for Israel, and a concern for her survival;
- Sensitizing students to the need to be as informed as possible before drawing conclusions, and providing them with the skills with which to evaluate information;
- Teaching about the societal and political forces that make it difficult for Jews and non-Jews around the world to support Israel.

Effective use of media can be a powerful tool in realizing these goals. The following annotated media selections are part of the New York Board of Jewish Education's Media Center Library. Although they are available for members of the B.J.E., information regarding distributors is provided. In addition, they can be purchased through the B.J.E. For a complete catalogue, to be placed on the mailing list, or to receive the Media Center's bulletins regarding the Arab-Israel crisis please contact:

BJE Media Center Library
426 West 58th Street
New York, N.Y. 10019
212-245-8200 ext. 316

EXODUS

Based on the novel by Leon Uris, this saga traces the Israelis' unrelenting struggle for statehood. Irgun leader Ari Ben Canaan (Paul Newman), defying British orders, spirits a group of Jews out of an internment camp on Cyprus and brings them to Palestine aboard a steamer renamed "Exodus." Unrest between the Arabs and the Jews escalates until, finally, Britain hands the problem over to the United Nations which votes for the partition of Palestine. The 1948 war begins when the film ends. Note: Although the film's plot fits into the historical scheme of events, the actual ship "Exodus" never made it to Palestine. Although the film is very long, teachers can easily find useful individual segments for educational purposes.

207 min. (2 videotapes), color, drama
4th grade and up.
Available from Video Shack,
1608 Broadway, NYC. 212-581-6260.

THE UNAFRAID

In 1947 Meyer Levin recorded on film (*The Illegals*) the journey of Jews trying to smuggle into Palestine under the watchful eyes of the British. These people had fled Europe and come to Palestine aboard the ship "The Unafraid." Thirty years later Levin discovers what has become of them. Each passenger recalls his role as a rescuer of refugees and describes his life in Israel. Interspersing footage from the earlier film with interviews and

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the first reunion of the participants, Levin not only provides an insightful look at Aliyah Bet (the immigration between 1939 and 1948), but chronicles the life of people in Israel today.

35 min. b&w/color, oral histories
10th grade and up.
Available from Ergo Media,
P.O. Box 2037, Teaneck, NJ. 07666
201-692-0404.

THE DHIMMIS: TO BE A JEW IN ARAB LANDS

This is the story of the Jewish refugees from Morocco, Algeria, Tunisia, Libya, Egypt, Yemen, Iraq, Syria and Lebanon. For centuries Jews in these Arab countries have been denied citizenship and suffered unprovoked persecution. Using historical footage, interviews with victims and statistics, this film invalidates the Arab claim that the need for a Jewish state was a result of western problems and had nothing to do with Arab anti-Semitism.

29 min., black & white, documentary
7th grade and up.
Available from Ergo Media,
P.O. Box 2037, Teaneck, NJ. 07666
201-692-0404.

FARRAKHAN

In October 1985, Louis Farrakhan delivered an inciteful, anti-Semitic speech before a cheering audience of 25,000 supporters in Madison Square Garden. Farrakhan called the Jews "Satan" and threatened another holocaust if they dared to assassinate him. He also predicted a future confrontation between the "children of light" (fundamentalist Muslims) and "the children of darkness" (the white devilish western world), offering himself as America's last chance for survival. In the hopes of exposing Farrakhan's racism, an amateur videoist taped 42 minutes of this presentation. While the video picture is thus somewhat unclear, the message of this Black Muslim leader is communicated with frightening clarity. This tape is an edited version that captures the essence of the Farrakhan philosophy as it applies to Jews.

Note: The 42 minute version is available upon special request.

11 min., color, lecture
4th grade and up.
Available from BJE, N.Y.

20/20 SEEDS OF HATE

A disturbing and shocking investigation of how right-wing religious fanatics feed on farmers' poverty to advocate their philosophy of white Christian supremacy and to stir farmers to gather arms for a forthcoming war against Jews and blacks. Host Geraldo Rivera profiles such groups as the Christian Identity, the Aryan Nation, and the Order, who are instilling blind hatred in farmers and warning them about the Jewish bankers' "conspiracy" to confiscate their land. One of those interviewed denies that the Holocaust ever happened.

Note: A good alternative for Yom ha-Shoah programming.

20 min., color, documentary, also available on film, and with book
7th grade and up.
Available from Learning Corporation of America, 1-800-621-2131
108 Wilmot Road, Deerfield, Ill. 60015
312-940-1260

OPERATION THUNDERBOLT

This is a riveting and realistic dramatization of the daring 1976 Israeli rescue mission, staged at Entebbe airport, to free 104 Jewish hostages. Many details of that miraculous raid are revealed for the first time in this Israeli film, produced with the full cooperation of government and military officials and authenticated by consultation with actual participants. Directed by Menahem Golan, and starring, among others, Yehoram Gaon, Yigal Allon, Shimon Peres, Yitzak Rabin, Assaf Dayan, and Klaus Kinski.

Note: Good springboard for discussing Zionism, Jewish heroes and martyrs, and miracles. For Hollywood's version of the same story, see *RAID ON ENTEBBE*.

124 min., color, docudrama, also available with book
4th grade and up.
Available from Video Trend,
1-800-837-8273.
540 Milton Parkway, Rosemont, Ill. 60018
312-678-3700

SCHARANSKY: THE STRUGGLE CONTINUES

Produced by UJA/Federation, this film shows scenes of Natan Scharansky in Moscow in 1976 and later in Israel in 1986, where Jews greeted him at the airport. Also included are former Soviet refuseniks at the Moscow synagogue, and at a Passover seder, speaking of their

plight. The message of this upbeat preglasnost piece is that protest is effective.

12 min., color, documentary
4th grade and up.
Available from United Jewish Appeal,
1290 Avenue of the Americas, New York
212-818-9100

JERUSALEM: WITHIN THESE WALLS

This beautiful National Geographic Society production celebrates the Old City of Jerusalem, the historic-city-within-a-city and home to 26,000 people of profoundly different cultures. With a kaleidoscopic picture of the busy and colorful enclave, the program highlights its three major world religions—in approximately twenty-minute segments each—and the citizens of Jerusalem who live in fragile peace with one another.

59 min., color, documentary
4th grade and up.
Available from National Geographic Education Services,
1145 Seventeenth St. N.W.
Washington, D.C., 20036. 301-921-1330.

ISRAEL: THE PROMISE OF THE JEWISH PEOPLE

WABC talk show host Bob Grant profiles various "heroes" of Israel in an attempt to dispel the negative images of Israel portrayed by the media. Among many, he interviews Russians and Ethiopians who risked everything to go on Aliyah, directors of charity organizations, a celebrity who became an observant Jew, and a Vietnamese "boat person" with a kosher restaurant on the Kinneret. Grant concludes that, despite the religious and political dissension in Israel, the people share a common quest for security and quality of life.

58 min., color, documentary
4th grade and up.
Available from Alden Films,
P.O. Box 449, Clarksburg, N.J. 08510
201-462-3522

AMIRA'S CHOICE

Amira is an Israeli Druze girl raised in a very strict, traditional culture. At fifteen, she is forced to make a choice that will change the rest of her life: she must decide whether to assume the traditional role of a Druze woman and become a wife and mother, or to follow her dream and become a doctor. Upon choosing the latter, she loses her marriage prospect and

continued

causes her family's excommunication. Still, she clings to her dream. Filmed on location in Druze villages in Israel.

20 min., color, drama, in English/some Arabic, 7th grade and up.
Available from Barr Films,
12801 Scharbarum Ave., P.O. Box 7878
Irwindale, Ca. 91706-7878
1-800-234-7878.

NBC IN LEBANON: A STUDY OF MEDIA MISREPRESENTATION

Produced by Americans for a Safe Israel, this program documents how NBC consistently distorted, misrepresented, withheld and falsified information about the war in Lebanon during the summer of 1982. It asserts that while NBC devoted nearly 600 minutes to coverage of the war, less than 30 minutes of this time was given to the Israeli viewpoint or to a factual background for the war. Instead, quotations and graphic materials were carefully selected to present only the PLO side of the issue.

Note: Although the subject is the Lebanon war, the methods of news presentation and omission continue to be employed to this day.

58 min., color, documentary/news reports, also available with book
7th grade and up.
Available from Americans for a Safe Israel
147 East 76th St., New York, N.Y. 10021
212-988-2121

MORTIMER GRIFFIN AND SHALINSKY

Based on the delightful short story by Canadian Mordechai Richler, and set in the 1950's, this film follows the trials and tribulations that beset Mortimer Griffin, a WASP college lecturer, when the elderly Mr. Shalinsky attends his literature class. Shalinsky launches on a campaign to prove that Griffin is Jewish. Mortimer's increasingly frantic attempts to refute this claim are both comical and revealing, culminating in an anti-Semitic (self-hating?) psychosis that turns his world upside down.

26 min., color, satire
10th grade and up.
Available from Beacon Films,
930 Titner, Evanston, Ill. 60202
312-328-6700

WEST OF THE JORDAN

An Anti-Defamation League production that reviews the history of the West

Bank and the contemporary religious, political, economic and geographical issues that surround this small region in the turbulent Middle East. Interviews with Arabs and Israelis reveal the complex issues: a land that has been ruled by a succession of conquering armies throughout history; religious ties to the land where both Arabs and Jews have their roots; and the need for territorial security. The film stresses that quick fixes or simplistic solutions will not serve the best interests of peace.

