



RESHET

The Network for
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Educational resources to go with Muki Jankelovitz photos Israel 70

Print off the photos (and perhaps laminate them so they can be re-used)

You can use the photos as triggers for discussions.

Ask each participant to take one photo and share:

- Why I like this photo...
- What this photo makes me think about...
- When I see this it makes me feel...

In a small group (3 – 4 participants) ask participants to choose five photos and:

- Connect the photos into a narrative story of Israel (fact or fiction)
- Create a poster/song/chant which utilises all the photos
- Create a photo narrative. Join with another small group to extend the photo story activity

In a medium sized group, you might want to consider:

- Make a large art installation (print off photos, cut them up, create a picture of Jerusalem, Israel or re-create any of the original photos by using paints, clay, junk modelling)
- Play Israel 70 Bingo (each group gets 9 laminated photos and lays them out photo up). One participant is the Bingo Caller who holds up one photo at a time. The first team to have all their photos called shouts Bingo. Add on the team then need to do a celebratory Israel dance!
- Create a mega size map of Israel, using the photos to design the map itself.

Use any of the ideas below too...

Olives in Jewish texts

Using the quotes below, which are sourced from a variety of different writers, look at the set of food photos and discuss these quotes and questions.

Using the olives texts below, look at the photos of olives in the set. If you are able to buy some olives/olive oil to enjoy with the activity, all the better!

Israel foods

For 3,000 years, Judaism has been encouraging us to think critically about the food we eat, the land our food comes from, and the ways our food choices affect the health of our community and our planet.

Hazon aims to help people are able to understand their own relationship to food and land, and simultaneously, to Jewish tradition, creating healthier and more sustainable communities for all. Have a look at the hazon website to find out more

<https://hazon.org/jewish-food-movement/jewish-food-movement-educational-materials/food-for-thought/>

Olives in Jewish texts

Olive trees grow throughout the land of Israel. Delicious olives and freshly pressed olive oil are found everywhere.

Read through the texts. Ask participants to choose a text that resonates with them and share why they have chosen it.

Text 1

The Babylonian Talmud (Menachot 85b) teaches that olive oil was said to flow like a fountain in the Israelite territory of the tribe of Asher.

Text 2

On a symbolic level, growing olives and producing olive oil are meant to remind us what the Sages of the Talmud taught, "As this [olive] oil brings light to the world, so too does Israel bring light to the world." (Shir HaShirim Rabba, 1:21)

Text 3

"And the dove returned to him at evening time, and behold, an olive leaf was grasped in its mouth." (Bereishit 8:11)

Text 4

The olive tree is unusual in having two flowers for each fruit, perhaps hinting at the idea that it takes both physical and spiritual strength in order to bear fruit.

Text 5

The Jewish people are compared to the olive tree by Jeremiah, who said; "Why should My beloved be in My House? She has done vile deeds, many, and the holy flesh is passed from you; when you do evil, you rejoice. The Lord named you 'A leafy olive tree, Fair, with goodly fruit.'

Text 6

The olive tree is not like other trees whose fruit ripens little by little. The fruit of an olive tree takes a long time to ripen; but then it ripens all at once, producing abundant fruit.

Text 7

Rabbi Yehoshuah ben Levi said: "Why is Israel compared to an olive tree? Because just as the leaves of the olive tree do not fall off either in summer or in winter, the Jewish people shall not be cast off, either in this world or in the world-to-come" (Menachot 53b).



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**Food choices matter because
they are the most consistent
ethical decision we make
throughout our day.**

Rabbi Shmuly Yanklowitz

How are your food choices ethical?

Which food choices do you make throughout your day?

How are you influenced in your food choices?



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**One who eats
slowly lives long.**

**Talmud,
Berachot 54b**

**How does this statement connect to our
21st century concept of fast food?**

**How are Israeli fast foods the
same/different from the UK?**



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**To know a community is to know its
food.**

Gil Marks

**Which aspects of this comment do you
agree with?**

**How does food give an indication of a
community?**



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Eating is the best of prayers.

