

Am Nolad: Creation of the Nation

“I Have a Dream”:

Am Yisrael, Becoming a Nation

Choveret Chinuch Cheshvan

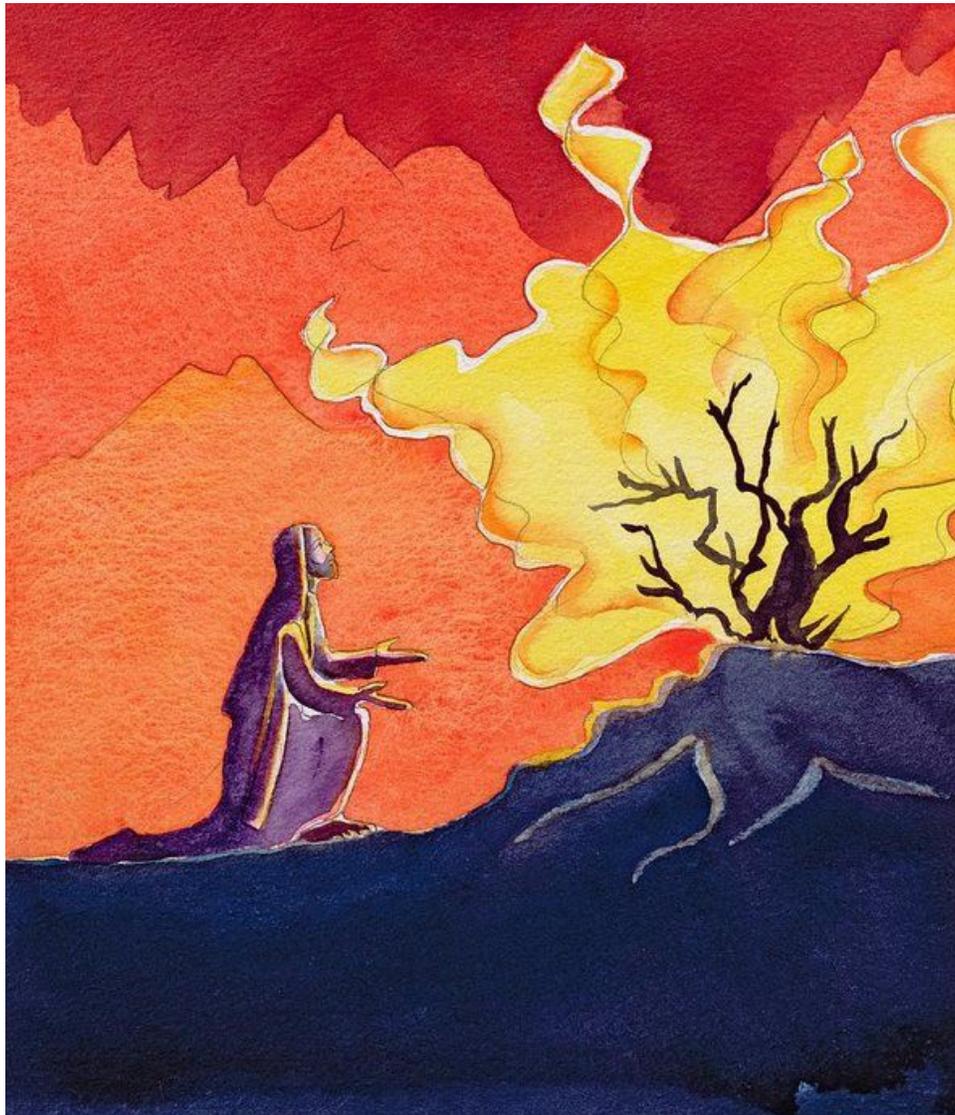


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Introduction

Shalom L'Kulam,

Welcome to the Choveret Chinuch for Chodesh Cheshvan (try saying that 5 times, fast)! This month we are moving on in our journey to Sefer Shmot. In Sefer Shmot, **Bnei** Yisrael becomes **Am** Yisrael, they become a nation. The first Peula in the choveret will help us learn about the difference between a family and a nation. The main difference between the two is that while members of a family are connected because they are related to each other, members of a nation are connected through their shared dreams and aspirations. Throughout the choveret we will be talking a lot about dreams. We often think of dreams as what we think about while we're asleep. But dreams are also aspirations or goals that we have for the future. Dreaming is important because it helps us think about what we want to accomplish. But dreaming has to be supported by action. We have to work hard to make our dreams a reality. Throughout this choveret we will be introduced to a few dreamers. We will hear about Martin Luther King Jr. and his famous speech, "I Have a Dream." And we will learn about dreams of returning to Eretz Yisrael throughout Jewish history- starting with Moshe Rabeinu, to the Early Zionists, and then to Herzl.

In snif, our chanichim will learn about dreamers and their dreams but we also want them to learn about themselves. Encourage them to think about their own dreams and what they want to accomplish. Keep in mind that the best way for the chanichim to learn is to allow them to articulate the ideas for themselves. When using the discussion points, think about the direction you would like to lead the conversation in, but try not to read the information off the page or say it to the chanichim- ask the chanichim questions, make it relatable for them, get them to think of the ideas on their own.

Don't forget, this choveret needs YOU to make it successful. There are 4 peulot provided for each week of the month. Read through the peulot- take out what doesn't work for you and add your own ideas, games, and stories. To edit this packet, click tinyurl.com/choveretshmot and go to 'File', 'Make a Copy,' and then you will have your own Google Doc to edit. Can't wait to hear great things about Snif this month- as Herzl said, **אם תרצו אין זו אגדה – If you will it, it is no dream.**

Bivrachat Chevrei Torah v'Avodah,

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Skit

Z: Hey Tzion/a!

Tzion/a: Hey Z, Shabbat Shalom! How are you?

Z: I'm good baruch Hashem, but last night I had the craziest dream!

Tzion/a: What was it?

Z: Oh my goodness! It was terrifying! I WAS A REGULAR HUMAN!!! I couldn't time travel! I couldn't visit different people or places in the past I could only live in the present.

Tzion/a: *sarcastically* Ooh, sounds terrifying, being a regular person... Well, if we're on the topic of dreams- I learned about dreams in school this week. Have you ever heard of Martin Luther King Jr.?

Z: Um... I'm Canadian, I think he's in American history. Can you remind me?

