

TalkSpace Israel – session 2

1. (15) Israel Update

2. Today we will talk about the connection between the Jewish people and the land of Israel. We will learn about the Zionist movement and their ideas, and discuss why is this land so important to us? Is it worth it? And what is our personal connection to the land?

3. "למה לא אוגנדה" (10) – שיר שנכתב ע"י קבוצת קומיקאים, "מה קשור". בשיר הם מאשימים את הרצל שבחר בארץ ישראל במקום באוגנדה. ב-1903 התנועה הציונית קיבלה הצעה בריטית להקיים התיישבות בריטית במקום שהוא היום אוגנדה. במשך שנתיים היו על כך דיונים ואפילו שלחו משלחת שתבדוק את המקום, אבל בסוף ב-1905 הקונגרס הציוני החליט לדחות את ההצעה. היו אגב גם 30 הצעות אחרות, כולל מקומות כמו ארגנטינה, מדגסקר ואפילו גלוסטון, טקסס, אבל כולן נפלו.

4. השיר הזה מעלה הרבה שאלות על "למה דווקא ישראל", אבל לפני שאנחנו נכנסים לעומק של השאלה הזאת, בואו נחזור רגע להתחלה המודרנית של הקשר הזה בין עם ישראל לארץ ישראל, התנועה הציונית, ונסה להבין ביחד מהי. (25)

a. How do you define Zionism? (5)

b. על השולחן: דף ענק עם קטעי אינטרנט שונים על מהי ציונות. במשך 10 דקות, הם קוראים את הקטעים, ומגיבים עליהם בכתיבה על הנייר.

c. במשך 10 דקות: דיון.

- What were the main themes that repeated in these definitions?
 - Land of Israel
 - Nationalism
- What were the biggest differences among definitions and ways of viewing Zionism?
 - Jews/non-Jews
 - Political movement / ideology / term
 - Mission today
 - Main mission: Israel, reunite the Jewish people
 - critics
- What were the sources of the definitions that were most similar to your own? The most in conflict with your own? How did it feel to read those sentiments?
- What influences conditioned your personal definition? Do you think your definition affects other aspects of your thinking or your behavior?

5. עכשיו אחרי שהבנו יותר מהי ציונות באופן כללי ומה כל המטרות שלה, בואו נחזור להתמקד ב"למה דווקא ישראל" ו"למה לא אוגנדה".

6. מאמר של אסף ענברי (20) –

a. קוראים ביחד.

b. דיון (עם מילים שמתארות התאהבות על הלוח):

- In the article, Assaf Inbari talked about the Jewish people's relationship with Israel in terms of engagement and marriage. What does Inbari say about the essence of the intimate and complex relationship between the Jews and Israel?
- In what ways do you agree with his assessment? In what ways do you disagree?
- What do you think it would look like for Jews to have relationships with Israel of each of the types on our list (infatuation, dating, marriage, etc.)?
- What term best describes your own current relationship to Israel? Can you describe your relationship with Israel using the distinctions among the relationship terms on our list? Are there dimensions of your relationship with Israel that this list does not reflect?
- In applying these terms, is there a difference between individuals' relationships with Israel and the relationship between Israel and the entire Jewish People as a whole?

End this opening discussion by suggesting that Inbari offered an interesting — and perhaps useful — scheme for describing the relationship between the People of Israel and the Land of Israel, but Inbari is just one man. A multitude of other philosophers, politicians, historians, theologians, writers, and texts shed light on this relationship from a dramatic range of viewpoints. We will now turn to some of these other perspectives as we delve deeper into our exploration of the relationship at hand.

7. בזוגות/שלישיות, כל זוג מקבל קטע קריאה. (17)

a. בזוגות: מדברים על הקטע, מה המשמעות שלו ומה הוא אומר על הקשר עם ארץ ישראל. (7)

b. ביחד: כל זוג מציג את הקטע שלו ומה שהוא למד ממנו (10)

אופציה אחרת - דיון מסכם:

א. מה הקשר שלכם עם ארץ ישראל כארץ?

ב. ממה הקשר הזה נובע?

ג. למה לא אוגנדה?

8. סיכום: אני מקווה שזה גרם לכם לחשוב קצת על "למה לא אוגנדה", ועל הקשר בין העם היהודי לארץ ישראל. הקשר האישי בינינו לבין ישראל מגדיר בצורה כלשהי את התפיסה שלנו את עצמנו כיהודים.