Avrunin

**In which ways might eating be
like praying?**

**How might this comment be
controversial or even offensive?**



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**Food is not to be treated with
scorn.**

Masekhet Soferim

Why might someone treat food with scorn?

**How should people actually 'treat' or
approach food?**



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**Pull up a chair.
Take a taste.
Come join us. Life
is so endlessly
delicious.**

Ruth Reichl

**What message is this quote sharing with
us?**

**Why is the phrase 'take a taste' integral to
this quote?**



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**Do not offer your
food to one who
has no appetite
for it.**

Mivchar Hapeninim

**How sensitive is this comment to the
needs of others?**

**Why might it be beneficial to offer food
to someone with no appetite?**



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The world can live without wine, but it cannot live without water; the world can live without peppers, but it cannot live without salt.

Jerusalem Talmud,

Horeyot 3:5

Why might this concept be found in the Jerusalem Talmud?

Which foods are specific to each Jewish festival or as part of Jewish culture?



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**No disease that
can be treated
by diet should be
treated with any
other means.**

Maimonides

**What key message is Maimonides conveying in
this quote?**

**How does food help treat disease, both
physical and emotional?**



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**An empty
stomach is not a
good political
adviser.**

Albert Einstein

**How does Einstein view the
importance of food?**

**What Israeli food
recommendations would you
give?**



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Providing charity for hungry people weighs as heavily as all the other commandments of the Torah combined.

Babylonian Talmud, Baba Batra 9a

How does this recognition of the importance of helping the hungry impact on you?

Why might helping those who are hungry be as important as all the other commandments combined?



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Water

Many of the photos feature water. Water is a key resource in Israel and is celebrated and talked about all year round.

Mayim dance on youtube

<https://thenextweb.com/syndication/2017/07/05/desalination-nation-israel-helping-world-fight-water-shortage/>

<http://www.jewishvirtuallibrary.org/water-desalination-in-israel>

Genesis Rabbah 66:1

"May God give you of the dew of heaven" (Gen. 27:28) . . . It is written in Job 29:19, "My roots reaching water and dew lying on my branches." . . . What is the meaning of the phrase "My roots reaching for water"? Jacob said, "Because I occupied myself with Torah, which is compared to water, I merited to be blessed with dew, as it is written, "May God give you of the dew of heaven."

Bamidbar 20:7-8

"Take the staff and gather together the assembly, you and Aaron your brother, and speak to the rock before their eyes that it shall give its waters. You shall bring forth for them water from the rock and give drink to the assembly and to their animals."

Breishit 21:19

When Hagar and Yishmael were cast out they found themselves in the dessert without water and in one moment after the boy cried out the verse testifies, "And G-d opened her eyes and she saw a spring of water, and she went and filled the skin with water and gave to the youth to drink."

Water is noted throughout Torah. Use texts and photos together to create your own educational activities.

Miriam is connected to water. Read through these thoughts about Miriam and Water. Use the photos of water to illustrate the midrash.

<https://jwa.org/encyclopedia/article/miriam-midrash-and-aggadah>

Miriam: Midrash and Aggadah By Tamar Meir

Together with her brothers, Moses and Aaron, Miriam is described in the midrash as part of a family triumvirate of leaders. Although, unlike her brothers, she did not have

any formal position, the Rabbis assert that she contributed greatly to the redemption of Israel from Egypt. She is mentioned as the one who prophesied the birth of Moses and his being the deliverer who would redeem Israel from the Egyptians, a task in which she would also assist him. In addition, Miriam acted as a leader during the wanderings in the wilderness; by her merit the Israelites were accompanied on their journeys by the well that bears her name: "Miriam's Well."

Miriam the Prophet

Miriam first appears in the Torah anonymously, as the sister of Moses who stands on the riverbank (Ex. 2). She is mentioned by name in the Song at the Sea, where she is called (Ex. 15:20) "Miriam the prophet, Aaron's sister." The midrash learns from this verse that Miriam prophesied even before the birth of Moses, when Aaron was her only brother, and the Rabbis depict her character and her prophecies that preceded these events.