Tzion/a: He was an important leader in the Civil Rights movements, he fought to get equal rights for Black Americans. We read a part of his famous speech, it was so inspirational. Here look *hands out newspaper*:

"I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character.

I have a dream today!

I have a dream that one day, down in Alabama... little black boys and black girls will be able to join hands with little white boys and white girls as sisters and brothers.

I have a dream today!"

Z: What does that mean that he had a dream? He was sleeping when he gave the speech??

Tzion/a: No Z! He means he had a dream like a vision or a goal or a mission or a hope or an aspiration...

Z: Yeah yeah, I got it I got it. Well it kind of reminds me of some of our Jewish leaders who had dreams.

Tzion/a: Like who? Yosef?

Z: Well, he had some dreams too, but I wasn't thinking about him. I was actually thinking about Moshe.

Tzion/a: What was Moshe's dream? Can we take a trip to see?

Z: I was hoping you'd say that. Lets go, just say the chant with me!

Together: Uka chaki uka chaki uka chaki... SNAP!
spin

Moshe: Guys guys guys! I have to tell you, I just saw something, and it felt like the craziest dream.

Tzion/a: What was it?

Moshe: I was just walking in the desert looking for my sheep and all of a sudden I saw this bush... and it looked like it was on fire! But it wasn't burning! Have you ever heard of something like that?

Z: Well yes, but continue.

Moshe: It all felt kind of like a dream, and all of a sudden, Hashem started speaking to me! And He told me that I have to take Bnei Yisrael out of Mitzrayim and bring them to Eretz Yisrael! I have a dream! I am going to bring Bnei Yisrael to Eretz Yisrael! I have to go! I have a dream! *runs off screaming* I have a dream! I have a dream!

Tzion/a: That was awesome! So can we go see the part where Moshe makes the dream come true? And bring Bnei Yisrael to Eretz Yisrael?

Z: Yep, lets go! Uka chaki uka chaki uka chaki... SNAP! *spin*

Moshe: *Crying very loudly (you can make this a little silly)*

Tzion/a: Um hey, Moshe?

Moshe: *Keeps crying* Wahhhh wahhh

Z: Hey Moshe, is everything ok?

Moshe: *Sniffles* oh hi guys I'm just a little sad, because because... *starts crying again*

Tzion/a: What's the matter Moshe?

Moshe: Well, Hashem just told me that I can't go into Eretz Yisrael *crying*

Tzion/a: Oh no! But that was your dream!

Moshe: Exactly, that's why I'm so sad. But I think I'm starting to realize something. Hashem asked me to bring Bnei Yisrael to Eretz Yisrael, and that has been my dream my whole life. But just because I can't go in with them, doesn't mean I won't fulfill my dream. I mean, I worked so hard and we've come so far, I can't give up now. I have to brush myself off and keep going. I'll bring Bnei Yisrael to Eretz Yisrael, I just won't be able to go in with them and see the whole thing. I have a dream! And I can't give up on my dream! And maybe, just maybe, Bnei Yisrael can keep my dream going even if I can't.

Z and Tzion/a: We believe in you Moshe!

Moshe: Thanks guys, I'm already feeling better. Let's get this nation to Eretz Yisrael! I have a dream!
leaves

Tzion/a: So Z, should we head back to sniff now?

Z: With all of this talk of bringing the nation to Eretz Yisrael and dreams, I actually thought we could make one more stop before we go back.

Tzion/a: Sure! Let's go! Come on, everyone chant with us Uka chaki uka chaki uka chaki... SNAP!
spin

Tzion/a: Where are we now?

Z: We're in Europe about 60 years before Israel became a state. Do you know my friend Theodor Herzl?

Herzl walks in

Tzion/a: Of course I know who Herzl is! You're the father of Zionism! You thought to make Israel a Jewish state!

Herzl: Yes, young man/lady. That is my dream. I hope one day that we'll be able to get the Jews to the Land of Israel.

Tzion/a: Don't worry, you will!

Herzl: That's the spirit, young man/lady. You always have to believe in your dreams. As I always say, "Im Tirtzu Ein Zo Agada- If you will it, it is no dream" If you really want to make your dream happen, it won't be a dream anymore! It will be real!
Well, I should be on my way now. Nice to see you, and thanks for the support.

Tzion/a: We also have to go, I heard we're having marshmallows in sniff today, and I wouldn't want to miss that.

Z: Me either!

Together: Uka chaki uka chaki uka chaki... SNAP!
spin

Peula #1: Family VS. Nation

Goal: Have the chanichim understand the concept of a nation. A family is people who happen to be related but a nation is people who come together with a shared dream or goal.

Tochen: Until Sefer Shmot, the Jewish people were just a big **family**. The family started with Avraham Avinu and then continued to his son Yitzchak, then his son, Yaakov, Yaakov's 12 sons, then their children etc. When Bnei Yisrael went down to Egypt they were just "Bnei Yisrael", the **children** of Yisrael (Yaakov) and we learn that they were only 70 people: "שְׁבַעִים נִפְּשׁ יָרְדוּ אֲבֹתֶיךָ מִצְרָיִם" "Your ancestors went down to Egypt seventy people in all" (Devarim 10:22). Consider your family- count up your sets of grandparents and great-grandparents, your parents, siblings, cousins and their parents and grandparents... you could probably count up to 70 people.

How then, did Bnei Yisrael become Am Yisrael, a **nation**?

Surprisingly, the first person to refer to Bnei Yisrael as an "Am" was Pharaoh himself.

"וַיֹּאמֶר אֶל-עַמּוֹ הַזֶּה עַם כְּבִיד מְאֹד" "And he (Pharaoh) said to his people, 'Look, the **nation** Bnei Yisrael are much too numerous for us.'"

Start the peula with a discussion about **families**:

- What is a family?
- Is it parents? Siblings? What about cousins and grandparents?
- What do you love about your family?
- Do you ever fight with your siblings or do you get along?
- Bnei Yisrael was just a family when they came down to Mitzrayim, lots of brothers and sisters and cousins and aunts and uncles etc.

Then transition to the idea of a **nation**:

- But then they became a Nation. Pharaoh was the first to call them an Am, a nation
- What is the difference between a family and a nation?
- What is a nation?
- What are examples of nations?
 - There's the Jewish nation, but there also the American nation etc.