28 min., color, documentary
4th grade and up.
Available from the Anti-Defamation League, 823 United Nations Plaza
New York. 212-490-2525. ■

APPENDIX I

Media Themes

The following are examples of themes and applicable media pieces. The selections range in suitability for different ages, with a concentration of titles for junior and senior high school use.

A. APPRECIATION FOR ISRAEL: WHAT IF THERE WERE NO ISRAEL?

- 1) Selections illustrating Israel as a haven for persecuted Jews during and immediately following the Holocaust:
Exodus, Cast a Giant Shadow, The Illegals, Lena: My 100 Children
- 2) Selections illustrating Israel as a haven for persecuted Jews worldwide, not including Holocaust:
The Arab Jews, Soviet Jewry: Seven Decades of Oppression, The Dhimmis: To be a Jew in Arab Lands

3) Selections illustrating anti-Semitism today:
Evil in Clear River, Farrakhan, Klan Youth Corps, 20/20: Seeds of Hate

4) Selections illustrating sacrifices of Jews throughout history to protect, establish, and populate Israel:
Leor, Operation Thunderbolt, Scharansky: The Struggle Continues

5) Selections illustrating Jewish pride in peacetime Israel:
Heritage: Civilization and the Jews, Shalom Sesame, Zubin and the IPO

6) Selections illustrating Jewish American responsibility to Israel:
The Chosen (segment)

7) Selections illustrating Biblical/religious ties to Israel:
Israel: The Story of the Jewish People

B. EVALUATING MEDIA INFORMATION

1) General films and/or videos about jumping to conclusions without complete information:
Twelve Angry Men

2) Selections evaluating how news media distort Israel:
NBC in Lebanon: A Study in Media Misrepresentation, They Never Cried for Us

3) Selections illustrating Israel's relationship to the press:
TV Reporting Under the Gun, Israel and the Press

4) Selections designed to promote a better understanding of the facts and the contexts usually omitted by news media, re: Israel's history, territory and security, Arab aspirations, the world terrorist movement, the Russian connection, Islamic fundamentalism:
Sword of Gideon (Munich massacre segment), *Sword of Islam, The Unholy War, West of the Jordan*

C. UNDERSTANDING OTHER FORCES THAT SHAPE JEWISH AND NON-JEWISH OPINION

1) Specific examples of struggles for Jewish identity; illustrations of the Jews' classic fear of not being accepted in a non-Jewish world:
America I Love You, Archie Delivers a Eulogy, Behind the Mask, Elegy, The Fatal Compromise, Mortimer Griffin and Shalinsky, Taking a Stand: The Rehearsal, Zelig

APPENDIX II

Sample Structure for Using Media Selections

The following is a sample outline of a six-unit curriculum with relevant media pieces.

Unit 1

Overview—introducing the geography, general history, economics, principal players, etc.
Selection: *West of the Jordan*

Unit 2

Content: Who are the Israelis? Who are the Palestinians? What are they like on a personal level, as "regular people" rather than adversaries in a conflict? How do they live?
Selections: *Amira's Choice, Jerusalem: Within These Walls*

Unit 3

Content: What is the conflict? What are the claims of each side (political, historical, religious)?
Selections: *Arab and Jew: Wounded Spirits in a Promised Land, In Search of Solid Ground, Days of Rage, Children's Express Magazine: War on the West Bank*

Unit 4

Content: Who are behind the scenes of the conflict?
Selections: *The Unholy War, Word of Islam, Terror, Uprooting Terror*

Unit 5

Content: How do Americans perceive the conflict? How do the media affect their perceptions? What other factors affect American Jewish and non-Jewish opinion formation?
Selections: *NBC in Lebanon, NBC Morning News: Israel* (news media misrepresentations)

Unit 6

Content: Is there a resolution? Will sitting down with our opponents help? What role should American Jews play?
Selections: *Frontline: The Arab and the Israeli*

Editor's Note: For further information about the above titles contact the BJE Media Center Library.

BIBLIOGRAPHY I: Contemporary Israel

Edith Lubetski and Barbara Martin

The following bibliography presents a variety of views on the Arab-Israeli conflict, the major concern of modern Israel. Directed primarily towards educators, but useful for students on the high school level as well, this guide attempts to assist the understanding of events in the Middle East. Many of the books, or parts of them, can be considered for class assignments.

Contemporary Israeli society has been shaped by thousands of years of religious and political history. Such works as Walter Laquer's *History of Zionism* and Howard M. Sachar's histories have therefore been included to provide an historical perspective.

In our century, the hostile nations surrounding the State of Israel have had a marked influence on the formation of attitudes and characteristics of the population. Some of the works listed below in COUNTRY AND PEOPLE reflect the effect that Arab-Israeli antagonism has had on Israeli life and culture.

To provide an objective and well-balanced selection of books on this subject, we have included publications which

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vary in their approaches to interpreting underlying causes and solutions to the Arab-Israeli hostilities.

GENERAL

Patai, Raphael, ed.
Encyclopedia of Zionism and Israel
New York: Herzl Press, 1971.

Articles pertaining to the history and development of the Zionist movement and the State of Israel from the latter half of the 19th century until 1971.

ZIONISM AND THE RISE OF ISRAEL

Avneri, Arieh L.
*The Claim of Dispossession:
Jewish Land Settlement and the
Arabs, 1878-1948*
New Jersey: Transaction Books / Rutgers
University, 1984.

Documentary evidence that the Palestinian claims of wrongful dispossession are unfounded.

Grose, P.
Israel in the Mind of America
New York: Schocken Books, 1984.

Winner of the 1984 National Jewish Books Award, this is a study of "America's 150-year fascination with the idea of a Jewish state." Provocative analysis of the different attitudes and responses of Presidents Roosevelt and Truman to the Zionist idea.

Lacqueur, Walter Z.
A History of Zionism
New York: Schocken Books, 1976.

Definitive history of the Zionist movement viewed as having begun as a form of European nationalism. Good summary of Zionism's goals and ideologies.

O'Brien, Conor Cruise
*The Siege: The Saga
of Israel and Zionism*
New York: Simon and Schuster, 1986.

Sympathetic overview of the history of Zionism from the 1880's, and of modern Israel as it relates to recent events. O'Brien, a Catholic who was the Irish delegate to the United Nations, attempts to answer the question, "Does Israel have the right to exist?"

Peters, Joan
*From Time Immemorial:
The Origins of the Arab-Israeli
Conflict over Palestine*
New York: Harper and Row, 1984.

Well documented and controversial appraisal of anomalies in Arabic claims on Palestine.

Sachar, Howard M.
*A History of Israel:
From the Rise of Zionism to Our Time*
New York: Alfred A. Knopf, 1979.

continued

Sachar, Howard M.
The History of Israel: From the Aftermath of the Yom Kippur War
New York: Oxford University Press, 1987.

Classic texts of detailed historical information and interpretations.

Soshuk, Levi and Azriel Eisenberg, ed.
Momentous Century: Personal and Eyewitness Account of the Rise of the Jewish Homeland and State, 1875-1978
Cranbury, New Jersey: Cornwall Books, 1984.

Anthology of over 100 dramatic reminiscences of the men and women who built the State of Israel.

Weizmann, Chaim
Trial and Error: An Autobiography
Westport, Conn.: Greenwood, 1972.
(Reprint of 1949 ed.)

Inspirational memoirs of the first President of the State of Israel. Weizmann's early family life is understated in comparison to the story of the creation of the Jewish state.

COUNTRY AND PEOPLE

Arian, Asher
Politics in Israel: The Second Generation
New Jersey: Chatham House Publishers, 1985.

In-depth examination of Israel's political system and analysis of its development. Thoughtful reflection on changes in Israeli society and identity.

Chafets, Ze'ev
Heroes and Hustlers, Hard Hats and Holy Men: Inside the New Israel
New York: William Morrow, 1986.

Multi-faceted view of contemporary Israeli society written in a very entertaining style.

Elon, Amos
Jerusalem: City of Mirrors
Boston, MA.: Little, Brown, 1989.

Portrait of Jerusalem from "a variety of perspectives — historical, religious, cultural, geographical and political."

ARAB-ISRAELI CONFLICT

Katz, Samuel
Battleground: Fact and Fantasy in Palestine
New York: Shapolsky, 1986.

Analysis of the origins of the Arab-Israeli conflict from 1948, with emphasis on British culpability.

Peretz, Don
Intifada: The Palestinian Uprising
Westview Press, 1990.

Description of the evolution of the Palestinian uprising into an organized resistance movement and its impact on Israeli society and politics.

Friedman, Thomas L.
From Beirut to Jerusalem
New York: Farrar Strauss Giroux, 1989.

Compelling narrative on the Arab-Israeli conflict written by the chief diplomatic correspondent of the *New York Times*. Important framework for understanding the current Middle East situation.

Binur, Yoram
My Enemy, My Self
New York: Doubleday, 1989.

Binur, an Israeli journalist, posed as a Palestinian Arab for six months "to hold up a mirror to the face of Israeli Society." Written as a real-life thriller, his account paints a grim picture of fear and mistrust on both sides. Disagrees with right-wing views of the occupation of the West Bank and Gaza.

Khouri, Fred J.
The Arab-Israeli Dilemma: Third edition
Syracuse, NY: Syracuse University Press, 1985.

Objective look at the Middle East conflict and the role played by the super powers in intensifying hostilities. Khouri includes several interviews he had with heads of state and national officials to substantiate his suggested policy changes to further hopes of reconciliation.