Herzl, you made a terrible mistake
You chose the wrong country
You stood on that balcony, your picture taken,
You said "If you will it, it is no dream"

Herzl, you've made the wrong decision
You sat there in Basel, establishing a state,
Instead of tanning with dark women on the beach
I open the news, see only mess

Why not Uganda? Why not Uganda?
And all the problems here are solved
Why not Uganda? Why not Uganda?
Wars instead of just having fun
Why not Uganda? Why not Uganda?
We don't go on buses
Why not Uganda? Why not Uganda?
98% unemployed

Herzl, if you were here today
Trying to make a living or make peace
You would have seen us and immediately say:
Guys, I was wrong, I'm sorry!

Why not Uganda? Why not Uganda?

Herzl, you were wrong...
Herzl...

הרצל עשית טעות חמורה
הלכת בחרת מדינה לא נכונה
עמדת במרפסת צילמו אותך תמונה
אמרת אם תרצו אין זו אגדה

הרצל עשית החלטה לא נכונה
בבאזל ישבת הקמת מדינה
במקום להשתזף עם כושיות בים
פותח חדשות רואה רק בלגן...

למה לא אוגנדה? למה לא אוגנדה?
ונפתרו פה כל הבעיות
למה לא אוגנדה? למה לא אוגנדה?
מלחמות במקום רק להנות
למה לא אוגנדה? למה לא אוגנדה?
לאוטובוסים אנחנו לא עולים
למה לא אוגנדה? למה לא אוגנדה?
תשעים ושמונה אחוז מובטלים

הרצל אם היית נמצא כאן היום
מנסה להתפרנס או לעשות שלום
היית רואה אותנו ומיד אומר
חבר'ה, טעיתי אני מצטער!

למה לא אוגנדה...

הרצל טעית, הרצל טעית.....
ה ר צ ל

Forever Engaged, Never Married, to the Land of Israel

Assaf Inbari

Excerpt from *Azure* (Summer 5767 / 2007, No. 29)

The Zionist choice was neither Rachel nor Leah, neither bachelorhood nor marriage, but something in between. It was a relationship defined by the tension between yearning and its fulfillment in matrimony. It was an eternal engagement to the land of Israel, with no wedding date in sight.

No other nation has chosen this kind of relationship to its homeland, or to experience its country in this manner. This is the secret of the Zionist enterprise: A status vis-à-vis the land that speaks to one's level of commitment and responsibility, while at the same time allows—even insists upon—intense desire. Notably, while this relationship may not have been formulated consciously, and was in all likelihood more the result of hardship and fear than ideological clarity, it was nonetheless one that reflected the biblical approach to the land of Israel.

And what was that approach? The land of Israel, as established in the Bible (and contrary to Ben-Gurion's pronouncements), is not the birthplace of the Jewish people. If anything, that distinction goes to Ur of the Chaldeans, where the Jewish patriarch Abraham was born. Nor is the land of Israel ever described in the Bible as the —mother|| or —father|| of the Jewish people, or as its wife (it is not for the Jewish, or any other, people to —possess|| the land of Israel—that honor goes to the Master of the Universe alone). Rather, the Jewish people's relationship to the land is formulated in the Bible as a covenant, and not as an automatic, organic kind of belonging.

This covenant may best be understood as a type of rental agreement, with the requisite stipulations determined by every landlord in order to protect his property. —If you heed my laws and my commandments and practice no abominations,|| says subsection c, ' —the land will not eject you as it did the nation which came before you.|| The nation of Israel was clearly not of the land's flesh and blood, like the seven nations who were its true natives. Nor did the land of Israel and the nation of Israel belong to one another in some fatalistic fashion. The nation was to live there, always mindful of its status as renter...

In initiating an eternal engagement, the biblical covenant required a sense of commitment on the part of the Jewish people akin to that felt by a fiancé toward his lover. Thus it is not coincidental that this pledge of loyalty on the part of the Jews was exacted in the no man's land between the exile and the land of Israel: the desert. For the desert is not a place in itself, but rather a corridor from one place to another. In this, the desert is the very embodiment of an engagement, with the Tabernacle serving as a type of portable wedding canopy. ..

This engagement was never intended to end in a marriage, but instead to remain an engagement for all eternity. For the engagement, and not the wedding—the commitment without ownership, the desire without its fulfillment—is the pact that prevents stagnation. A husband's lot is the routine of possession; that of the fiancé, of Eros.

Zionism, the national movement for the return of the Jewish people to their homeland and the resumption of Jewish sovereignty in the Land of Israel, advocated, from its inception, tangible as well as spiritual aims. Jews of all persuasions, left and right, religious and secular, joined to form the Zionist movement and worked together toward these goals. Disagreements led to rifts, but ultimately, the common goal of a Jewish state in its ancient homeland was attained. The term “Zionism” was coined in 1890 by Nathan Birnbaum.