Conclude with the idea that a nation is a group of people who come together, not just because they happen to be related or happen to live in the same place, but because they have basic goals that unite them and they work together to achieve those goals.

Games about Finding What Unites Us:

Game Option #1: HaRuach Noshevet

- Set up chairs (or paper plates or pieces of paper), one less than the number of players, in a circle.
- One player is initially designated as "it." The person who is "it" stands in the center of the circle; while all other players sit on the chairs (or sit/stand on a plate).
- In each round, the person who is "it" calls out a sentence, beginning with the words "HaRuach Noshevet on..." or "The Wind Blows on..." that refers to one or more players.

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- For example: "The wind blows on anyone who has a dog."
- "The wind blows on anyone whose name begins with a vowel."
- All of the players that wind blows on—that is, players that fall into that category—get up from their chairs and have to find another seat. At the same time, "it" also tries to sit in a chair.
- When all chairs are occupied, the person who failed to get a chair becomes "it" for the next round.

IMPORTANT

Madrachim should pre-plan phrases that you know ALL of the chanichim share, especially value-based categories. Every couple of rounds, madrichim should purposely become "it" and say their phrases

For example:

- "The wind blows on anyone who is Jewish"
- "The wind blows on anyone who believes that Israel is the Jewish homeland"
- "The wind blows on anyone who believes it's important to give Tzedaka (keep Shabbat, Kosher etc.)"

Through this game the chanichim will realize there are certain things that they all share and things that they all believe in.

Game Option #2: Commonalities

Note: This game requires more advanced thought and might be more appropriate for older chanichim.

- Divide your group up into separate teams of about 5 chanichim each.
- Instruct each team to talk amongst themselves and find out at least 6 (can be more or less, depending on the group) things that every single chanich has in common with the other members of the group.
- Tip: Don't allow teams to use simple things like physical height, hair color, clothing, school, where they live, etc.
- This game is played as a race and each team is competing to come up with their 6 similarities before the others. The game ends once every team has come up with 6 things they have in common, or once the time set aside for the game has expired.
- Challenge the chanichim to think of more profound commonalities. Tell them that you won't judge based on who can finish the fastest rather who has the most thought-out commonalities.

Follow up (one or both games) with a Discussion:

- Which were some phrases that applied to everyone?
- Why did they apply to everyone?
- Do you have more things in common with other people than you thought?
- Did you learn anything new about someone here?
- Are you surprised by some things you have in common with others?

Games about Working Together:

Game Option #1: Marshmallow on a Stick

- Give each Chanich a marshmallow on a stick (or M&Ms, Oreos, etc. resting on a spoon)

- Tell them that they are allowed to eat a marshmallow but...
- **There is is one very important rule:** They cannot bend their elbows at all!
- This will prove to be quite challenging and pretty much impossible.
- Encourage the chanichim to keep trying until they realize that to eat a snack they will have to work together and instead of trying to eat their own snack they'll have to eat someone else's and let the other person eat theirs.

Game Option #2: Blob Tag (video explanation: https://www.youtube.com/watch?v=urQld9xl_H0)

- This game is like tag but with a twist.
- Choose 1 chanich to be the blob ("it").
- When a player gets tagged, they must attach themselves to the blob by holding hands with someone on the blob.
- As more players get tagged, they must attach themselves to the blob. The more players that get tagged, the bigger the blob gets. (The blob is essentially a chain of chanichim, only the two on the end can do the tagging)
- The object of the game is to be the last player captured by the blob.
- A Few Rules:
 - 1. Only the end players of the blob can tag other players.
 - 2. The blob must remain connected to tag other players.
 - 3. No tugging on arms - **emphasize the point of teamwork and cooperation.** If players don't work together the game won't work.

Discussion points:

- What do you think the purpose of this game was?
- Was the game easy or hard? Why?
- Why is working together important for this game?
- How do these games relate to what we were talking about before about being a nation?
- Relate these ideas back to the tochen of the Peula. A nation has values that everyone shares and they have to work together to make them happen.

Additional Teamwork Games:

Keep the Balloon Up

- Have the players split into groups of four or five players.
- Tell them to stand in a circle and give each team an inflated balloon (or beachball).
- The teams must hit the balloon in the air to each other without letting it touch the ground.
- After one minute, add another balloon to each group.
- Keep adding a balloon every minute to each group.
- The teams must work together to keep all their balloons in the air. If a team allows one of its balloons to touch the ground, it is out of the game. The last team remaining wins the game.

The Human Knot

- This brain teaser depends heavily on how well everyone works together.
- Participants need to stand in a circle, shoulder to shoulder.
- Then place their right hand in the hand of someone standing across the circle from them.
- Then place their left hand in the hand of a different person (not standing directly next to them).
- The participants must then try to untangle themselves without breaking the chain, if broken they must start again. This is a great problem solving and communication activity.

Peula #2: Moshe: What Makes a Good Leader?

Goal: Have the chanichim understand that what makes someone, like Moshe, a good leader is believing in a cause even if you won't see the end results.

Tochen: Moshe had a dream to get Bnei Yisrael to Eretz Yisrael. Moshe did everything he could to achieve his dream. Even when Moshe learned that he wouldn't go into Eretz Yisrael, he still worked to empower Bnei Yisrael and hope that they would continue on his dream.

Herzl or Rav Kook are similar such leaders. They are two of the biggest Zionist icons but neither of them lived to see the establishment of the State of Israel, but they never stopped believing in the dream.

Trigger: Marshmallow Toss

We will use this trigger to show that it is hard to work on a goal if you know that you will not personally benefit from it in the end. This is similar to Moshe, even though he was not able to go to Eretz Yisrael and see the future of Bnei Yisrael, he still worked to lead them there.

The trigger in a nutshell: You promise the chanichim that they can eat marshmallows as long as they follow the rules. You will stop to discuss the idea that they're really only playing so that they can eat the marshmallows. Then you will let them continue playing and soon announce that they will not be able to eat the marshmallows in the end. Then you will end with a discussion about how this made the chanichim feel, connecting it to Moshe.

Trigger Breakdown:

Don't tell the chanichim that you are playing a game. Tell them that you are giving them marshmallows for snack. But the condition is, they can only eat their marshmallows once they follow these rules.