Laqueur, Walter Z. and Barry M. Rubin, eds.
Israel-Arab Reader: A Documentary History of the Middle East Conflict
(Fourth revised edition)
New York: Facts on File, 1985.

Collection of official papers and authoritative essays detailing eighty years of conflict. The writings and speeches of Middle East dignitaries provide opposing views of the continuing crisis.

Shipler, David
Arab and Jew: Wounded Spirits in a Promised Land
New York: Time Books, 1986.

Insightful examination of the relationship between Arab and Jew by an award winning correspondent for the *New York Times*. Gripping vignettes of daily encounters between the two groups illustrating how they interact on different levels.

ARAB-ISRAELI CONFLICT IN THE EYES OF THE MEDIA

Chafets, Ze'ev
Double Vision: How the Press Distorts America's View of the Middle East
New York: Morrow, 1985.

Expose of press inaccuracies and prejudices in media coverage of the Middle East written by a former Israeli journalist.

Karetzky, Stephen and Peter E. Goldman, eds.
The Media's War Against Israel
New York: Shapolsky/Steimatzky, 1986.

Similar in theme to Chafets' book, this work is a collection of essays by leading American writers analyzing the distortion of events in Israel by the news media. Detailed accounts of the anti-Israel bias by the press. ■

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BIBLIOGRAPHY II: Israel

Eileen Shmidman

This bibliography of books about Israel includes a selection of both fiction and non-fiction books for children — grades Kindergarten through Young Adult.

ALL AGES:

My Shalom, My Peace

Sabra Books, Tel Aviv: American Israel Publishing Ltd. and Sonal Israel Ltd., 1975.

Published first in Hebrew as *Hashalom Sheli*, these are pictures and words from the hearts of Jewish and Arab children hoping for peace.

GRADES K-2:

Adler, David A.

A Picture Book of Israel

New York: Holiday House, 1984.

Stunning photographs accompany this wonderful, simple introduction of what is Israel, old and new.

Carmi, Giora

And Shira Imagined

Philadelphia: Jewish Publication Society, 1988.

Shira and her family visit the new and modern Israel while imagining, in beauti-

ful drawings of fantasy, the ancient country of Israel.

Freedman, Florence B.

Brothers: A Hebrew Legend

New York: Harper & Row Publishers, 1985.

An ancient tale of two brothers who share their farm and their love with each other. Legend tells that on this very farm was the city of Jerusalem built, and on the spot where the brothers met was the Holy Temple erected.

GRADES 1-3:

Gold, Yesharu

"Hurry, Friday's a Short Day":

One Boy's Erev Shabbat in Jerusalem's Old City

Brooklyn, NY: Mesorah Publications, 1986.

We spend the day in Jerusalem with a little boy who is preparing for Shabbat. We visit old places, discover interesting foods, and hear stories of Tzadikim and Biblical characters.

Segal, Sheila

Joshua's Dream

New York: Union of American Hebrew Congregations, 1985.

After learning about his great-aunt and her life as a Zionist pioneer, a little boy goes on to fulfill a cherished dream of his own to live and grow in the State of Israel.

Adler, David

Our Golda: The Story of Golda Meir

New York: Viking Press, 1984.

A lively and interesting biography with appropriate soft pencil drawings about a Milwaukee schoolgirl who became a fervent Zionist and Prime Minister of Israel.

Kuskin, Karla

Jerusalem Shining Still

New York: Harper & Row Publishers, 1987.

In a beautiful, lyrical style, with gorgeous woodcuts that are appropriate for all ages, the author describes the ancient city of Jerusalem that, despite its years of being battered, burned and destroyed, is "shining still."

Kushner, Arlene

Falasha No More

(An Ethiopian Jewish Child Comes Home).

New York: Steimatzky, Shapolsky, 1986.

A beautiful, touching, sensitive story of an Ethiopian young boy adjusting to life in Israel. At the end of the story he tells his father: Falasha no more — I am no longer a stranger.

Meir, Mira

Alina: A Russian Girl Comes to Israel

Philadelphia: The Jewish Publication Society of America, 1982.

EILEEN SHMIDMAN is the Director of Library and Technical Services in Ramaz Lower School, New York.

continued

Alina, a sensitive nine year old Russian immigrant has a difficult and trying adjustment to Israel. By the end of the story however, Alina, now Ilana, helps Sonia, a new Russian immigrant, with her adjustment.

GRADES 3-6:

Cohen, Barbara

The Secret Grove.

New York: Union of American Hebrew Congregations, 1985.

A beautiful, touching story of a secret friendship between an Arab and an Israeli boy who meet at the border of their village and plant an orange tree together.

Sidon, Ephraim

The Animated Israel:

A Homecoming

London: Scopus Films, 1987.

A beautiful, allegoric tale with charming colorful illustrations of the founding of the State of Israel.

GRADES 4-7:

Jones, Helen Hinckley

Israel, Enchantment of the World

(series) Chicago: Children's Press, 1986.

Part of an excellent series on the countries of the world, it traces the history, development, cities, cultures and peoples of each country.

Ofek, Uriel

Smoke Over Golan

(A novel of the 1973 Yom Kippur War in Israel.)

New York: Harper & Row, 1979.

A touching story of a ten year old boy's adventure during the Yom Kippur War. "It's not only a war story but a book about peace and friendship."

Oz, Amos

Soumchi

Tel Aviv: Am Oved Publishers, 1978.

This is a warm and funny story of an eleven year old boy in Jerusalem just after World War II.

Schachter, Sara and Scharfstein, Sol

All About Israel

New Jersey: Ktav Publishing House, 1984.

An oversized paperback that is easy to read and use for background material,

information or research on Israel, past and present. Some of the topics included are: the symbols of Israel, government, natural resources, human resources, culture, history, archeology, and how Israel celebrates holidays.

Sirof, Harriet

The Junior Encyclopedia of Israel

Middle Village, New York:

Jonathan David Publishers Inc., 1980.

One of the first books to offer young readers a concise, understandable survey of the history, places, people, institutions, and culture of Israel.

Taitz, Emily and Henry, Sondra

Israel, A Sacred Land

Minnesota: Dillon Press, 1987.

In a simple, concise, understandable style, the authors describe the land and people of Israel today as well as the history of the country.

GRADES 5-8:

Cowen, Ida and Gunthor, Irene

A Spy for Freedom:

The Story of Sarah Aaronson

(Part of the Jewish Biography Series)

New York: E.P. Dutton, 1984.

Sarah Aaronson was a spy who gave her life to free the Jews of Palestine from Turkish rule during World War I. With courage and devotion she singlehandedly directed the espionage group called Nili.

Drucker, Malka

Eliezer Ben-Yehuda:

The Father of Modern Hebrew

(Part of the Jewish Biography Series)

New York: E.P. Dutton, 1987.

A remarkable story of a young Russian medical student who was determined to revive the ancient tongue of his people. Despite great suffering and tremendous opposition, he succeeds in reinvigorating the language that unites Jews all over the world.

Krantz, Hazel

Daughter of My People:

Henrietta Szold and Hadassah

(Part of the Jewish Biography Series)

New York: E.P. Dutton, 1987.

Henrietta's dream was to send nurses and medicine to help the diseased in Palestine. She went on to found the great Hadassah Hospital in Jerusalem.

Schur, Maxine

Hannah Szenes: A Song of Light

Philadelphia: Jewish Publication Society of America, 1986.

The story of a gifted young poet whose spirit and courage during World War II made her one of modern Israel's most revered heroines.

Omer, Devorah

Path Beneath the Sea

Sabra Books, Tel Aviv:

American-Israel Publishing Co., 1969.

This is a moving story of Taboul, later to become Uri, who trains as a frogman commando during the Six Day War and fights for his new young country.

GRADES 6-9:

Rossel, Seymour

Israel: Covenant People, Covenant Land

New York: Union of American Hebrew Congregations, 1985.

A very well written, concise, authoritative history of the Jewish people, from G-d's promise to Abraham of the Covenant to the modern State of Israel today.

GRADES 6 AND UP:

Shteiner, Puah

Forever My Jerusalem

(A personal account of the siege and surrender of Jerusalem's Old City in 1948.)

Jerusalem / New York:

Feldheim Publishers, 1987.

An exciting and riveting account of the author's experiences as a seven year old during Israel's War of Independence.

YOUNG ADULT:

Banks, Lynne Reid

Letters To My Israeli Sons:

The Story of Jewish Survival

Danbury, Connecticut: Franklin Watts, 1980.

A sympathetic and insightful book by a distinguished author about the history of a fundamental idea — that of Jewishness — and the history of its nationhood — Israel.

Clayton-Felt, Josh

To Be Seventeen in Israel

New York: Franklin Watts, 1987.

The author is himself a teenager who went to Israel to see how Israelis live and

how their lifestyle is different from that of Americans.

Finkelstein, Norman H.

Theodore Herzl

(Part of the Impact Biography Series)

New York: Franklin Watts, 1987.

The author clearly records the accomplishments of Herzl and paints a vivid picture of the personality behind the man.

Goldreich, Gloria

Lori

New York: Holt, Rinehart and Winston, 1979.

Rebellious, sixteen year old Lori spends a year in Israel learning about herself and experiencing life in the dynamic land of Israel.

Gruber, Ruth

Raquela, A Woman of Israel

New York: Coward, McCann and Geoghegan Inc., 1978.

A beautiful, true saga of an incredible, ninth-generation Sabra — nurse, midwife, mother — a woman who devoted her whole life to protect the land she loved.

Heilman, Ruth

A Walker in Jerusalem

Summit Books, New York: Simon & Schuster, 1986.

