



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

Health



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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.



Goals/Objectives

This kit's goal is to give participants the cultural, social and educational experience of the 2011 Israeli Social Protest. Through observation, analysis and discussion of a variety of signs and symbols from the "Tent Cities" in Israel (emphasizing the Rothschild Blvd. tent city), students will learn about the protest, Israeli culture, and the nature of the protest from the eyes of a visitor in the tent cities. In addition, participants will discuss the protest's main concerns, demands and values (housing, health and education) from Jewish and Zionist perspectives, and will relate the protest to their personal lives.

Setting

Main Space ideally a Sukkah: where the posters would be installed and the first discussion/activity would take place in one large group.

Three Discussion Stations: where participants will discuss the main demands of the protest—housing, health and education, in three small groups. Each station should have one facilitator (this can be a teacher, community leader/member, student, etc.).

After the small group discussion participants reconvene into one group for a final conclusive activity (see "Closing Activity").

We also suggest setting up tents in the learning space and stations to create the spirit of the tent cities.

If you are planning to have an art activity (see "Suggested Art Activities") make sure to prepare the materials needed before hand according to your chosen activity.



Jewish Perspective

Shulchan Aruch, Yoreh De'ah (translation of Original)

What does this text imply about the Jewish understanding of healthcare? If one dies from lack of treatment who has the responsibility on the “bloodshed”? The doctor? The sick person? The community? The state? What is the responsibility of each?

The Torah gave permission to the doctor to heal, and it is even a commandment. Even more so, it is [the commandment] of saving a life. One who prevents himself from doing so is considered to have shed blood.

One who has medications, and another person is sick and needs them, it is forbidden to raise their prices beyond what is appropriate [AJWS translation].

Maimonides , Mishneh Torah- De’ot, Halacha 23

A Torah Sage is not permitted to live in a community which does not have the following: a doctor, a bloodletter, a bathhouse, a latrine, an available source of water such as a river or a spring, a synagogue, a teacher of children, a scribe, a charity supervisor, a rabbinical court empowered to impose corporal punishment and jail sentences.

What do you think about the order in which Maimonides ranks the essential things in a community?

Offer your own rank

What do we learn from the fact that the “doctor” is first on the list?

What kind of health care system should we build according to those texts? Can it work in a modern country?



The Protest and Me

Connecting the participants to the protest is key. The purpose of this activity is to relate the protest in Israel to the participant's personal experiences in their life and community. As a facilitator, it is highly recommended to relate to the group with examples of connections.

Activity

Choose an issue that you think is important to protest about. Write why it is important and what are your demands. Share with the group in the following ways:

Do you think this protest could happen in your country? In your state? In your city? Why or why not?

Can you think about an issue with your school, city, campus, state, or nation that you would like to protest about?

If a movement like this began in your community, would you participate? If so, how would you make your voice heard?



יזון והפקת התוכנית: המחלקה לפעילות בתפוצות, תשע"ב
ליקוט ועריכה החומר: ניר ברוידא, ליאור בן-חור, שושנה הווארד, שלמה שוורץ
עיצוב מקורי של הפוסטרים: נעה רענן
תודות מיוחדות: נדב סביה, דיוויד ליפטון (הלל סטנפורד), אביגיל גרץ ואיתן הרמן (נטף), כל הישראלים המדהימים מהמאהלים
שהפכו את רחובות ישראל לפסטיבל דמוקרטיה במהלך קיץ 2011
החוברת הופקה לצרכים חינוכיים פנימיים בלבד



תוכנית "בית העם" פותחה ע"י המחלקה לפעילות בתפוצות, ההסתדרות הציונית העולמית במטרה לעודד שיג ושיח בנושא הזהות הציונית והיחס למדינת ישראל.

בתוכנית זו נמצא מגוון טקסטים מסורתיים ומודרניים המתייחסים לקשת רחבה של נושאים. באמצעות המפגש עם הטקסטים הללו אנו שואפים ליצור, בקרב יהדות העולם בכלל והדור הצעיר בפרט, דיון תוסס במרכיבי הזהות הציונית. לדון במאחד בין כל חלקי העם היהודי ללא תלות במקום מושבו אך גם במפריד והמבדיל בנינו. נעמוד על משמעות העצמאות המדינית של העם היושב בציון ויחסי הגומלין המתקיימים בין היהודים החיים בישראל לבין אלה החיים בתפוצות. זוהי הזדמנות לכל אחת ואחד ללא תלות בידע מוקדם להכיר, ללמוד, לחשוב, לדון ולהרהר על משמעות הציונות במאה ה-21 ומידת הרלוונטיות שלה לחיינו.

תוכנית "בית העם" קיימת היום בעברית ובאנגלית ותתורגם לשפות נוספות בהתאם לדרישה. המעוניינים בהפעלת התוכנית ובקבלת פרטים בנושא הכשרת מנחים ל"בית העם" מתבקשים לפנות למחלקה לפעילות

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בית העם

שיג ושיח ציוני

אוהל העם
מחאה חברתית
בישראל 2011
רפואה