- Split the chanichim into groups of two. Have the teams start arms length apart, each holding a plastic cup. They must toss a marshmallow from one plastic cup to the other. (Modification for Younger Chanichim: Instead of both chanichim using cups, one chanich throws with their hands and the other catches with a cup or just use a bowl)
- Once they successfully toss the marshmallow, they put it in their bowl.
- After that, one team member must take a step back before they toss the next marshmallow.
- This continues until the team is ten steps apart and has ten marshmallows in their bowl.

Stop the game in the middle to have a short discussion, game will resume after discussion.

- Do you know what's fun? Eating marshmallows. Do you know what's not fun? Not being able to eat marshmallows until you toss them between cups.
- Is this game hard? Do you enjoy it? Why?
 - Try to push the chanichim to express that the game isn't very fun but they were doing it because they wanted the marshmallows
- Do you like eating marshmallows?
- Would you prefer to follow these rules or just eat the marshmallows?
- Why do you continue to play the game even if it is hard or annoying?

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- Get them to explain that it's because they want the marshmallows. This is called perseverance, you keep working even if it's hard because you want to achieve your goal (AKA eating the marshmallows)

Continue the game and give it a few minutes...

- Then announce to the chanichim that even if they follow the rules and get 10 marshmallows in their bowl, **they will not be able to eat the marshmallows at the end** you will just be putting them back.
- The idea is that the chanichim will get annoyed and not want to play anymore, because anyway the whole point of the game was just to eat the marshmallows at the end.
- See if any of the chanichim get upset or stop playing.
- If they aren't, try to push the idea- Don't start a discussion just act and ask questions like- Do you guys really want to keep playing even if you don't get the marshmallows? Would you rather start a new game? Is anyone annoyed and still want marshmallows?

Bring everyone back for a discussion about their feelings on the game:

- Who is annoyed that they didn't get their marshmallows? Why?
 - Try to elicit a response like: "We worked hard for those marshmallows it's not fair that we didn't get to eat them!"
- Ask if any of the chanichim stopped playing and ask them to explain why
- Would you continue to play the game even if you weren't going to be able to eat marshmallows?

Transition to the idea about Moshe and his goal of bringing Bnei Yisrael to Eretz Yisrael. (Reference the skit)

- Tell the chanichim that Hashem told Moshe to take BY out of Mitzrayim and bring them to EY. This was basically Moshe's life mission. (Like your mission of passing the marshmallows)
- Moshe worked really hard to achieve this dream and it wasn't easy. He had to face Pharoah who was a very powerful leader and even BY got upset with him when they were in the desert on the way to EY because they didn't trust him.
- Later in Moshe's life, Hashem told him that he wouldn't be able to go into EY with BY. (Like when the madrich said you couldn't have the marshmallows)
- What was Moshe's response? (Well, he davened and asked Hashem if He would change His mind. But once Hashem said that it was final)- Did he yell at Hashem and say it's not fair? Did he say he didn't want to bring BY to EY anymore because he wasn't going to be able to go in?
- No! Moshe saw that there was a bigger picture. It wasn't about if HE would be able to go into EY, it was about Bnei Yisrael getting to EY. Even though he wasn't going to see the end of his dream fulfilled, he nevertheless continued to work on it.
- This is what good leadership is all about. Its believing in a dream and working on it even if you won't be able to see the end.
- Try to make this idea relatable for the chanichim- For example: Ask them if they would still root for their favorite football team even if they would never be able to watch the superbowl. Would they

watch their favorite show if they could never watch the season finale? Would they read their favorite book even if they never got to read the last chapter?

- The idea is that if they really care about something, they would even if they couldn't see the end.
- **Throughout the peula try to connect the idea, that leaders (like Moshe) don't give up on their dreams even when they won't see the end, to other figures that the choveret discusses like Herzl or Martin Luther King Jr. who died before they could see the fulfillment of their dream.**

(Then give the chanichim the marshmallows!)

Game: See, Run, Build

- Divide the chanichim up into 2 teams
- Each team gets split into 3 groups, the See-ers, the Runners and the Builders.
- Prepare a structure or design on the floor made up of weird materials (construction paper cut into shapes, cups, plates, forks, pipe cleaners, string).
- The see-ers look at the structure and run to another station where the runners are waiting. They tell them what they saw (describe a part of it).
- The runners run to another room where the builders are waiting with the bag full of the same material that the structure in the first room is made of.
- The runner has to describe to them how to build it. Since they can't describe it all at once they have to keep running back in forth, but the chanichim have to stick to their own job
- See-ers cannot run straight to the builders they have to go through the runners, etc. the 1st team to rebuild the object, most accurately, wins the race!

Discussion Points:

- Ask the chanichim if they can figure out how this game is related to what said about Moshe Rabbeinu's leadership. **Don't just say it, try to get the chanichim to articulate it on their own.**
- The see-ers are like Moshe, they see the big picture, and even though they might not see the end result of the builders, they trust that the people after them will be able to finish the goal.

Additional Ideas:

- Play a game like dodgeball and pick "captains", then ask the captains to leave before the end of the game. When they come back you ask them to try and guess which team won and ask them to explain to the group how they felt when they had to leave the room.

Recommended for Younger Chanichim: Dr. Seuss's book, "**The Lorax**".

https://www.chrisrossarthur.com/uploads/3/8/5/9/38596187/dr._seuss_the_loraxbokos-z1.pdf

- Younger chanichim LOVE picture books. Print and read The Lorax to them and then discuss:
- What was the Lorax's dream (or goal)?
- How did he work to make it come true? Was it easy?
- Did he get to see his dream come true?
- The Lorax sees that his time has come and he can't continue his mission to save the Truffala Trees but he gives it over to the Onceler hoping that he can finish the goal

Peula #3: Early Zionists: Dreaming of a State

Goal: Introduce the chanichim to the Early Zionists, who they are and what they believed in.

Tochen: We usually think that the story of the Modern State of Israel started with the "father of Zionism"-Theodor Herzl. However, there were some people who advocated for the Jews to return to Israel before Herzl and the foundation of political Zionism in the late 19th century. These people are called "Proto-Zionists" or Early Zionists.