The author, both as a social anthropologist and as a lover of Jerusalem, takes us on a complex journey through the lives and dreams of the people and city called Jerusalem.

Self-Portrait of a Hero

The letters of Jonathan Netanyahu (1963-1976).

New York: Random House, 1980.

Through the passionate, eloquent, informative letters that Yoni wrote to his family, close friends, etc., we learn about a true hero. ■

Take Note

“Israel and the Palestinians”

Penina Besdin Kraut

The Bureau of Jewish Education of Greater Boston has produced a resource unit for high school students entitled “Israel and the Palestinians — Can Israel Survive as a Jewish and Democratic State?”

It is a very comprehensive effort, (the binder-bound material must be two inches thick!), which addresses the background issues, Israel’s political system, and the subsequent results from the tension between Israel and the Palestinians. The material offered is varied and well-organized. Questions such as: What is a Jewish state? Who are the Palestinians? Whose land is it? as well as reprinted newspaper and magazine articles, the Arab-Israeli conflict in maps, primary documents, video suggestions, sample propaganda. Although it is a resource gold-mine, the sheer volume of information can be overwhelming. The material is extremely well-organized, but not necessarily in a progressive or developmental sequence. In addition, it is not paginated so that when a teacher removes an item to be reproduced for the class, it can easily be misplaced.

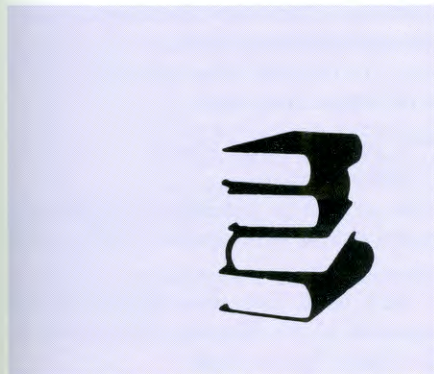
This project is certainly a valuable and useful contribution to the resources available on the study of Israel. It deserves both attention and review.

For further information please contact:

Bureau of Jewish Education of Greater Boston
333 Nahanton Street
Newton, Mass. 02159
Ms. Naomi Towvim ■



PENINA KRAUT is on the faculty of the Cincinnati Hebrew Day School.



Teaching Israel at the B.J.E. Teachers' Center

Shoshana Glatzer

The New York Board of Jewish Education Teachers' Center has developed curriculum materials for the teaching of Israel. These materials reflect a change in approach from a complete integration of Israel curriculum into other subjects such as Humash, Navi, holidays and prayer, to teaching Israel as a separate subject.

The primary goals in teaching about Israel should be the development of a concern for and an identity with the land, its people, and its problems and a desire for further learning about and a commitment to the support of Israel.¹

These affective goals, however, must accompany cognitive means. The following curriculum topics and resources for teaching Israel were developed as a response to this need. Although the following outline is brief, the units, with descriptions, instructions and material are available from the BJE Teachers' Center, 426 West 58th St. New York, NY 10019. (212) 245-8200. Resources marked with one asterisk (*) are available in English only, with two asterisks (**) are available in both English and Hebrew,

SHOSHANA GLATZER is the Founder and Director of the Teachers' Center of the BJE of Greater New York. She has led numerous teacher training workshops and is the author of *Coming of Age as a Jew — Bar/Bat Mitzva as well as teacher's guides and student workbooks on a variety of educational topics.*

with three asterisks (***) are available in Hebrew only.

I. THE RELIGIOUS AND SPIRITUAL CONNECTION TO ERETZ YISRAEL (Grades 6-8)

This unit is based on the supposition that our religious and spiritual connection to Eretz Yisrael involves four aspects: 1) The land is a gift from God as promised to the *Avot*. 2) The land, however, belongs to God — this idea being concretized through *mitzvot ha'kshurot la'aretz*. 3) Am Yisrael in Eretz Yisrael: Our possession of the land depends upon our being a *mamlechet kohanim v'goy kadosh*. 4) We are in exile but continue our hopes to return. This is expressed in our prayers, *piyutim*, poetry.

By utilizing maps, cards and visual displays, students are involved in the four aspects divided as:

- A. "To you I give the land."
- B. The earth belongs to Gd.
- C. "And you shall be a kingdom of priests and a holy nation."
- D. Eretz Yisrael in *t'fillot* and *piyutim*.

* II. RETURNING TO ERETZ YISRAEL — AN HISTORICAL PERSPECTIVE

*A. *Land of the Heart — Coming Home* (Grades 5-6)

Goals: Tracing the wanderings of specific Jewish families from the time they were forced to leave Israel until they returned generations later.

Investigating the historical/political situations which compelled these families to leave the countries in which they lived.

Highlighting a Jewish family's connection to Israel throughout several generations.

Identifying those Jewish communities around the world from which Jews have made aliyah to Israel in recent years.

Material: task cards, maps

Activity: A creative culminating activity using the information and maps provided.

* B. *Three Declarations - Comparing and Contrasting* (11 lessons, grades 7-9)

Goals: Familiarity with three declarations: Cyrus', the Balfour Declaration and the Declaration of Independence of the State of Israel.*

Learning about the historic periods of each document.

Discussing the response to each declaration by the Jewish people of that time.

Material: historical information, lesson plans, films, stories, dilemma questions, sources.

Activity: Classroom discussions, dilemma situations, role playing, creative writing, art projects, map activities, visual and textual analyses.

**C. *Israel Through Stories* (Grades 6 and up)

This soon to be published collection of a dozen stories encompasses the history of

* Ed's Note: See also Michael Myers' analysis of the *Megillat Ha'atzmaut in Ten Da'at*, Spring 1988.

Eretz Yisrael from the late 19th century to today. The stories are preceded by background historical information, suggestions for classroom use, and creative ideas for summary activities.

III. BUILDING THE MODERN LAND OF ISRAEL — THE LAST HUNDRED YEARS

*A. *Building the land 1880-1920.* (Grades 7-9)

Goals: Learning the history of Eretz Yisrael in the 19th and early 20th centuries.

Studying about the living conditions: disease, impoverishment and Arab hostility.

Material: information packets, pictures, letters, stories.

Activity: Through simulation and other activities, students research the period using the information provided. A teachers' guide suggests creative summary activities and a review test.

*B. *Eliezer Ben Yehuda — Revival of the Hebrew Language* (Grades 6-7)

Goals: Viewing the revival of the Hebrew language as one aspect of the building of Eretz Yisrael.

Learning about Eliezer Ben Yehuda.

Material: information packets, diaries, letters, activity and review sheets.

Activity: Working in groups, students complete the review sheets and activity cards. They then select special activities to explain what they learned.

*C. *David Ben Gurion — The Man and the Dream* (Grades 4-6)

Goals: Examining those forces which helped shape the State of Israel.

Learning about David Ben Gurion.

Material: diary entries, pictures, a song, time line sheet, game.

Activity: Activities that recreate his life and work.

**D. *Mishkenot Shaananim - Jerusalem's first settlement outside the walls.* (Grades 4-5)

Goals: Learning about the difficult life in the old city of Jerusalem in the late 19th century, and those courageous people willing to endure it.

Becoming familiar with some of Sir Moshe Montefiore's efforts to improve the condition of Jewish life in Jerusalem and throughout the world.

Material: stories, pictures, maps, diagrams.

Activity: A variety of creative activities.

*** E. *Harav Yitzhak HaCohen Kuk - His Mark on the Development of Eretz Yisrael.* This unit is currently being planned.

IV. ISRAEL TODAY

A. *Comparing and Contrasting daily life in Israel and in America* (7 part unit, grades 5-6)

Goals: Learning about daily life in Israel. Familiarity with Israeli products, life style and daily activities.

Understanding some of the differences and similarities between life in Israel and in America: school, leisure time, holiday celebration, being a minority (Jewish) vs. majority, serving in the army, etc.

Understanding the important issues for Israel and her people.

Exploring kibbutz life.

This seven part unit is geared for 15-45 minute lessons.

* 1. *Garbage Archaeology:*

Material: a bag with "trash" from every day life in Israel: wrappers, tickets, brochures, boxes and small empty food cartons, Israeli newspapers, etc., worksheet guide.

Activity: After learning how an archaeologist uncovers the past, students use the same method to examine the "garbage."

* 2. *Israel Through Pictures:*

Material: pictures of Israeli store fronts, street scenes, home entries, etc., worksheets.

Activity: Students examine the pictures and summarize their findings.

* 3. *Let your fingers do the walking through Israel's phone book.*

Material: Israeli phone book, worksheets.

Activity: Using their family names first, students explore the phone book looking for specially named streets (Judah Maccabbe St., Rambam St., etc.) They also explore typical services and how to obtain them by using the phone.

* 4. *Interviews with Three Israelis.*

Material: taped interviews with three eleven year old youngsters.

Activity: After listening to each interview, students sort out the information by filling in a chart. They then discuss the similarities and differences between their life and that of their age group living in Israel.

** 5. *Israel Through Stamps — Signed Sealed and Delivered*

Material: stamps sheets, worksheets, magnifying glass.

Activity: Students discover what is important to Israel, the land and its people. They learn about flowers in Israel, national and religious holidays, important personalities, and places.

*6. *Kibbutz Simulations*

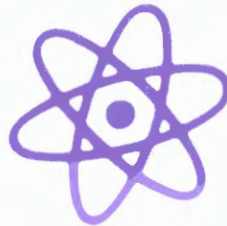
Material: two simulations.

Activity: By role playing, students become familiar with the process of decision making in a kibbutz community.