The Jewish Virtual Library, “A definition of Zionism”.

Zionism (Hebrew: **ציונות**, Tsiyonut) is a Jewish political movement that, in its broadest sense, has supported the self-determination of the Jewish people in a sovereign Jewish national homeland. Since the establishment of the State of Israel, the Zionist movement continues primarily to advocate on behalf of the Jewish state and address threats to its continued existence and security. In a less common usage, the term may also refer to non-political, cultural Zionism, founded and represented most prominently by Ahad Ha'am; and political support for the State of Israel by non-Jews, as in Christian Zionism.

Wikipedia, “Zionism”

The word "Zionism" has several different meanings:

1. **An ideology** - Zionist ideology holds that the Jews are a people or nation like any other, and should gather together in a single homeland. Zionism was self-consciously the Jewish analogue of Italian and German national liberation movements of the nineteenth century. The term "Zionism" was apparently coined in 1891 by the Austrian publicist Nathan Birnbaum, to describe the new ideology, but it was used retroactively to describe earlier efforts and ideas to return the Jews to their homeland for whatever reasons, and it is applied to Evangelical Christians who want people of the Jewish religion to return to Israel in order to hasten the second coming. "Christian Zionism" is also used to describe any Christian support for Israel.
2. **A descriptive term** - The term "Zionism" was apparently coined in 1891 by the Austrian publicist Nathan Birnbaum, to describe the new ideology. It is also used to describe anyone who believes Jews should return to their ancient homeland.
3. **A political movement** - The Zionist movement was founded by Theodor Herzl in 1897, incorporating the ideas of early thinkers as well as the organization built by Hovevei Tziyon ("lovers of Zion").

MidEastWeb, "Zionism- Definition and History"

A Jewish movement that arose in the late 19th century in response to growing anti-Semitism and sought to reestablish a Jewish homeland in Palestine. Modern Zionism is concerned with the support and development of the state of Israel.

Answers.com, "what is Zionism"

Zionism today, in its simplest form, is the affirmation and support for the democratic state of Israel as the homeland of the Jewish people

Malvina M., a reader, Zionism & Israel Information Center

Zionism, the national liberation movement of the Jewish people, brought about the establishment of the State of Israel, and views a Jewish, Zionist, democratic and secure State of Israel to be the expression of the common responsibility of the Jewish people for its continuity and future.

The foundations of Zionism are:

1. The unity of the Jewish people, its bond to its historic homeland Eretz Yisrael, and the centrality of the State of Israel and Jerusalem, its capital, in the life of the nation;
2. Aliyah to Israel from all countries and the effective integration of all immigrants into Israeli Society.
3. Strengthening Israel as a Jewish, Zionist and democratic state and shaping it as an exemplary society with a unique moral and spiritual character, marked by mutual respect for the multi-faceted Jewish people, rooted in the vision of the prophets, striving for peace and contributing to the betterment of the world.
4. Ensuring the future and the distinctiveness of the Jewish people by furthering Jewish, Hebrew and Zionist education, fostering spiritual and cultural values and teaching Hebrew as the national language;
5. Nurturing mutual Jewish responsibility, defending the rights of Jews as individuals and as a nation, representing the national Zionist interests of the Jewish people, and struggling against all manifestations of anti-Semitism;
6. Settling the country as an expression of practical Zionism.

World Zionist Organization

Belief in the centrality of Israel in Jewish historical & religious experience.

Jewish Agency for Israel

"Every people has the right to live in freedom and develop its own culture, language and society. Jews are people like any other people. The Jewish people is a people like any other. We, the Jewish people, have the right to self-determination in our own national home, where we can speak our own language and develop our own culture. Those are the basic ideas of Zionism.

Zionism UK

Zionism stands for a safe and secure Israel a nation open to all Jews seeking both refuge and a Jewish homeland, the preservation of Judaism and the Jewish people and the centrality of Israel in Jewish life all over the world.

Anti Defamation League

There are many "Zionisms"-religious, political, and cultural-all of which have in common the desire to see Jews from around the world settled permanently in a homeland in Palestine, the historical land of Israel. Religious Zionists believe that the gathering together of world Jewry into the land of Israel will fulfill biblical prophecy and bring on the millennium. Political Zionists seeks to build a nation state for the Jewish people, and cultural Zionists seek to strengthen Jewish cultural identity within their historic homeland.