Overview: We will open the peula with the "Human Library." The chanichim will go to each station to learn about one of the Early Zionists. **Tell them to listen to their stories well, because it will help them with the game later.**

Before entering the library, give the chanichim context. Younger children might not understand the timeline of the state of Israel or of the Jewish people. Explain that in the Torah Hashem promises Avraham that his children will inherit the land. Then throughout the Torah we see movement of the Jews living in the land and getting kicked out of the land, ending with the destruction of the Beit Hamikdash and the Galut. Although we were promised this land, the Jewish people were been spread out among the nations and for 2 thousand years there was no organized movement to go back to the land as a nation. But about 200 hundred years ago, there were some people who started thinking it was time to go back to Israel, and we're going to meet them.

Human Library:

Four madrichim will dress up as each person. Each character has recommended costume. Accents are encouraged! Get into character! At the bottom of this packet are pictures of each characters book that could be printed out and given to the chanichim at each station.

Rabbi Yehudah Alkalai Dressed up as a Sephardic rabbi, with turban and a beard.

- I was Rabbi the Sephardic community of Serbia in the mid 1800s.
- I learned Kabbala, mystical Torah, and believed that the year 5600 (1840) would bring the mashiach.
- In my book Darkhei No'am, I told my fellow Jews to prepare for the geula by prayer and by requesting tzedkaka for people living in the Land of Israel.
- I also wrote a book called Shelom Yerushalayim (1840), where I warned people that bad things would happen to them if they did not prepare for the geula.
- One event that had a strong impact on me what the Damascus affair. It was a blood libel, where the non-Jews spread lies about the Jews in Serbia. I thought it was a danger signal, warning the Jews to leave the lands of the Chutz Laartetz/the Diaspora.
- I believed that bringing mashiach must start with moving to Eretz Yisrael.
- In 1874 I settled in Eretz Yisrael.

Rabbi Zvi Hirsch Kalischer Hat and black jacket with a beard

- I was an Ashkenazi Rabbi in the 1800s in Poland.
- Although many rabbis during my time thought that it was right to move to Eretz Yisrael before the geula comes, I believed that humans had to start bringing the geula, and that we could do that by moving to Eretz Yisrael..
- I wrote a book called Derishat Tziyon leChevrat Eretz Noshevet and it was the first book in eastern Europe about modern farming in Eretz Yisrael.
- I was very busy, I would travel through Germany asking wealthy and influential Jews to help Jewish settlement projects in Israel.
- I helped raise money to open the Mikve Yisrael Agricultural School in 1870 which taught farming to people building up the land in Israel.
- Tirat Tzevi, a religious kibbutz in the Bet She'an Valley, is named for me.

Moses Hess Work clothes, maybe a bandana and rolled up sleeves.

- I was born to an orthodox/religious Jewish family, in Germany in the 1800, though when I grew up I was no longer observant/religious.
- I went to university and studied philosophy.
- When I lived there rise of nationalism in countries in Europe, which excluded Jews and a lot of anti semitism, which is when people hate Jews, that's when I started thinking more about Judaism and Israel. I realized that the Jews would not be welcome in Europe.
- Even though I was not religious, I was a big supporter of Zionism.
- The reason why was because I believed in a political idea called socialism. Socialism is the idea that everyone should be equal, have the same amount of money and belongings. I believed that these ideas could work in Israel.
- I wrote a book called, "Rome and Jerusalem; The Last National Question," in which I urged Jews to move to Israel and build it up as a socialist state.
- My ideas led way for a political group called "Labor Zionism" which focuses on Israel as a state for socialism and work, as opposed to religious things.

Leon Pinsker Suit jacket and glasses.

- I was born in Russia in the 1800s. Although my family wasn't religious, I had a strong Jewish identity and I was a doctor.
- Earlier in my life I was a big supporter of something called "Assimilationism." That basically means that I believed that Jews should assimilate, and become part of the Non-Jewish country around us like everyone else.
- This all changed though when there was a pogrom, an attack on Jews in my city, Odessa.
- After that I realized that Jews would never be safe in Russia.
- I wrote a book called Auto-Emancipation. In it I wrote that Jews would never be equal to non-Jews in the world unless we had our own state. I believed that we had to establish a Jewish state in the Land of Israel.

Am Nolad: Creation of the Nation
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- Although it wasn't popular at first, as the pogroms increased, more people started to think about it.
- I became the head of a group called Chovevei Tzion which was a movement to unite underground Zionist groups.
- The yishuv of Nachalat Yehudah near Rishon Lezion is named after me, my hebrew name was Yehudah, as well as streets in several towns in Israel.

Game Option #1: Vote with your feet, 4 corners

- The Madrichim who are dressed up will go to the four corners of the room (if you don't have 4, dress the chanichim up or put up a sign with the person's picture and name).
- One Madrich will stand in the middle of the room and announce facts about the figures
- Then the chanichim will run to whichever figure they thought would have said it.
- Some of the questions can have two answers (ex: I was a religious rabbi)
- As an incentive you can give the chanichim tickets for each question they get right and count them at the end to see who won.

Sample quotes:

I was a religious Rabbi. (Alkalai and Kalischer)

I was secular/not religious. (Hess and Pinsker)

I lived in the Sephardic community of Serbia. (Alkalai)

I wrote a book called Darchei Noam. (Alkalai)

I believed in socialism, the idea that people should be equal, and thought Israel was a good place to work on that idea. (Hess)

The Yishuv, Nachalat Yehudah was named after me. (Pinsker)

I believed that to bring mashiach, Jews needed to move to Eretz Yisrael. (Alkalai and Kalischer)

I believed that Jews would not be equal to non-Jews unless we had a state of our own (Pinsker)

I wrote a book called Derishat Tziyon leChevrat Eretz Noshevet and it was the first book in eastern Europe about modern farming in Eretz Yisrael. (Kalischer)

Game Option #2: Headbands

This could be a bit short, since there are only 4 people, who all have pretty distinct facts and it could be easy to guess who they are, so you can throw in some unrelated character cards.

Materials: Print each person's the name and picture (and others if you'd like). Cut and staple a strip of paper to fit around a chanich's head and attach cards with a paperclip.

- The chanich wears the picture on their forehead
- They ask yes or no questions to the crowd to guess who they are.