*** 7. *A Visit to Three Different Yeshivot* In preparation.

B. *Israel-Diaspora Relationships* (Grades 5-7)

continued



The Yeshivah of Flatbush Joel Braverman High School has recently developed an *English-Russian Glossary of Terms for Mathematics and Science* to help Russian-speaking students who have not yet mastered the English equivalents of the math and science terms they know. The mathematics section lists words related to algebra, geometry and trigonometry; the science section covers terms from high school biology, chemistry and physics. The *Glossary*, developed under the direction of Dr. Joel B. Wolowelsky, was published by the New York State Education Department. A limited number of copies are available from the Bureau of Bilingual Education, State Education Department, Albany, NY 12234.

Goals: Becoming familiar with three aspects of the Israel-Diaspora relationship:

Social, cultural and personal exchange
American Jewish organizations that support Israel

Aliya

** 1. *Social, Cultural and Personal Exchange*

Material: posters, interview guide.

Activity: Through research of articles and ads and via interviewing family and friends, students discover the mutual benefit and influence that Israel and diaspora communities have on each other.

**2. *American Organizations for Israel*

Material: information cards on American organizations, class chart, worksheets, discussion guides, dilemma situations.

Activity: Analysis of the information to help students understand the scope of the work of these organizations.

** 3. *How do we love Israel from א - א*

This is a bulletin board idea, as well as a booklet with encouragement stickers. There are 22 ideas and pictures to encourage students to feel a connection with Israel.

** 4. *Aliya — Research and game.*

Material: identity cards, maps, activity sheets, student instruction sheets, information packets, pictures.

Activity: Students examine the packets and research the places in order to decide where they think the person on the identity card would like to live. They fill in record sheets, locate places on the map, choose a place in which to settle and present a creative culmination project. When all students complete the task, the class plays the "Going Home" game.

*C. *Government and Politics* (Grades 7-8)

Goals: Familiarity with Israel's government: its Prime Minister, cabinet, voting system, Knesset and President, and its court system.

Comparison of Israeli and American systems of government.

Material: two posters, government information cards, a chart comparing American and Israeli governments, review questions.

Activity: Various groups research a particular area and then share that information with the rest of the class. The class then completes the chart and the review questions. A good follow up to this unit is a weekly check of daily newspaper stories about Israel.

** D. *Celebrating Yom Hazikaron and Yom Haatzmaut* (Grades 3-7)

Goals: Understanding what it means to become independent.

Realizing that many people sacrificed their lives to help establish the State of Israel.

Realizing the significance of the State of Israel and thus of Israel's Independence Day.

Recognizing the symbols that comprise the emblem of the State of Israel.

Comparing and contrasting Hanukkah with Yom Haatzmaut.

Material: a story, lesson plans, worksheets, resource materials.

Activity: This resource material was compiled with the assumption that any celebration of the establishment of the State of Israel must be preceded by a commemoration of Israel's fallen soldiers and civilians. The resources include readings, songs, prayers and a play to create an effective assembly program.

** V. *ISRAEL — GEOGRAPHY AND MAP STUDY* (Grades 5-8)

Goals: Familiarity with the geography of Israel.

Tracing many famous places to their biblical origins.

Familiarity with the distinctive character of several major cities in Israel.

Investigating the changes in the map of Israel from biblical time to today.

Material: hooklets, board games, a puzzle, a book of projects.²

*** VI. *JERUSALEM THE ETERNAL CITY*³

This is a full curriculum for first through eighth, in Hebrew, about Jerusalem. It's four themes include: 1. History of the city of Jerusalem. 2. Structure of the city — neighborhoods, mountains, new and old city. 3. Jerusalem — the Holy City. 4. Jerusalem the capital of Israel. Each of the units include resources such as: lesson plans, background information, stories, games, plays, Bible study, discussions, creative writing and art projects. ■

1. There is a need for units developed on the issues of religious and political conflicts. Loving and identifying with Israel can be enhanced through grappling with the problems that Israel faces. In our "Israel Through Stories" there is a small attempt to deal with some of these topics.

2. "The Borders of Israel" prepared by Dov Goldflam, published by Central Agency in Miami.

3. Although the curriculum described here is available in Hebrew only, some of the units are available in English.

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IVRIT B'IVRIT

Joel Wolowelsky

The State of Israel was about to be reborn and many welcomed it as the unfolding of a Torah vision. Hebrew was rekindled by the Zionists as the spoken language of the Jewish community and even those living outside of Israel could be part of the Zionist undertaking by speaking, reading, and writing Hebrew.

Whatever its historical origins in Europe, here in America *Ivrit b'Ivrit* — the commitment that yeshiva studies he taught in Hebrew from grade one on — was, and continues to be, tied to Religious Zionism. Yeshivot loyal to this Torah *hashkafa* embraced *Ivrit b'Ivrit* much as they eventually included the celebration of Yom HaAtzmaut in their school programs. Religious Zionism, however, was never a reality in those yeshivot which divided the Jewish world between secular Zionists and Torah-true non-Zionists. (Although, we quickly add, except for a very small fringe, the latter remains no less committed to the safety of the State of Israel.) *Ivrit b'Ivrit* had no ideological call on them; it was part of the Zionist agenda. Hebrew was the language of the *sefer*; Yiddish was the language of the *beis medrash*, and it — not Hebrew or English — was to remain the language of the *beis medrash* in America.

DR. WOLOWELSKY, a contributing editor of *Ten Da'at*, is Chairman of Advanced Placement Studies at the Yeshiva of Flatbush Joel Braverman High School, Brooklyn, and an associate editor of *Tradition*.

Perhaps the real motivation for this policy was the simple fact that the *rebeim* arriving from Europe were conversant only in Yiddish. In any event, an ideological framework was soon added to justify this policy. Yiddish was the international language of the *beis medrash*, learning in Yiddish was the passport to enter any yeshiva around the world. (The world of Sephardic Jewry, it must be noted, was excluded from this universe of discourse.) Furthermore, Yiddish was the vernacular of arriving Jews; Talmud should be studied in the language of greatest fluency. Hebrew was a holy tongue; making it a “street language” was the work of the secular Zionists.

The world began to change, and English slowly replaced Yiddish in popular discourse. The language spoken in the *beis medrash* soon became English, although the vernacular of the *sheur* often remained Yiddish. The rationale was simple: Yiddish is the language of Torah. But, of course, as younger English-speaking *rebeim* began to give *sheurim*, the language slowly shifted. “Teitching” into Yiddish — a tongue increasingly foreign to students in non-Hassidic yeshivot, became translating into English. A parallel development was taking place in Israel. Slowly Hebrew became the language of the *beit medrash* just as it became that of general discourse. The most *frum* people were now discussing Torah in Hebrew — Sepharadit at that! — and *sheurim* from younger *rebeim* were soon being delivered in Hebrew.

What, then, was the result of these developments? Suddenly, the American non-Zionist yeshivot were pursuing a policy that worked against their basic philosophy. Their students were being trained to be *excluded* from many of the world's yeshivot. Unable to hear a *sheur* in Hebrew or interact with Israelis in the *beit medrash*, yeshiva boys found themselves studying in Israel at “American” yeshivot. *Frum* Israelis settling in America were discovering, to their dismay, that the yeshivot were not providing their sons with a common language with which to “discuss Torah” with relatives back in Israel. Worse, Hebrew illiteracy was becoming acceptable. Nowadays, the *haskamot* to English language editions of common classical texts usually indicate that the book was produced for the benefit of those from an unfamiliar background who can't yet function in Hebrew. It is no secret, however, that these books are often used by yeshiva-trained *benai Torah*. (Of course, there are many who can read classical Hebrew texts quite fluently. But excellent students rise to the top of any system. To evaluate a program, one must look to the accomplishments of the average student.)

Why is this tolerated, especially when many of the girls' schools associated with this system have no ideological problem with teaching in Hebrew (albeit in non-Zionist *Ivrit b'Ivrit*)? Part of the answer, I think, is a reluctance to be associated with the Zionist movement. Of greater impor-

continued

Modern Orthodox yeshivot often draw their teachers from those who themselves have not been educated in Hebrew.

tance, however, is the impossibility of switching to Hebrew speaking *sheurim*, because too many of the *rebbeim*, trained in the current system, cannot give such a *sheur*. Until this reality is confronted, the problem cannot effectively be resolved. But what about those yeshivot which do maintain an ideological commitment to religious Zionism, and hence *Ivrit b'Ivrit*? Are they more successful? Although many of their superior alumni are capable of learning in Israeli *sheurim* at various *yeshivot Hesder* or parallel girls' yeshivot, too many must study in American style yeshivot where the language of instruction is English. This, despite the fact that their American alma maters "on paper" are teaching in Hebrew. What has gone wrong?

Part of the problem is that many Modern Orthodox yeshivot often draw their teachers from those who themselves have not been educated in Hebrew. Teaching in Hebrew is simply too difficult for them. Another part of the problem is that too many young teachers are committed to teaching "Yiddishkeit" instead of basic skills. The emphasis is on "feeling good" about Judaism and gaining commitment to *mitzvot* and *yirat Shamayim*, not on teaching fundamental technical tools that will be necessary for a lifetime of study. One cannot argue against the former goals; indeed, all Torah educators share them. But when they become a substitute for teaching mastery of essential

proficiencies, they are, at best, counterproductive. Adding to the difficulty is that the yeshivah world presents a seemingly successful *hinukh* model in which *limudei kodesh* are taught in English. But it is not the English discussion which produces *benai Torah*. Success would be better attributed to the enthusiasm and commitment of the *rebbeim* — which properly trained educators should be able to duplicate in Hebrew — and (more significantly) to a very restrictive admission policy which attracts students who totally identify with and subscribe to the yeshivah's values and philosophy.