American Friends Service Committee

Movement founded by the Viennese Jewish journalist Theodor Herzl, who argued in his 1896 book *Der Judenstaat* (The Jewish State) that the best way of avoiding anti-Semitism in Europe was to create an independent Jewish state in Palestine. Zionism was named after Mount Zion in Jerusalem, a symbol of the Jewish homeland in Palestine since the Babylonian captivity in the 6th century BC. The movement culminated in the birth of the state of Israel in 1948.

www.channel4.com/history/microsites/H/history/browse/glossary.html

A Jewish movement that arose in the late 19th century in response to growing anti-Semitism and sought to reestablish a Jewish homeland in Palestine. Modern Zionism is concerned with the support and development of the state of Israel. Put simply, Zionism is the right of the Jewish state of Israel to exist within defined and defended borders, and the right to provide security for its citizens.

The American Heritage Dictionary of the English Language: Fourth Edition

Zi· on· ism

Noun

A worldwide Jewish movement that resulted in the establishment and development of the state of Israel.

Dictionary.com, "Zionism"

Ahmadinejad offers his definition of Zionism (oct. 25th, 2011)

Last week, Fareed Zakaria interviewed Iranian President Mahmoud Ahmadinejad in Iran. Here's a transcript of Ahmadinejad on Israel, Zionism and Iran's pre-Islamic past:

Fareed Zakaria: Your chief of staff has spoken a great deal about Iran's pre-Islamic past and said that Iran should be proud of it. Are you proud of Iran's pre-Islamic history?

Mahmoud Ahmadinejad (through translator): We're always proud of our history. Iran has always been the center of friendship and civilization.

Fareed Zakaria: Your chief of staff has also said that Iran is friendly towards all peoples of the world, including the Israelis. Do you believe Iran should be friendly to the Israeli people?

Mahmoud Ahmadinejad: People everywhere, ordinary people, what problems do they have? From the very beginning, we're against Zionists. Zionists are neither Christians nor Jewish. They have no religion. Religion is wealth and money.

Fareed Zakaria: But what do you mean by that? Every person in Israel is by definition a Zionist because they believe in a state for the Jewish people.

Mahmoud Ahmadinejad (through translator): No, no. Zionism is a complicated and terrible party. And to most they have 10,000 members, and 2,000 main members.

Fareed Zakaria: What does it mean to you? So what does Zionism mean? The rest – you say only 10,000 people in Israel are Zionists?

Mahmoud Ahmadinejad (through translator): No, I don't say they are all there. Some of them are in Europe, some of them are in the United States, and it constitutes a racist group and they consider themselves superior to others.

Fareed Zakaria: But you think most Israelis are not Zionists in the sense you mean it?

Mahmoud Ahmadinejad (through translator): There's a large number of people who were brought from other countries. They had no job. No house. And they were promised to have jobs and housing. Recently we saw a few hundred, thousands of people stage a demonstration against the Zionists. And if the Zionists allow, we can see them in stations everywhere there.

Zionism in principal is nothing more or less than the name for the Jewish national movement. It is an extraordinary national movement, because on the one hand it concerns one of the oldest peoples with a clear connection to a specific land, and on the other hand most of that people had been physically separated from that land for many centuries. Although the most important tie between the Jewish people internally and between them and the land they originated from, has been the Jewish religion, Zionism was conceived basically as a non-religious political movement. Religious and non-religious Jews shared a culture and a history that connected them to their ancient homeland, and they shared a position as a minority group wherever they lived, facing more or less severe forms of anti-Semitism and sometimes prosecution. Modern Zionism started in the nineteenth century and was an ideologically very divers movement, in which religious, cultural and socialist Zionists had a place.

Israel-Palestine informatie, "Zionism"

Zionism is a half-conscious instinct of a people integrating past and future together into the totality of the will to live and to be itself and only itself.

- Rabbi Stephen S. Wise, from the book Whose Jerusalem, by Eliyahu Tal

Zionism has been characterized as colonialism, and Zionism has been criticized for promoting unfair confiscation of land, involving expulsion of indigenous peoples, and causing violence towards Palestinians.

Wikipedia, Zionism

Zionism does not have a uniform ideology, but has evolved in a dialogue among a plethora of ideologies: General Zionism, Religious Zionism, Labor Zionism, Revisionist Zionism, Green Zionism, etc. However, the common denominator among all Zionists is the claim to Eretz Israel as the national homeland of the Jews and as the legitimate focus for the Jewish national self-determination. It is based on historical ties and religious traditions linking the Jewish people to the Land of Israel.

After almost two millennia of existence of the Jewish Diaspora without a national state, the Zionist movement was founded in the late 19th century by secular Jews, largely as a response by Ashkenazi Jews to rising anti-Semitism in Europe, exemplified by the Dreyfus Affair in France and the Anti-Jewish pogroms in the Russian Empire. The political movement was formally established by the Austro-Hungarian journalist Theodor Herzl in 1897 following the publication of his book *Der Judenstaat*. At that time, the movement sought to encourage Jewish migration to the Ottoman Palestine.