Game Option #3: Human Apples to Apples

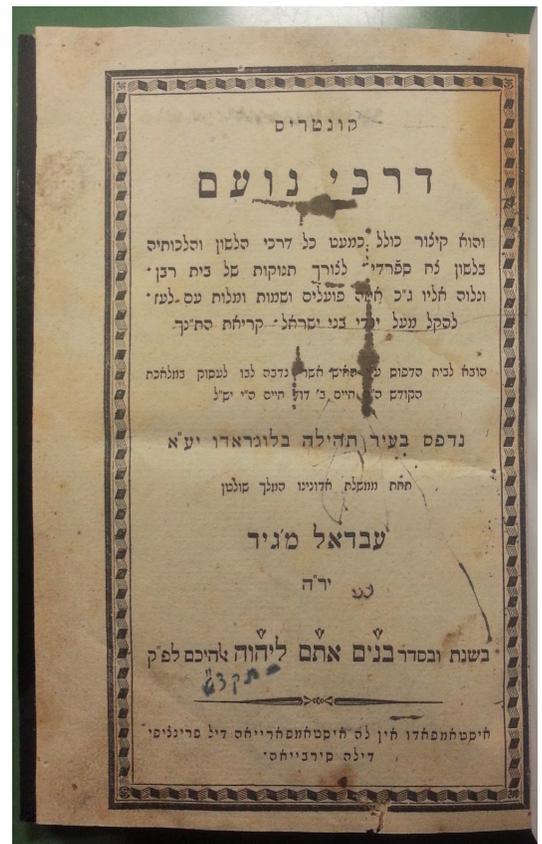
Similar to Vote with your Feet, but maybe more appropriate for older chanichim.

- Divide the chanichim into 4 groups, one for each person we learned about and have one of the chanichim dressed up as the person
- Madrichim will hold up Apples to Apples cards with adjectives

Am Nolad: Creation of the Nation
Shmot: **"I Have a Dream": Am Yisrael, Becoming a Nation**

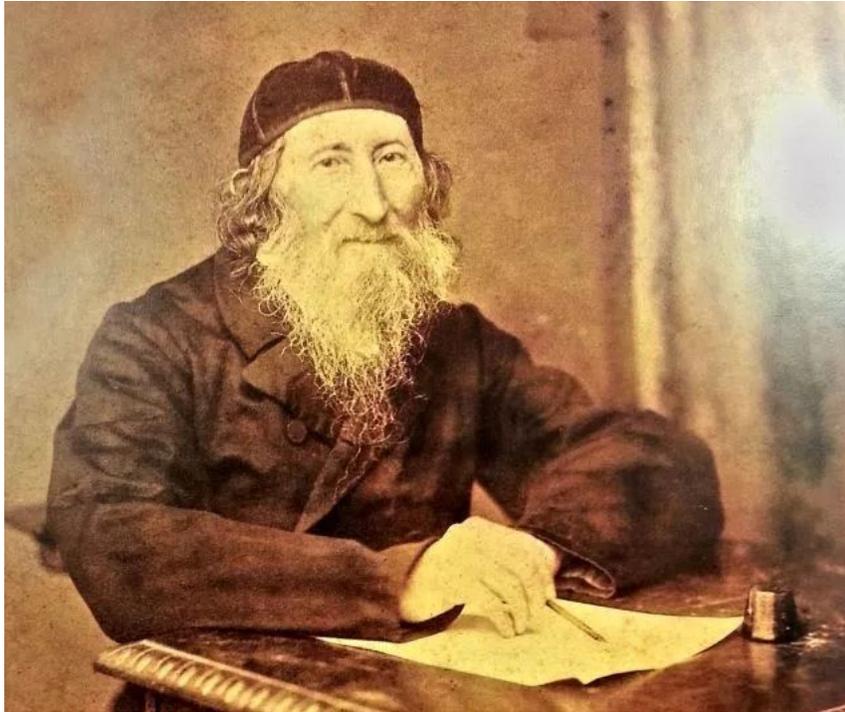
- Each group has to decide if the card describes their Early Zionist figure
- If it does they send up their figure and they have to explain why
- Make sure to say if the teams were right or wrong
- You can make it shticky and add cards like "Crunchy," "Furry," "Sporty" and have the kids try to explain why their character matches that description
- There are cards below, but you can make and add your own here
<http://a2a.browndogcomputing.com/index.cgi>

R' Yehuda Alkai

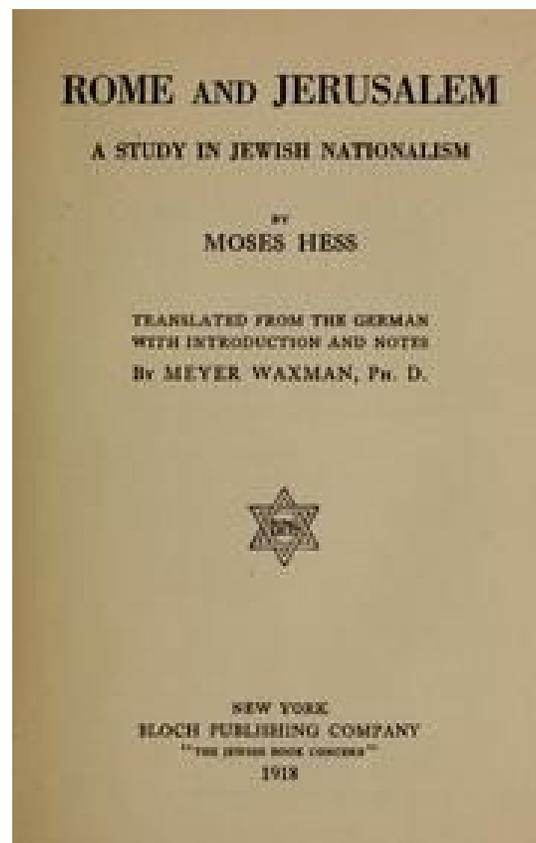


Am Nolah: Creation of the Nation
Shmot: "I Have a Dream": Am Yisrael, Becoming a Nation