Perhaps the real essence of the problem lies in the attitude of the teacher. History teachers often don't correct grammatical errors on assigned essays; students are not required to respond in full English sentences; it's more pleasant to discuss a novel rather than drill in grammar; it's boring and tedious to practice adding fractions when "mathematical concepts" are so much more enjoyable, etc. The results are all too painful: College English classes devoted to remedial writing; calculus teachers who can't get through the lesson on derivatives because the quotient rule assumes proficiency in fractions; and so on.

It's the same in *sheur*. The exhilaration of the *hiddush* is dampened by demanding that the student say it in Hebrew. It's laborious to insist that the classroom dis-

cussion proceed in *lashon hakodesh* — it robs the *talmid* of the excitement of the deliberation. (Never mind that the English robs him of later proficiency in Hebrew.) Clearly, *Ivrit b'Ivrit* is not much fun; it's "payoff" is down the road and it's immediate cost is some frustration for teacher and student. (Interestingly, one now hears complaints from parents that their sons know *hidushei harishonim* before they've mastered the Rashi and Tosafot on the *daf*. It's the same problem in a different form.) It must be stated that there are many *rashei yeshivah* on the *beit medrash* level who are eager and willing to deliver a *sheur* in Hebrew (and whose *hanhala* would add encouragement) but who cannot do so because too many of their students are not equipped to participate in such a *sheur*. Post high school, however, is the wrong time to correct this inherited deficit. *Ivrit b'Ivrit* has to start in grade one. It is here that students must not only learn to strain to say it correctly, but must begin studying Hebrew grammar formally and sequentially. In too many yeshivot, Hebrew proficiency progresses well for the first few grades until the classroom content moves on to Mishnah and Talmud. The reasons are clear.

If we want *Ivrit b'Ivrit* we shall have to insist on it. Principals must demand and then supervise its implementation as parents monitor its use. Schools should provide Ulpanot for teachers needing reinforcement of Hebrew language skills while, at the same time, banning English language *sefarim* from the classroom. Formal study of Hebrew grammar must be reinstated in the curriculum. Tests and homework should be written—and answered—in Hebrew. It may be unappealing to press a *rebbe*, especially when he is well-liked, or to persevere with students, especially when they are frustrated and impatient. But for all this to be effective, administrators and educators must be insistent, persistent and, if need be, unpopular. We need not apologize for wanting *Ivrit b'Ivrit*. We need not justify our claim that knowledge of *lashon hakodesh* is part of the mastery of Torah. We need not make amends for our insistence that English translations of classical texts be left for those who did not benefit from a yeshivah education. We need not defend our desire for our students to feel at home in our language, our texts, and our country. We need to put our principles back into action. *Im tirtsu, ein zu aggada.* ■

We need not defend our desire for our students to feel at home in our language, our texts, and our country.

THE PBS TEACHER'S GUIDE: A Lesson in Moral Equivalence

Charles Jacobs

Reprinted from the *Boston Camera Report*,
January 1990.

Last may, WETA, the Public Broadcasting Station in Washington, D.C., sent to 40,000 public and private secondary schools, a curriculum guide it has produced on the Arab-Israeli conflict. The Guide was made to accompany PBS's film: *Arab and Jew: Wounded Spirits in a Promised Land*, based on David Shipler's book by the same name.

The guide is replete with distortions and crucial omissions. Perhaps most dangerous, the false analogy it draws between Arab-Israeli relations and racial tensions in America seems designed to promote anti-Semitic feelings in black students.

On every question about the Arab-Israeli conflict, the guide teaches the Arab position. It teaches the falsehood that before Zionism, Arabs and Jews lived in relative harmony. It instructs students that with regard to terrorism, Jews and Arabs have acted the same. Indeed, misrepresentation of both the historical and current uses of terrorism is striking. To make the argument that Arab and Jew are equally culpable, the massacre of Jews by Arabs at Gush Etzion is juxtaposed against the killings of Arabs by Jews at Deir Yassin.

There are many conflicting reports about what happened at Deir Yassin. But most important, the killing of captured civilians at that village was unique in the Israeli struggle with the Arabs. And it was roundly denounced and condemned by Jewish leadership and the Jewish people.

In contrast, the murder of captured Jews by Arabs in Gush Etzion was consistent with a long and bloody record of Arab assaults against Jewish civilians... which continues today. Moreover, it is typical for Arab terrorists to publicly celebrate the results of their atrocities and to be joined

in celebration by the Arab public and the leadership of the Arab states.

A traditional and valid approach to teaching about complex social situations is contained in the familiar injunction to "compare and contrast." A fair-minded exploration of Deir Yassin would have focused on its uniqueness, and used it to illustrate how differently the two sides have conducted themselves. Not surprisingly, it is a common ploy of Arab propagandists to employ Deir Yassin as a logo for Jewish terrorism. But it is an outrageous breach of professional academic standards for a PBS teacher's guide to advance the Arab cause in the American schoolroom.

Shipler's overarching thesis in the guide is that the root of the problems between Arab and Jewish people is one of mutual prejudice. Yet he treats these prejudices very differently. Arab bigotry is minimized and then virtually explained away. It exists, according to the guide, because Arabs are dominated politically by Jews and do much of the menial labor in Israel. When Shipler explains that these dominated, exploited Arabs call Jews "arrogant" and "stingy," the reader is inclined to understand the emotion, not be offended by it. In contrast, Jewish hatred of Arabs is presented as stemming from war, terrorism, and contempt for the dominated underclass. Shipler portrays Jewish feeling as simply racist. "In Jewish eyes, the Arab is dirty, lazy, thieving, incompetent and *uppity*" (emphasis mine). These feelings, as we all know, are not to be understood, but condemned.

Shipler and PBS have projected onto the Middle East the American racial experience. The simple formula: Israelis are like American whites and Palestinians are like American blacks, becomes the Guide's principal lesson. (If any student misses the message in the essay, Question #12 in the Guide hammers it home: "What are some of the patterns of prejudice and discrimination between Jews and Arabs that exist in other countries, including blacks and whites in the United States?")

A black child sitting in an American classroom could not fail to notice that these words of hatred — "dirty," "lazy," "thieving," "incompetent," "uppity" — so often aimed at him, are the very ones, according to Shipler, used by Jews against Arabs. PBS seems to be teaching Black children that in the same way that some whites hate them, Jews hate Arabs. Black students, one would expect, will be offended and angry at the apparent bigotry of the Israelis and by extension — their American cousins!

How it came about that PBS produced this distorted document may be partly understood in scanning a list of the guide's advisory committee. Prominent in developing the guide was Mounir Farah, the Damascus-born head of Social Studies in the Monroe, CT school system. He has been working since 1972 to revise school textbooks in a way that presents the Middle East in a "more balanced way."

Hisham Sharabi, director of the Arab-American Cultural Foundation, was a founder of a pro-PLO think tank, the Institute for Palestinian Studies. He was also a founder of the National Association of Arab-Americans. Other advisors on the project include Rabbi Marshall T. Meyer, a regular signer of public ads harshly critical of Israel, and a strong advocate for the creation of a Palestinian state. Gail Pressberg fits the same profile as an outspoken supporter of Arab interests. She recently won the Janet Lee Stevens Award for "a contribution of exceptional merit in the field of Arab-American understanding."

Ronald Young is Middle East representative of the American Friends Service Committee, whose anti-Israel positions and activities are well known.

Not one member of this board represented the views of the mainstream, moderate Israelis. Rather, the guide, now in the hands of thousands of American teachers, predictably reflects the distorted and self-serving views of its creators. ■

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על הוראת הדקדוק העברי בבית הספר התיכון

הילדה וייל

את המשפט לפסוקית השם ולפסוקית הפועל ולהדגיש את ההתאמה ביניהם במין ובמספר.

דוגמה 34: כאשר מלמדים תופעה דקדוקית בשפת היעד שאין לה מקבילה בשפת האם של התלמיד, כדאי לפשט את הכללים. את כללי הדגש החזק אפשר ללמד בשני משפטים: דגש חזק מכפיל את האות. דגש חזק בא בכל האותיות (חוץ מן הגרוניות) אחרי תנועה קטנה (בלי גניחה).

דוגמה 34: קשה מאד לשנות דפוסי לשון אצל מבוגרים. תלמידים מספרים שהם יוצאים לחופשה "בשביל" חודש, שהם "נופלים לישון", שהמסיבה "היה" יפה, שהוא אמר שהוא "הלך" והתכוון לומר שהוא הולך. שגיאות אלה אינן נובעות מחוסר ידע אלא מעיימות לשוני. כל עוד שהתלמיד מתרגם משפתו לשפת היעד תופעה שגיאות מסוג זה.

אפשר להסביר לתלמיד את מקור השגיאה, אך לא כדאי להקדיש זמן רב לשרש שגיאות אלה, הן תתמעטנה ככל שהתלמיד יוסיף לקרוא ולשמוע עברית. מסופר באגדה שפרעה ידע שבעים לשון וביקש מיוסף ללמדו את לשון הקודש ולא למדו³. כל שפה היא מערכת סמלים שבעזרתה מבטאים מחשבות והרגשות. עם כל האוניברסליות שבחוקי הדקדוק, יש לכל שפה אופי יחודי המשקף את תרבות הקבוצה. פרעה לא יכול היה ללמוד את לשון הקודש כי מערכת הסמלים שבה היתה זרה לו - הדקדוק הוא התיאור של הפעילות החוקית הקיימת בלשון. ידע הדגמים של שפה הוא כלי הכרחי להבנת המסר של שפה וליצירת מבעים חדשים. אך את רוח השפה, את המסר המיוחד במערכת הלשונית של לשון הקודש אפשר לרכוש רק ע"י לימוד מעמיק בספרות הקלאסית של התרבות היהודית.