Although initially one of several Jewish political movements offering alternative responses to assimilation and anti-Semitism, Zionism grew rapidly and became the dominant force in Jewish politics with the destruction of Jewish life in Central and Eastern Europe where these alternative movements were rooted.

Wikipedia, "Zionism"

In 1975 the UN General Assembly passed Resolution 3379, which said "Zionism is a form of racism and racial discrimination". According to the resolution, "any doctrine of racial differentiation of superiority is scientifically false, morally condemnable, socially unjust, and dangerous." The resolution named the occupied territory of Palestine, Zimbabwe, and South Africa as examples of racist regimes. Resolution 3379 was pioneered by the Soviet Union and passed with numerical support from Arab and African states amidst accusations that Israel was supportive of the apartheid regime in South Africa.[95] In 1991 the resolution was repealed with UN General Assembly Resolution 46/86,[96] after Israel declared that it would only participate in the Madrid Conference of 1991 if the resolution were revoked.[97]

Wikipedia, Zionism



THERE'S A DIFFERENCE.



Israel's quick building of field hospitals after natural disasters helps thousands of people and saves countless lives



**This is
Zionism**

Haiti, January 2010

StandWithUs

ElderOfZiyon.com

**The Galilee Circus is made up of
Israeli Arab and Jewish children from
the north of Israel.**



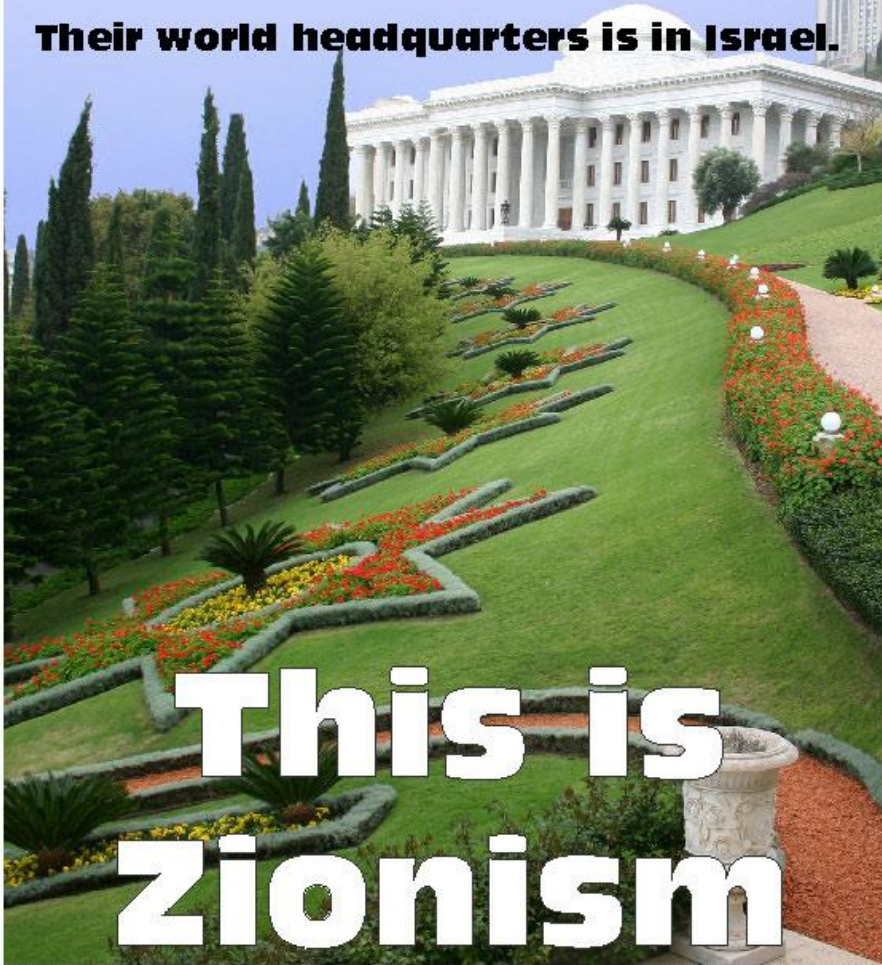
**This is
Zionism**

StandWithUs

ElderOfZiyon.com

The Baha'is have been persecuted in many Middle Eastern and Arab countries, including Iran, Egypt, and Afghanistan.

Their world headquarters is in Israel.



StandWithUs

ElderOfZiyon.com