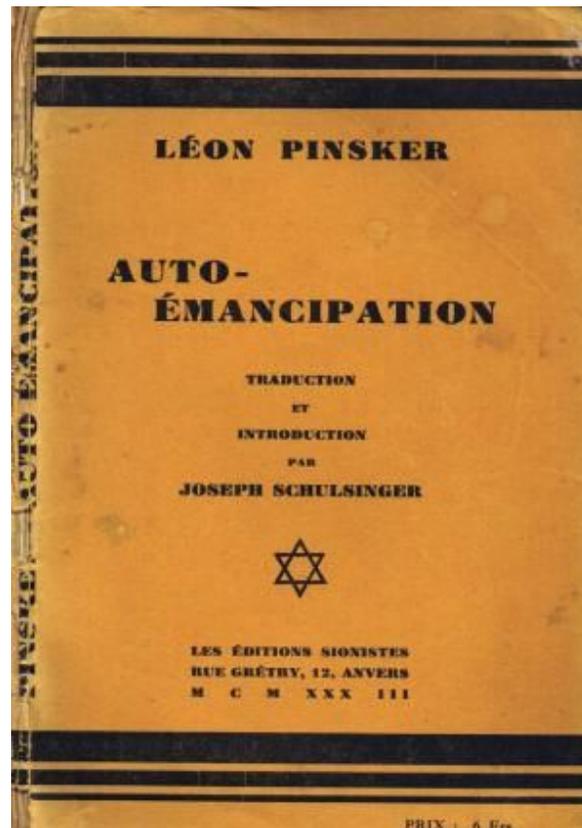
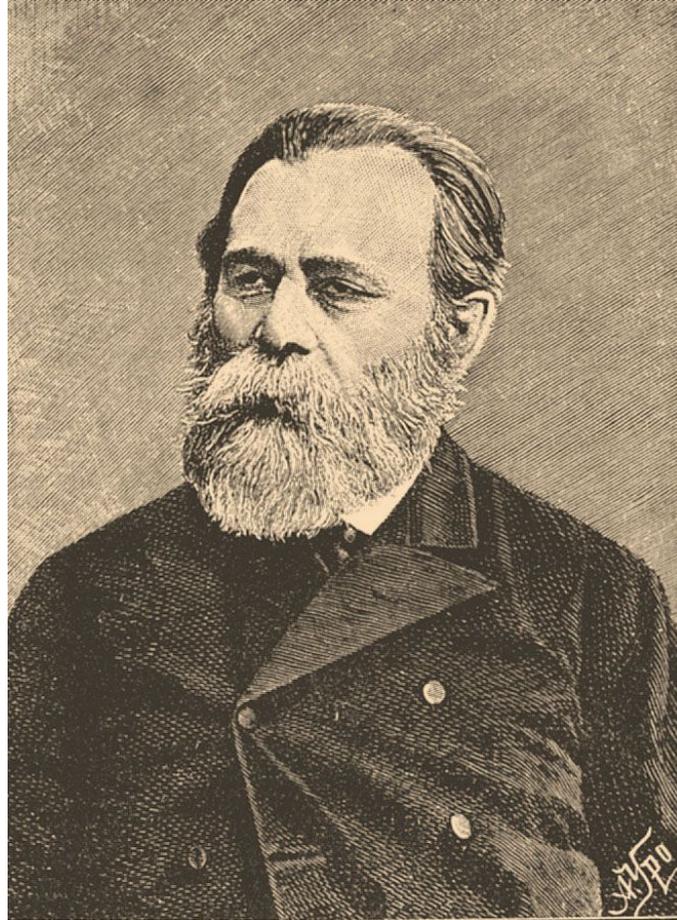
Rabbi Zvi Hirsch Kalischer



Moses Hess



Leon Pinsker



Socialist



**Believes that all people
should be equal.**

Secular



Some one who is not religious.

Author



Wrote a book.

Messianic



**Believe that if the Jews go
to Israel, Mashiach will come**

Rabbi



Some one who studies and Torah

Doctor



Some one who helps sick people

Kabbalist



Someone who studies mystical Torah, also known as Kabbalah

Zionist



Someone who believes that Israel is the homeland for the Jewish people

Peula #4: Im Tirtzu Ein Zo Agada

Goal: Introduce the chanichim to Herzl and the idea of "Im Tirtzu Ein Zo Agada." Have the chanichim understand that if they have a dream and believe in themselves, they can accomplish anything.

Tochen: Herzl and the idea of "Im Tirtzu Ein Zo Agada." and Dr. Martin Luther King Jr.'s "I Have a Dream"

Trigger: Do We Work to Accomplish our Goals?

- The madrich should hand out a slip of paper to each chanich.
- The madrich calls out each of the statements ex: "I believe in giving old clothes to charity"
- If the chanich agrees with the statement, he should take a step forward. Do this for each statement.
- Once all the statements have been read, the chanich should put down the slip of paper to mark the place where they reached.
- The madrich should then tell the chanichim to return to their starting places.
- Now, a similar process is followed except the emphasis is on what the chanichim **actually** do.
- Read out each statement again but this time replacing the words "I believe in" with "I am/do" ex: "I do give old clothes to charity". If the chanich agrees they should take a step forward.
- At the end of the statements, the chanichim should be able to compare where they are standing relative to where they placed their slips during the first round.
- This trigger should highlight the differences in what we believe and what we actually do.

I believe in giving old clothes to charity	I give old clothes to charity
I believe in learning Torah	I learn Torah
I believe in giving tzedakah	I give tzedakah
I believe in collecting food for the poor	I collect food for the poor
I believe in recycling	I recycle
I believe in spending time with the elderly	I spend time with the elderly
I believe in saving animals	I save animals
I believe in respect for all	I respect everyone
I believe in being kind to my siblings	I am kind to my siblings
I believe in moving to Israel	I am moving to Israel
I believe in visiting sick people in the hospital	I visit sick people in the hospital

Discussion points:

- What did you learn from this activity?
- How do you feel?
- Why do you think you don't take as many steps when asked if you actually do those things?
- It's easier to say what we believe in than actually doing it
- How do you think you could move forward more steps next time?
- We have to work hard to achieve our goals

Game Option #1: Adjectives Name Game

- Every person has to think of an adjective that describes them, or makes them special (a fun way to do this is that everyone's adjective should start with the first letter of their name)
- The first person would say "Hi, I'm Sporty Sarah."
- The next chanich must say the first person's adjective and name before saying theirs.
- So they would go, "Hi, Sporty Sarah, I'm Silly Sam." Then the third person would go, "Hi, Sporty Sarah, and Silly Sam, I'm Easy-going Eli..."
- This continues on until all of the chanichim have gone.
- You can play a second round of the game and add a dance move or motion that represents your adjective.