Ex. 2 describes the birth of Moses. Verse 1 begins with the marriage of Jochebed and Amram, which is immediately followed by the narrative of Moses's birth, concealment and rescue. This continuum actually extends over a considerable period of time, since Jochebed and Amram already had two children, Aaron and Miriam, when Moses was born (as is related in v. 6). The Torah apparently chose to focus on the birth of the deliverer of Israel and therefore disregarded his two older siblings. The Rabbis resolved this seeming contraction of the events by explaining that Jochebed and Amram had divorced, and Ex. 2:1 details their remarriage. According to the midrash, when Amram took back Jochebed, he did so on the counsel of his daughter (BT Sotah 12b). The Rabbis state that Amram was the outstanding scholar and leader of his generation. When he saw that Pharaoh had decreed that all the boys be cast into the Nile, he proclaimed: "Are we laboring in vain" [we give birth to sons who will eventually be killed], and so he divorced his wife. All Israel saw this, and in consequence they also divorced their wives. Miriam, who was six years old at the time (or five, according to some of the sources), said: "Father, Father, your decree is harsher than that of Pharaoh. Pharaoh only decreed against the males, but you have decreed against both the males and the females [because all the Israelites withdrew from their wives, neither sons nor daughters would come into the world]. Pharaoh decreed only for this world, but you decreed both for this world and the next [a baby that was born and died as a result of Pharaoh's decree would reach the World to Come, but an unborn child would not attain this]. It is doubtful whether the decree of the wicked Pharaoh will be fulfilled, but you are righteous, and your decree will undoubtedly be fulfilled." Amram heeded his daughter, and returned his wife.

Amram remarried Jochebed in a public celebration with all possible pomp and ceremony: he sat her in a palanquin, Aaron and Miriam danced before her, and the ministering angels proclaimed (Ps. 113:9): "He sets the childless woman [*akeret ha-bayit*] among her household as a happy mother of children." Jochebed, who had been uprooted [*nitakrah*] from her home as a result of the decree of Pharaoh, would now be set among her household in joy. All Israeli saw this, and they, too, remarried their wives (*Mekhilta de-Rabbi Simeon bar Yohai* 6 [ed. Epstein-Melamed, p. 6]; BT *Sotah* 12a; *Pesikta Rabbati* 43; see also the entry: Jochebed).

The Rabbis connect Miriam's standing by the riverbank with her prophesying. Miriam prophesied that her mother would give birth to a son who would deliver Israel. When Moses was born and the house was filled with light, Amram rejoiced and praised Miriam because her prophecy had come to pass. However, once Moses was cast into the river, Amram charged her with making a false prediction. Therefore Miriam stood at a distance, by the riverbank, to know whether her prophecy would be fulfilled (BT *Megilla* 14a; *Mekhilta de-Rabbi Ishmael, Masekhta de-Shirah, Beshalah* 10).

The Rabbis assert that Miriam was rewarded for waiting by the riverbank for a short time to learn what would befall Moses. Her reward was greater than her deeds several times over, for when she contracted a skin affliction (*zara'at*, commonly rendered as "leprosy"), the Ark, the *Shekhinah* (the Divine Presence). The Rabbis note Miriam's speed in calling her mother Jochebed to nurse Moses, and her wisdom in concealing from the daughter of Pharaoh that she was the infant's sister (BT *Sotah* 12b). See also the entry: Daughter of Pharaoh.

Miriam as the Leader of Israel in the Wilderness

Miriam is portrayed as an integral member of the Moses-Aaron-Miriam leadership triumvirate. In the midrash's allegoric interpretation of the cupbearer's dream (Gen. 40), Moses, Aaron, and Miriam are the three branches of the vine from which the people of Israel emerged and blossomed. According to another view, the three branches are the manna, the pillar of cloud, and the well (BT *Hullin* 92a), which are the three gifts that Israel received by merit of its three leaders. The Rabbis also compare various aspects of the death of the three (see below).

