

## DAY 8

We were asked to create an enduring understanding that we would want to translate into lesson plans. We were at the implementation stage.

Some of the thoughts I was pondering . . . . What is a meaningful life? Diaspora Jews wrestling with being on the inside and outside. How do we deal with the challenge of a Jewish Democracy? What does homeland mean for a non-halachic Jew? How to listen to the different narratives of the people living in the land and in diaspora? What does advocacy and/or relationships look like for us after encountering narratives? Help to teach them to talk about their own narrative and be able to listen to another's narrative. Israel is in the creation mode. The past has a vote but not a veto.

Robbie's thesis- If the learner comes out having learned about the conflict then the current solution might not be the only solution.

1. There is a conflict
2. There are solutions
3. The current solutions haven't worked
4. Are there other options  
(Aim to argue and debate it, why is it morally right or wrong)

The 2 State Solution is not (yet/necessarily) the solution. (Addresses politics and does not lead them to a specific answer, it leads to understandings) a way in to teach that the policy is not necessarily what it seems.

Do we actually mean two States for two Peoples West of the Jordan River?

Why not a one state solution

1. Probably won't stop suffering and violence
  - Jewish memory of terror/wars
  - Jewish memory of anti-Semitism
2. My peoples need liberation
  - Palestinian memory of military
  - Palestinian memory of occupation
3. Democracy needs a People
  - So, I can trust you with a vote
  - Who gets the vote? Who decides?

The Jews are a people (with a religion)  
people implies something shared  
Majority/minority

So, let's just split the land into two states

1. Jews are refugees from this land

Refugees relationship to land and Home  
Jews relationship to this land

2. Where is the green line

In relation to Jerusalem, city of David, Kotel, machpelah...  
how was access to these places pre-67?

3. No Jews in JewLand

Past Experience to bring about 2 State Solution resulted in wars...

1947

1967

1994

2000

2005

We had to write an outline for lessons we would teach through this lens.

Girls Rosh Hodesh

How to listen to the different narratives of the people living in the land and in diaspora. What does advocacy and/or relationships look like for us after encountering narratives.

Parallel girls' life to life of girl in Israel

1. Lihiyot-to be, who are you
2. Am-peoplehood, who are you in relationship with, and to others you encounter
3. Hofshi-what freedoms do you have, others have
4. B'artzanu-what is the difference in the land we live
5. Clashing narratives, living lives

We had time for lunch and we were in the Florentine area. Near the graffiti tour we took in December. We walked the streets and a few of us did more of a food tasting. A fabulous hummus place, rivals the one we went to with Aaron. Warm hummus and chopped salad and cauliflower. So great! There was crepe place where we ate sweet crepes, mine had salted caramel and creme fraise. Wonderful food in the area and interesting art.

Evaluation as a group. Look at 5 issues and ask what is Meaningful and what can be Improved upon.

The group

1. meaningful

The way we did text study was effective in bringing the group to a higher level of interaction.

2. Improve

Have a different person start each day and someone end the day with something. Empower the educator.

Robbie/4HQ morning sessions

1. Framed the day and placed it in context.

2. After the framing it should be Abby that structures the day. Robbie & Chaya have their role and Abby has the role of educator for the experiences.

Chaya/text study

1. The text gave the past a vote.

2. Should have had more text. Even if we didn't delve into it as deeply.

Individual/personal

1. Hapoel Beersheba was fabulous to see as an example of putting learning and advocacy into action. Chaya's walk-through Jerusalem was a window wrestling with Synagogue and State.

2. I needed the context of the City of David and why it was essential to our learning.

Educator/professional

1. Seeing Jerusalem through the lens of others.

2. Lecturing with guiding questions, using bus time more effectively. The role of BDS, and JVP (just examples) in our education.

Text study with Chaya.

Babylonian Talmud, Baba Mitziah 85b

Getting the material to write the Torah. Making a conscious decision not to buy the scrolls but to be part of the creation of it. He is part of the process, losing time when he could be writing it. He does come invested in the process. He was part of it all therefore he knows how much time the whole experience is. Get hands dirty.

A place where there are no teachers, no future. Geographically far away and educationally not advanced. He is asking the children to teach one another. When you teach, you learn. The Kadosh Baruch Hu said to them, we need both.

1. Need lecture that is prophetic like, open my mind.
2. Need the down and dirty educator, real people in the room.

Need both to create change in Community.

Babylonian Talmud, Baba Bates 21a

Concept of Education was father to son. Torah & skill. If no father, Family is poor, therefore the child won't be educated. Or if the father himself is not educated, create another generation that will not be educated or find a job.

Setting up a public education system in a certain area. If you don't live in that area, you have no resources to get the education.

In every district they will pay a teacher to teach kids in that area. Start at 16/17. Realized that needed to start earlier.

A fair system in each district at a young age. Equal opportunities and access.

We concluded our time together at a Georgian vegan restaurant. It was a cool place in a great area in Tel Aviv. Near Independence Hall. We toasted our leaders and said goodbye, but we will be together working on implementation in a few short weeks. I am at the airport and will board in a few hours. Looking forward to putting learning into action!