מבע עברי מדויק כבר בשלבי הלימוד הראשוניים. הגישה שאותה אפרט להלן מבוססת על:

1. לימוד בעזרת דגמים.
2. לימוד מובנה שבו כל יחידה חדשה צריכה ליידע של היחידה הקודמת לה.
3. חלוקה של נושאים בדקדוק לשתי קבוצות, האחת לתרגול ולשינון והשנייה לאבחנה ולניתוח.
4. זיהוי שלושה סוגים של חומר דקדוקי הדורשים התייחסות דידקטית שונה. א) הוראת מושגים מקבילים לאלו שבשפת האם. ב) הוראת תופעות לשוניות שלא קיימות בשפת האם. ג) הוראת חומר המתנגש בדפוסים לשוניים של שפת האם.

והנה דוגמאות לארבעת הנקודות המפורטות לעיל:

דוגמה 1: דגם משפט
 $y \text{ } \bar{x} = y \text{ } \bar{x}$ יש

עבר	עתיד
היה	יהיה
היתה	תהיה
היו	יהיו

ל - $y \text{ } \bar{x}$ זכר
ל - $y \text{ } \bar{x}$ נקבה
ל - $y \text{ } \bar{x}$ רבים

דוגמה 2: בשלב ראשון רצוי ללמד רק מין ומספר בשם העצם. אח"כ לעבור לפועל וללמד את נטיית השורשים השלמים בבניינים הפעילים בלבד בכל הזמנים. בעזרת נטיית כמה מלות יחס אפשר לעבור לבניית משפטים.

דוגמה 3: חייבים לשנן פועל אחד בכל בניין פעיל. פועל זה יהיה הדגם לנטיית פעלים אחרים באותו בניין. לעומת זאת, אין צורך לשנן את נטיית שם העצם. את המשמעות של הסיומות התלמידים מכירים מנטיית מלות היחס. אפשר לבטא רעיונות בשפה העברית בלי להשתמש בכינויי הקניין. התלמיד חייב ללמוד להבין את המסר שבכינויים אך אינו צריך, בשלב זה, לתרגל את נטיית המשקלים של שם העצם.

דוגמה 4: ניתוח תחבירי של המשפט הפשוט הוא מיותר וגוזל זמן. תלמידי התיכון למדו ניתוח זה בשפה האנגלית, והמינוח - נושא, נושא, מושא - רק במלבל אותם. אפשר לנתח

מאמר זה אינו בא לפרש את המצע התיאורטי הדין ברכישת לשון בכלל או בדרכי ההוראה של שפה שנייה או שפה זרה.

מאמר זה יציע גישה מעשית בהוראת הדקדוק העברי, גישה המבוססת על מחקרים בתחום פסיכולוגיית הלשון, ועל ניסיון בהוראת עברית למבוגרים ולתלמידי התיכון בצפון אמריקה.

כל מי שעוסק בהוראת לשון מכיר בחשיבות של הוראת הדקדוק. הדקדוק, בכל שפה, הוא הצופן להבנת הנקרא ולהבעה מדויקת בע"פ ובכתב. ובכל זאת יש בקרב המורים מן רתיעה, מן חרדה, כשהמדובר הוא בהוראת הדקדוק. מורים רבים אינם מלמדים דקדוק כמקצוע נפרד ומצביעים על החוקיות הלשונית תוך כדי קריאת טקסט עברי, ויש המלמדים דקדוק כמקצוע נפרד במקביל להאזנה, לקריאה ולשיח.

מחקרים רבים הוכיחו שדווקא בגיל בית-הספר התיכון יש ללמד דקדוק של שפה שנייה כמקצוע נפרד באופן פורמלי כתנאי הכרחי להבנת השפה ולרכישתה^{1, 2}. אם כך, צריך לחפש דרכים ללמד דקדוק בצורה מהנה ומעניינת.

כאשר מלמדים דקדוק צריך להתגבר על מניעות רבות שלא תמיד קשורות באופן ישיר לחומר הנלמד. יש היום, במערכת החינוך בכלל, הסתייגות מהוראה פורמלית; אין סביבה עברית; אין לתלמיד מוטיבציה להגיע להישגים בתחום זה כי הבית והקהילה אינם מתייחסים ברצינות ללימוד מעין זה, ואף תלמידי חכמים הבקיאים בשי"ס ובפוסקים לא כולם מקפידים על היגוי נכון ועל שימוש מדויק בשפה העברית.

ברצוני לתאר גישה להוראת הדקדוק שעל פיה, ובעזרת אוצר מלים מצומצם, אפשר לבנות

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1. Wolf, David C., Teaching the Bilingual. The University of Arizona Press, 1974 (pp/84-89)

2. Smith, N., Wilson, D., Modern Linguistics, Penguin Books, 1979 (pp. 251-266)

3. סוטה ל"ו, ב'.

ביציאת מצרים אנו מוצאים שתי יוזמות שהיו מוטעות, אחת של דוחקי הקץ ואחת של מרחקי הקץ. "דוחקי הקץ" היו בני אפרים שיצאו קודם זמנם מהגלות, הם אמנם נכשלו אך לא הביאו על עם ישראל "בכיה לדורות" ולא גרמו עיכוב לתכנית הגאולה של ישראל. ואילו "מרחיקי הקץ" היו המרגלים והם לא רק שעיקבו בארבעים שנה את תהליך הגאולה של עם ישראל אלא הביאו עליו "בכיה לדורות". כשאנו צריכים היום להחליט בין דחיקת הקץ לריחוקו עלינו לזכור את לקח העבר ולדעת כי החלטות המביאות לריחוק הקץ הן מסוכנות יותר מהחלטות הדוחקות אותו, ובמיוחד שכל הסימנים בדורנו מראים כי פקד ה' את עמו ואנו נמצאים בעיצומו של תהליך הגאולה שעלינו להיות שותפים עם א-ל ועל בגון אמרו: "עתידה בת קול להיות מפוצצת בראש ההרים ואומרת: כל מי שפעל עם א-ל יבוא ויטול שכרו" (ויק"ר כז ב)

אחינו יושבי הגולה הם בני ברית ושותפי גורל לעתידו של העם היהודי וחתירתו לקראת שלמותו. חלק גדול מהבעיות שאנו מתווכחים עליהם היו נפתרות מאליהן אילו היו עולים בהמוניהם לארץ ישראל. אנו מאמינים באמונה שלימה שחזון קיבוץ הגלויות שהובטחנו עליו בדבר ה' ביד הנביאים יתקיים במהרה בימינו, ונזכה לראות את מליוני אחינו מכל קצוות תבל עולים לציון בשמחה לבנותה ולהבנות בה.

נסיון העמים לפגוע במרכיב השלישי, לנתק את ישראל מארצו.

הסכסוך הישראלי - ערבי בו אנו נתונים בעשרות השנים האחרונות מתמקד למעשה בנושא אחד והוא "ארץ ישראל". המאבק המתחולל הוא מי ישלוט על שטחי ארץ ישראל, וראה זה פלא, מראשית הסכסוך היה הצד הישראלי נדיב ונכון לויתורים מרחיקי לכת על שטחי מולדתו. כל מי שמתבונן כיום על מפות "תכניות החלוקה" של ועדת פיל בתרצ"ח (1938), או ועדת החלוקה האנגלו-אמריקאית בשנת תש"ו (1946) או מפת החלוקה של האו"ם בתש"ח (1947), יראה שבכל השטחים הללו לא היה בכדי לקיים מדינה ואעפ"כ קבלנו בכל גלגוליה, ורק הקשאת לבס של שכנינו אילצה אותנו תוך מלחמת מגן לצאת ולהרחיב את גבולות המדינה, במלחמת השחרור בתש"ח וביתר שאת במלחמת ששת הימים בתשכ"ז.

דברים אלו נמשכים עד עצם ימינו ועדות לכך היא העליה הגדולה מברית המועצות שזכינו לה בחסדי שמים. וראו איך אומות העולם. לא רק שונאנו הערבים המנסים לסכל את עצם העליה, אלא אפילו ידידתנו ארה"ב מנסה לחבל בשיבתו של עם ישראל למולדתו ומתנה את תמיכתה בעליה באיסור ישובם של העולים בחבלי יהודה ושומרון שהם לב לבה של ארץ ישראל.

כי השלמות היהודית היא להיות "עם ישראל בארץ ישראל על פי תורת ישראל", וכל כירסום באחד מהמרכיבים הללו הוא חסרון בשלמותו של עם ישראל. על כן כל פעולה הבאה לקדם או לחזק את אחד מהמרכיבים הללו יש לראותה כפעולה חיובית ורצויה שאין הפועל אותה צריך סמכות או נטילת רשות ממישהו לבצעה, מפני שהוא מושבע ועומד על כך מהר סיני. על כן בכל פעולות המקדמות את השלמות היהודית רשאי ואף מחויב לפעול גם מי שבעצמו עדיין אינו שותף בפועל בהגשמת משימה זו.

