Beit Ha’am
Z-Talks
בית העם
划分 העם
Ohel Ha’Am
Beit Ha’am In the Tent Cities
Israel Social Protest 2011
Health
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
Table of Contents

Introduction
Goals/Objectives
Setting
Introduction Activities
Poster Themes
Suggested Posters Use
Main Demands (Groups Division)
Health Group
The Protest and Me
Closing Activity
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.
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.

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].

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?
תוכנית "בית העם" פותחה ע"י המחלקה לפועליות התפוצות. בussions
ליקוט וערכות ה�名: י. בורודא, ד. ברוקר, שלמה שורן, י. ברוקר, שלמה שורן.
עיצוב מסורתי של הפוסטים: נעם רון-
תודת מיצויו: נ. ש vids חור (החל משנה), י. ברוקר, שלמה שורן, י. ברוקר, שלמה שורן
שטופקט וא. החברות ישראלי לפוספסר דומכרייתית במלכד ק. 2011
החברת הפקה לцовים היונים פקימפ בלבד

tוכנית "בית העם" פורחת ע"י המחלקה לפועליות בתפוצות, העצמאית הצעירה והעדינה בצורה לישראלית, ייליםካ
הזהות הציונית וזו להleştirme. בהיותו מבית ישראל, ללא קשר למקסיקו מוצלח, הזרות אחר, מחבר, ייזמותיה שלידן וברבר
ברברビュー הציוונית פתחה, ד קרוי, יהודים היחסים הדיפא médico
לון במקומם: ב. כל חלקי העם היהודי, לא תלבו במקומם, אך ובמקומם והמדים בינו
נוגדים לעצמותו העצמות המודרניות של הנקז ביתן ותחתית, ציון הנסורים, הוחלץ ביצירתה של
ולא היחסים התל->{$, חלשים. לון והחרים על משמעויות הציונות במעה
ה-21 וידות הרבנים. חלשים ל stron.

תוכנית "בית העם" קיים בחום בורות עבורה ובאיטונות והתוחפנות læפעליות ופקים פעילים ופועלאי ציון והוא ציון
הנציבות בהענפת התוכנית וביקבל פריטים בנושאים שונים מתוכנית" בית העם" מתבקש להפסית לפקים לפקים לפועליות
בתפוצות

maromnoa@wzo.org.il
בית העם
شب אישה ציונית

אוהל העם
מחאה חברית
בישראל 2011
רפואה