The midrash relates that the Israelite camps set out with only Miriam in their lead (*Sifrei* on Deuteronomy, 275). This exposition gives expression to Miriam's leadership in the wilderness, in the sight of all the tribes.

Miriam's Well

The description in Num. 20 of the death of Miriam is immediately followed by the episode of the Waters of Meribah: "Miriam died there [...] The community was without water" (vv. 1–2). The Rabbis learn from this juxtaposition that Miriam's death resulted in the dearth of water; they accredited to her the existence of the well that accompanied the Israelites on their wanderings in the wilderness and provided them with drinking water. The well, according to the Rabbis, was one of the things created on the eve of the Sabbath at twilight (*M Avot* 5:6); they depict it as a wondrous well that flowed from itself, like a rock full of holes (T *Sukkah* 3:11). The well is portrayed in a mural in the Dura Europus synagogue (that was destroyed in the third century CE), in which we see Miriam's Well, with streams of water issuing forth to each of the tents of the twelve tribes of Israel.

The midrash lists the well among the three gifts that were given to Israel by merit of their leaders. The manna was given on account of Moses, the pillar of cloud, by merit of Aaron, and the well, by merit of Miriam. The well that then reappeared by merit of Moses is the one mentioned in the song of the well (Num. 21). All three gifts—the well, the manna and the cloud—finally disappeared upon the death of Moses (*Mekhilta de-Rabbi Ishmael*, *Beshalah* 5; T *Sotah* 11:1; BT *Taanit* 9a; *Num. Rabbah* 1:2). According to the aggadah, this well continues to issue within the sea (BT *Shabbat* 35a), or the Sea of Galilee (JT *Kilayim* 9:3, 32 [c]; the latter source even provides the geographic location of the well within the Sea of Galilee).

In these exegeses, Miriam is a central source of vitality; they portray her as a foremost leader, who cares for Israel's needs in the wilderness.



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Water Hikes in Israel

Cascading waterfalls, bubbling hot springs and gurgling brooks – these water hikes fly in the face of Israel's depiction as a drought-ridden desert. If you can't get to these hikes in reality, use the photos to take you on a virtual water hike.

Refreshing hikes: Israel's five wettest water hikes

Time Out in Israel By Deborah Danan

Nahal Jilabun

At over 40 meters, Jilabun Falls are the second highest in the Golan Heights after the Gamla waterfall. Follow the red markings down to the stream until you reach the canyon that takes you through to the Devora waterfall. If you walk along the stream you'll hit the Jilabun Falls after 1.5 kilometers. If you're feeling up to it, divert from the red trail at Hurbat Devora and join the more challenging blue trail. For some history, make a short pit stop at the ancient synagogue in Kfar Devora.

Level: Moderate

How to get there: From Highway 90 (Tiberius – Kiryat Shmona) turn east at the Machanayim Junction and follow the signs to Nahal Jilabun

Ein Gedi Nature Reserve

A list of water hikes in Israel wouldn't be complete without mention of the spectacular Ein Gedi nature reserve. There are a total of nine different trails which vary in levels of difficulty. Wadi David is the most popular, providing relatively easy access to David's Waterfall after about an hour's hike. For a challenge, continue to Ein Gedi Spring. Be prepared for a bit of climbing, but nothing too serious. Don't forget to stop for a dip in the pools along the way, or to take in dramatic views of the Dead Sea below you.

Level: Easy – Moderate

How to get there: Head on Rte 1 from Jerusalem towards the Dead Sea. Turn onto Rte 90 at the Arava Junction for 40 minutes until you come to signs for Ein Gedi on your right.

Nahal Yehudia

Nahal Yehudia is one of Israel's most popular water hikes. Located in the Golan Heights, Yehudia has eleven separate trails to choose from. Some of the upper trails are best suited for strong hikers who can swim. Be prepared to shimmy down a rock-face and wade through streams, eventually reaching the 20-meter-high falls themselves. If you're a thrill seeker, try jumping off the elevated rocks into the watering holes.

