



ההסתדרות הציונית העולמית
World Zionist Organization
המחלקה לפעילות בתפוצות
Department for Diaspora Activities

Beit Ha'am

Z-Talks

בית העם

שיג ושיח ציוני

Ohel Ha'Am

Beit Ha'am In the Tent Cities
Israel Social Protest 2011
Education



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This booklet is for internal use only



The *Beit Ha'am* program was developed by the Department for Diaspora Activities in the World Zionist Organization to encourage discussion on the subject of Zionist identity and attitudes to the State of Israel.

The program includes diverse traditional and modern texts on a range of subjects.

Through encounter with these texts, we hope to encourage lively discussion of Zionist identity among Diaspora Jews in general, and the younger generation, in particular.

The discussion will address what binds the Jewish people, wherever they may be, as well as what divides and separates us.

We will consider the meaning of Jewish political independence of the people dwelling in Zion and the reciprocal relationships between Jews living in Israel and those who live in the Diaspora.

This represents an opportunity for everyone, irrespective of prior knowledge, to get to know and enhance their knowledge about the significance of Zionism in the 21st century, to engage in discussion, reflect on its substance and the extent of its relevance to our lives.

The *Beit Ha'am* program is currently available in Hebrew and English, and will be translated into other languages according to demand.

If you are interested in using the *Beit Ha'am* program, or would like to hear more about training counselors to work with the program, please contact the Department for Diaspora Activities at noam@wzo.org.il

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Introduction

The 2011 Social Protest in Israel is a significant social, political and cultural event. We invite educators and students to take a tour in the protest's tent cities to learn about and connect with the protest and Israel through signs, symbols and interactive activities.

The protest happened almost overnight: It started with a handful of tents, with no more than a few dozen Israelis who answered an internet invite for an ongoing protest against rising rent costs. In a few days the tents covered an entire block on Rothschild Boulevard, and a couple of days later, the tent protests came to dominate the news.

Soon after the movement started tent camps appeared in every major city in Israel- self-labeling as "Tent Cities." The tent cities popped up in Jerusalem, Be'er She'va (Southern Israel), and as far north as Kiryat Shmona, near the Lebanon border.

Using The Social Protest Kit:

This booklet includes a detailed teacher's guide with a variety of discussion themes, questions, and activities. It is important to mention that the teacher or facilitator should consider the students' age group and the time frame when planning the lesson structure. This booklet includes ample educational options, scan them* and feel free to chose what best fulfill your specific needs. It is not intended that all of the teaching materials in this booklet are to be covered and completed, please select items that suit your needs and wants for the program you are hosting.

*Please note that for some discussions/activities the facilitator will need to make copies of the study text before hand.



Poster Themes

Each of these themes tells a part of the story behind the protest. For an introductory presentation to the topic use the posters and information below:

Housing- The housing situation in Israel is the main cause and trigger to the social protest. This protest started when Dafni Lif, frustrated with the high rent, created a Facebook page calling people to join her in setting up tents on Rothschild Blvd.

There were two components to the protest: tent cities and protest rallies. Tent cities were established all around Israel and the biggest protest rally included 500,000 protesters.

Health- Although affordable housing was the main cause and demand of the first protesters, many other protesters joined demanding further social changes. Better health care and educational system were the next main demands on the list.

Education- The protest movement started as a middle class protest and many of the protesters were educated and hold an academic degree. As a result, this was an intellectual protest. Many discussions took place in the tent cities as people tried to come up with a solution for the social problems in Israel.

The Diversity of Protestors- The diversity in the tent cities was profound. Israeli Jews, Israeli Arab, illegal workers, right and left wing citizens, young and adult all joined together to protest for a better life in Israel.

Social Justice- Although the young, working class, started the protest and although housing, health and education were the main causes and demands, in a short time many other people from the Israeli society joined to protest and express their wishes, demands, and idea of social justice.

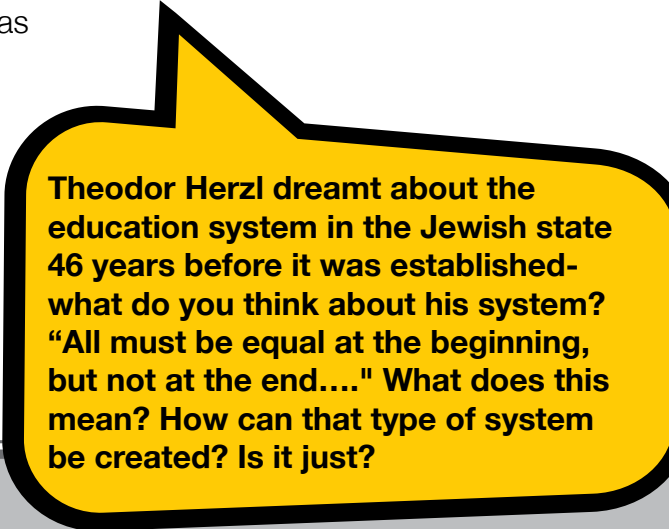


Zionist Perspective

Theodor Herzl:

The Old New Land (or Altneuland in the original German) is a utopian novel published by Theodor Herzl, the founder of political Zionism, in 1902. Outlining Herzl's vision for a Jewish state in the Land of Israel, Altneuland became one of Zionism's establishing texts. It was translated into Hebrew by Nahum Sokolow as Tel Aviv, which directly influenced the choice of the same name for the Jewish-Zionist Jaffa suburb founded in 1909 that was to become a major Israeli city. Here is a quote from the book:

"Thank you, sir," said Kingscourt. "I understand now. And will you please complete your favor by telling me where all these children come from?" (They were walking past playgrounds where half-grown youngsters were playing English games. The girls were busy with tennis, the boys with cricket and football.) "They come from the schools near this park. The classes are led out here by turns for athletic games. Physical exercise is considered quite as important as mental development." "They seem to belong only to well-to-do families," commented Friedrich. "All of them are clean and neatly dressed." "Not at all, sir. They come from all kinds of homes. We do not permit distinctions of any kind in our schools, either in clothing or in anything else. The only differences are those created by the pupils themselves through effort or natural talent. Our New Society is thoroughly opposed, however, to any leveling process. To each according to his deserts!" "We have not abolished competition. Conditions are alike for all, as in a race or prize competition. All must be equal at the beginning, but not at the end...."



Theodor Herzl dreamt about the education system in the Jewish state 46 years before it was established—what do you think about his system? "All must be equal at the beginning, but not at the end...." What does this mean? How can that type of system be created? Is it just?





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חינוך