השאלה הנשאלת היא על מצב שאנו באים לעודד או לסייע לפעולות לכרסם בשלמות היהודית. אמנם ישנן מצבים שבו אנו מחליטים לדחות מרכיבים מהשלמות היהודית כהוראת שעה מפני סכנה גדולה יותר, למשל "פיקוח נפש דוחה שבת" או אליהו הנביא ביטל בשעתו מצוה מן התורה כשהקריב קרבן בהר הכרמל. אך צריך הדבר להיות מובן מאלינו שכל החלטה שיש בה כירסום במרכיבי השלמות היהודית, היא אינה יכולה להעשות בשטחיות וללא סמכות. הדברים אמורים אפילו לגבי תושבי מדינת ישראל החיים מקרוב את המאורעות ומגינים בגופם על שלמות המדינה ובטחונה. על אחת כמה וכמה לגבי אחינו היושבים במרחקים, שהאינפורמציה שלהם באה מכלי שני או שלישי שאינו תמיד מזדהה עם עקרונות השלמות היהודית, בודאי שאין להם היכולת והסמכות להביע דעה שיש בה כרסום במצות שיבת ארץ ישראל השקולה כנגד כל המצוות.

שלא אחשד בחכמה שלאחר המעשה ארשה לעצמי לצטט מה שכתבתי בספרי "אילת השחר" (עמ' רלט) "...בכל דוד ודור קמים עלינו כלכותנו, אין זו מליצה אלא עובדה היסטורית. כשאנו מתבוננים במוטיבציה של אויבי ישראל, אנו מבחינים שהיא מכוונת לפגיעה באחד משלושת מרכיבי השלמות היהודית. (פרעה, המן והיטלר ימ"ש גזרו על ישראל השמדה פיזית = לפגוע בעם ישראל. היונים, הנוצרים הקומוניסטים ניסו לפגוע באמונת ישראל = תורה") לאחרונה בשבוע ה' את שיבת ציון השלישית מתמקד

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ישראל ערבים זה לזה

(לשאלת מעורבותם של יהודי הגולה בנושא שלמות הארץ)

הרב יעקב פילבר

"ישראל ערבים זה לזה" (שבועות לט א) - מאמר זה השגור בפי כל מחייב אותנו להיות איכפתיים למצבו של הזולת. מפני שקיימת אחריות הדדית ושותפות גורל לתוצאות של המעשים והמחדלים שכל אחד ואחד מישראל פועל ועושה.

יש ערבות בתחום הפרט כמו שכתב הרמב"ם בהלכות דעות (פ"ו ה"ז) הרואה חבירו שחטא או שהלך בדרך לא טובה - מצוה להחזירו למוטב ולהודיעו שהוא חוטא על עצמו במעשיו הרעים, שנאמר: "הוכח תוכיח את עמיתך". המוכיח את חבירו - בין בדברים שבינו לבינו, בין בדברים שבינו לבין המקום - צריך להוכיחו בינו לבין עצמו, וידבר לו בנחת ובלשון רכה ויודיעו שאינו אומר לו אלא לטובתו להביאו לחיי העולם הבא. אם קבל ממנו - מוטב, ואם לאו - יוכיחנו פעם שניה ושלישית... וכל שאפשר בידו למחות ואינו מוחה - הוא נתפש בעון אלו כיון שאפשר לו למחות בהם."

הערבות בתחום הפרט באה לדאוג לשלמותו וטובתו של הזולת. היא קיימת לא רק בתחום ההצלה הרוחנית אלא גם בהצלה הפיזית כמו שפסק הרמב"ם בהלכות רוצח ושמירת נפש (פ"א ה"ד) "כל היכול להציל ולא הציל עובר על "לא תעמוד על דם רעך". וכן הרואה חבירו טובע בים או לסטים באים עליו או חיה רעה באה עליו ויכול להצילו הוא בעצמו או שישכור אחרים להצילו ולא הציל... וכל כיוצא בדברים אלו, העושה אותם עובר על "לא תעמוד על דם רעך".

אך הערבות בישראל אינה מצטמצמת בתחום הפרט אלא היא מחייבה אף בנושאים הציבוריים הנוגעים לכלל כולו. על הכתוב: "שה פזורה ישראל" דרשו במדרש (ויקרא רבה ד'): "נמשלו ישראל לשה, מה שהזו לוקה על ראשו או באחד מאבריו וכל אבריו מרגישים,

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כך הם ישראל, אחד מהם חוטא וכולם מרגישים". ומשל יפה המשיל על כך רשב"י: משל לבני אדם שהיו יושבים בספינה, נטל אחד מקדח והתחיל קודח תחתיו, אמרו לו חביריו: מה אתה עושה!! אמר להם: ואתם מה איכפת לכם. לא תחתי אני קודח!! אמרו לו: והרי המים עולים ומציפים עלינו את הספינה".

את ה"ערבות" הישראלית אפשר להבין בשתי צורות: אפשר לראות את האדם וזולתו כשתי אישיות נפרדות, שעל כל אחד מהן מוטלת האחריות למצבו של זולתו. אך אפשר לראות את כלל החברה היהודית כאישיות אחת, כך רואה הירושלמי (בנדרים פ"ט ה"ד) את עם ישראל כגוף אחד בעל איברים שונים: "כתיב 'לא תקום ולא תטור את בני עמך' - (ושואל הירושלמי): איך עבד? (כלומר: איך אפשר לצפות שהאדם ימחול על עלבונו - ומשיב הירושלמי): הוה מקטע קופד (היה חותך בשר) ומחית סכינה לידוי (וירדה הסכין ופצעה את ידו השניה) תחזור ותמחי לידיה (תחזור היד הפצועה ותפצע את היד הפצועה)!! ומפרש 'קרנן העדה' ממפרשי הירושלמי: "כן הדבר הזה כיון שכל ישראל גוף אחד, דין הוא שלא ינקום מחבירו, שהוא כנוקם מגופו".

וכאן נשאלת השאלה האם חובת הערבות קיימת בכל מצב, גם במקרה שהערב אינו מקיים את המצוה שהוא מבקש להיות ערב לה. אם מפני שאינו נמצא במקום שהמצוה מתקיימת או מפני שהוא מתרשל בקיומה, האם במקרה כזה הוא רשאי להביע דעות ולגלות מעורבות בהנחית האחרים בכל הקשור לקיומה של אותה מצוה שהוא עצמו אינו מקיימה. שאלה זו נוגעת לזכותם של יהודים הגרים מחוץ למדינת ישראל ורוצים להביע דעות ולהתערב בעניינים הנוגעים לשובה של ארץ ישראל. האם במקרה כזה חייב האדם להיות קודם נאה מקיים לפני שהוא נאה דורש, שהרי אפשר לומר לו: "טול קורה מבין עיניך".

לכאורה שורת ההגיון עומדת לצדם של אלו השוללים זכות מאדם שאינו מקיים שלא יהיה דורש לאחרים, אף על פי כן מוצאים אנו מקורות שלנו שחייב הערבות כוללת גם אדם

שעדיין לא הגיע לקיים בפועל את המצוה שהוא מעודד ומטיף לאחרים איך לקיימה. ומבחינה זו מותר ליהדות הגולה להביע דעות גם בקיום מצות ישוב הארץ אף על פי שעדיין אינם מקיימים אותה בפועל.

בהקדמתו לספרו "חובות הלבבות", לאחר שהוא מתלבט האם הוא ראוי לכתוב ספר על חובות הלבבות. כותב רבינו בחיי: "ואמרת שיש לי כל מתעסק בענין מעניני הטובה או להורות הדרך הישרה הנכונה שותק ועומד עד שיהיה ראוי לכך לא היה אדם מדבר דבר אחר הנביאים עליהם השלום... ואילו היה כל מי שרוצה למלאות לו תחילה כל מידות הטוב והדבר אינו עולה בידו ועל כן הוא מניח מה שיזדמן לו מהן - היו כל בני האדם ריקים מן הטובות וחסדים מן החמודות והיו שבילי הטוב שוממים ומעוונות החסד נעזבים" ועל כן הוא מחליט שעל האדם לפעול ולעודד את האחרים לדברים טובים גם אם הוא עצמו עדיין אינו שלם בהם.

רבינו יונה בפירושו לפרקי אבות (פרק א' ו') מסביר את המשנה "קנה לך חבר" שאדם צריך אל חבר טוב לשלושה דברים: לדברי תורה, למצוות ולעצה: "והשני למצוות - שאין חבירו חסיד ממנו ופעמים שגם הוא עושה שלא כדת בגלל שהוא נהנה בדבר עושה העבירה, אבל אין חפצו ורצונו שחבירו יעשה כי בעבירת חבירו אין לו הנאה, נמצאו שניהם חוזרים בתשובה כל אחד על פי חבירו."

מכל האמור מבואר שבדין הערבות הקובע לא מיהו המוכיח או המנסה לתקן את זולתו **אלא מהו הנושא ומהי העמדה שהוא מייצג.**

מפני חטאינו גלינו מארצנו ונרחקנו מעל אדמתנו, במשך מאות שנות גלות התמודד עם ישראל על קיומו והשררותו והצליח לעמוד בנסיונות להכחידו "בכל דוד ודור קמים עלינו לכלותינו והקב"ה מצילנו מידם", בדורות האחרונים פקד ה' את עמו וישראל החל חותר אל חופו. מליוני יהודים מכל קצוות תבל נתקבצו ובאו לציון והוקמה מדינת ישראל - לאן כל המהלך הזה צריך להוביל אותנו?

כתוב בתורה, שני בנייאים ומשולש בכתובים ודבר זה מצוי גם לרוב בדברי חז"ל,

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