Level: Easy – Difficult (varies by trail)

How to get there: Take Rte 87 past Katsrin for about 7 km until you reach a sharp turn at the Yehudia Junction.

Ein Maboia (Ein Fawwar)

A 25 minute drive from Jerusalem in the direction of the Dead Sea, Ein Maboia is a hidden gem where you can take a short 1 or 2 km hike around the spring in the stunning desert mountains of Wadi Qelt. This particular spring is known to be refreshingly cold – perfect for a sultry summer's day. Because the source of the pool's water flows in a kind of U-turn from a cave made of limestone, the water disappears and refills. For this reason, the pool is known by locals as "Ein Hameshuga" or the crazy spring.

Level: Easy

How to get there: Take Rte 1 from Jerusalem towards the Dead Sea. Turn left at Rte 458 (Alon Rd) and head north to Ein Maboia. Follow the signs and park on the side of the road at the stream's entrance.

Ein Pik

This 2 km circular hike in the Golan Heights is family-friendly. However, parts of the hike have no shade at all so it's probably best to wait until the later hours of the day. Despite being close to the road, the hike itself gives the impression of total isolation thanks to the lack of people and desert fauna along the trail. Head towards Pik Ruins and begin your descent towards the refreshing spring below. You'll traverse lush jungle-esque flora replete with lovely almond, olive, fig and pomegranate trees.

Level: Easy

How to get there: Turn right at Afek Junction onto Rte 98. Continue for about 1 km and turn west when you see the brown signage pointing the way to the Pik Ruins. Park your car on the side of the road.



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Religious Diversity in Israel

State Statistics

At the beginning of 2018, Israel's population stood at a record 8,793,000. This is a more than 10-fold increase compared to when Israel was founded in 1948.

Diversity & Growth

The Jewish population makes up 6,556,000 (75%); 1,837,000 (21%) are Arabs; and, those identified as "others" (non-Arab Christians, Baha'i, etc) make up 4% of the population (400,000 people). When the state was established, there were only 806,000 residents and the total population reached its first and second millions in 1949 and 1958 respectively. Judging by current population trend data, experts predict that the population of Israel will reach 10 million by 2025 or sooner. The overall population grew by 165,000 in 2018.

Out of the 14.3 million Jewish people in the world, 43% reside in Israel. Israel is the 99th most populous country in the world, not including the over 250,000 illegal foreign workers and African migrants residing in Israel.

Of Israeli Jews, 44% self-identify as secular, 11% simply as religious, and 9% as ultra-Orthodox. According to the Israel Democracy Institute, the percentage of ultra-Orthodox is slightly higher.

Immigration & Naturalization

Israel welcomed approximately 37,000 new immigrants during 2018, with the most immigrants arriving in Israel from Russia (27%), the Ukraine (25%), France (13%), and the United States (10%).

The Gallup Migrant Acceptance Index ranked Israel as one of the least accepting countries for migrants in its 2017 report. Israel scored a 1.87 out of nine possible points, making it one of the eight least accepting countries to migrants in the world.

In 2017, 75% of the total Jewish population were "Sabras" - born in Israel - compared with just a 35% native-born population at Israel's independence in 1948. Over half of the Jewish population are Israeli-born to at least one parent who was also Israeli-born.

Those of European and American ancestry make up about 2.2 million (36%) of the Jewish population in Israel while Africans fill out another 14.5% and Asians are 11.2%.

A study performed by the Pew Forum on Religion and Public Life found that one in four Jewish individuals currently live in a country other than the one they were born in. In contrast, one in twenty Christians and one in twenty five Muslims live in a country other than that of their birth. This makes Jewish individuals the world's top migrants.



A Young Population

Israel's population is considered young relative to the populations of other Western countries.

- 180,000 babies were born in Israel in 2018.
- 28% of the population was aged 0-14 while only 10.3% were older than 65 years of age.
- OECD average is 18.5% (0-14) and 15% (65+). Israel's average age, however, is getting older.
- In 2011, the average age was 29.5 years as opposed to 27.6 in the year 2000.
- Average age worldwide for males is 28.4 and for women is 30.6 years old.
- Life expectancy for Israelis is 80.9 years for men, and 84.5 years for women.

The World Health Organization issued a new report in May 2016 that concluded humans were on average living 5 years longer than they were 16 years prior, in 2000. Israel was ranked as the country with the 8th highest life expectancy in the world on the list, scoring above the United States, Canada, France, Russia, and other highly developed nations.

Distribution

The most popular cities for new immigrants to settle down in during 2014 were Tel Aviv and Netanya, with 3,275, and 3,102 new immigrants settling there, respectively.

- 2013 saw negative migration from Israel's largest cities, as people migrated to the suburbs and the surrounding hills.
- The greater Tel Aviv area lost 7,700 residents with the city itself losing 1,900.

- Jerusalem suffered a population loss of 7,400, while outlying areas such as Rehovot, Petah Tikva, Lod, and Modi'in experienced a net population increase.
- Petah Tikva experienced the largest population increase, with 3,100 individuals.
- Haifa and the West Bank reported total gains of 2,800 individuals as well.

Just under half of the Jewish population lives in the centre of the country, either Jerusalem or Tel Aviv metropolitan areas. 60% of the Arab population lives in the north.

Jerusalem is Israel's largest city, with a population of 865,700. Israel's male to female population ratio is 982 : 1,000. Israel has 14 cities that are home to over 100,000 people.

Statistics taken from <http://www.jewishvirtuallibrary.org/latest-population-statistics-for-israel>



Educational activities

Photos of religious buildings

The photos show a range of religious buildings.

Unpack the statistics above by using the photos to represent religious diversity in Israel.

You might want to find some photos of religious institutions in the UK and compare them with the photos of Israel. Use the questions below to guide discussions.

Jerusalem Alpha Blondy soundcloud – music with the photos

This song was written to celebrate the importance of Jerusalem to Judaism, Christianity and Israel. It celebrates religious diversity, using lyrics taken from prayers.

<https://soundcloud.com/search?q=Blondy%20Jerusalem>

barouh atah hashem (barouh atah hashem)
 barouh aba yeroushalaim (barouh aba yeroushalaim) (2x)
 from the bible to the Koran
 revelation in Jerusalem
 shalom salamalekoum
 you can see Christians, Jews, and muslims
 living together and praying Amen
 let's give thanks and praises
 barouh atah hashem
 barouh aba yeroushalaim

barouh atah hashem
barouh aba yeroushalaim
Jerusalem here I am
Jerusalem je t'aime
Jerusalem here I am
Jerusalem je t'aime
Israel at ha yakirati
Israel at ha yakirati
ani ohev otach
Israel at ha yakirati
Israel at ha yakirati x2
ani ohev otarh
Israel at ha yakirati
from the bible to the Koran
revelation time
shalom salamalekoum
you can...

Use this song with the photos to lead into a discussion.

- What are the challenges of religious diversity in the UK?
- What are the challenges of religious diversity in Israel?
- How does co-existence manifest in British society?
- How does co-existence manifest in Israel society?

You might want to bring poetry to your group.

William Blake's Jerusalem has a very different perspective to Alpha Blondy's song. Compare the two with your group. Use the photos to look for 'green lands'?

<https://soundcloud.com/voice/sets/sounds-of-jerusalem-song-pilgrimage>

Jerusalem ("And did those feet in ancient time") by William Blake

And did those feet in ancient time
Walk upon England's mountains green:
And was the holy Lamb of God,
On England's pleasant pastures seen!

And did the Countenance Divine,
Shine forth upon our clouded hills?
And was Jerusalem builded here,
Among these dark Satanic Mills?

Bring me my Bow of burning gold:
Bring me my arrows of desire:
Bring me my Spear: O clouds unfold!
Bring me my Chariot of fire!

I will not cease from Mental Fight,
Nor shall my sword sleep in my hand:
Till we have built Jerusalem,
In England's green & pleasant Land.