Have a discussion about what makes us great:

- Tell me about something you are good at.
- What did you do to become good at it?
- How long did it take?
- What is something you would like to be better at?
- Why is this goal important to you?

Game Option #2: Catch the Compliments

- Gather a selection of soft, lightweight balls for the game.
- Have the chanichim stand in a circle.
- Chanichim take turns tossing one ball to different players in the circle. As each toss is made, the tossing player gives the receiving player a compliment.
- The receiving player then tosses the ball to someone else, again, giving a compliment as the ball is tossed.
- To make the game more challenging, gradually add more balls as the game continues. This will increase the pace and the level of challenge to players as they try to think of compliments to give.

Discussion points:

- Sometimes we have to think a little bit about what makes someone special but it's possible
- We have to remember that other people can see how great we are
- We have to believe in ourselves too

Game Option #3: Whats in the Bag?

- Pick a few random items to be placed in a non-clear bag. One object per round.
- Have the chanichim pass the bag around and each person gets 5 seconds to feel the object inside (use a cheer to make sure the bag keeps moving. Something like "1-2-3-4 pass it to your friend next door... 5-6-7-8 Bnei Akiva's really great")
- Once the chanich thinks they know what it is they can shout it out

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- Play a few rounds and for the last round put in a mirror
- When someone guesses "Mirror", have them take it out and ask them- "Is that really what was inside the bag? Whats in the mirror?" Try to get them to describe themselves and what they see within themselves.
- Have the chanichim realize that they are like the bag in the game, and that there are so many tools for success and so much potential inside each of them. They just have to look inside and find it.

Chuparim: See graphics below. Hand out to discuss with chanichim and they can take them home.

Discussion points:

- The main idea is that we all have the potential within us to accomplish our dreams. We just have to look inside of ourselves, see what makes us great, believe in ourselves, and keep working toward our dreams.
- Hand out chuparim with the quote from Herzl and the quote from Martin Luther King Jr.
- Ask the Chanichim if they know who each of the people are. Briefly explain who they are. (You can reference the skit)
- Read the quotes (or have the chanichim read)
- Ask them to explain what each one means
- Explain that Herzl and MLK both had dreams and worked really hard to try and accomplish them, and believed that you had to work on the dream to make it come true.

For Older Chanichim, add:

- Show them the Nefesh B'Nefesh logo and ask them if they can figure out the connection
- Aliyah is an a way of accomplishing Herzl's dream, that's why the NBN motto is "Live the Dream"
- You can also discuss the pesukim in Shir Hamaalot:

שִׁיר, הַמַּעֲלוֹת: בְּשׁוּב ה', אֶת-שִׁיבַת צִיּוֹן הָיִינוּ, כְּחֹלְמִים. אֲזַי מְלֵא שְׂחוֹק, פִּינוּ וּלְשׁוֹנֵינוּ רִנָּה

- "When God brings about the return to Tzion, we were like **dreamers**. Then our mouths will be filled with laughter, and our tongues with joyous song"
- Why will we will have been like dreamers once the Geulah comes?
- One suggestion is, this will be the fulfillment of the Jewish dream to return to Eretz Yisrael, we were once dreamers, but now its a reality.
- You can reference Yossi Klein HaLevi's book, "Like Dreamers" which is names after these pesukim, about the paratroopers who reunified Yerushalayim in 1967..

נפש Nefesh
בנפש B'Nefesh
Aliyah : Live the Dream

I HAVE A DREAM

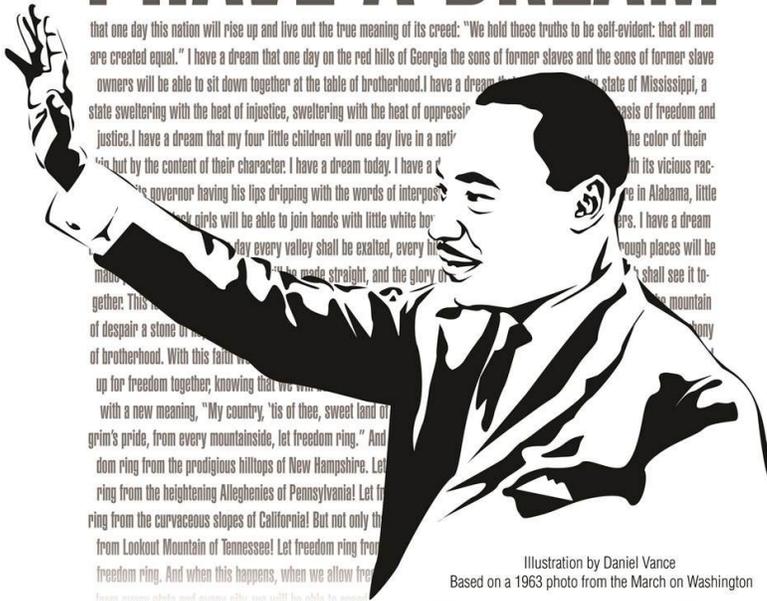
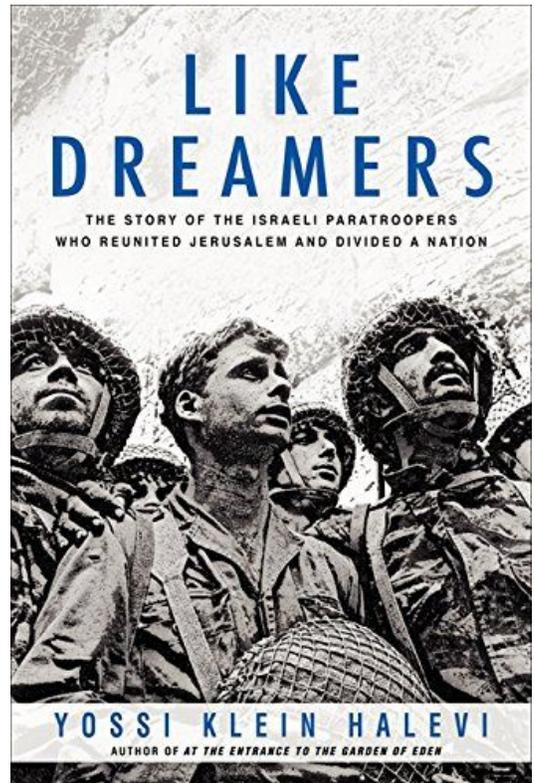


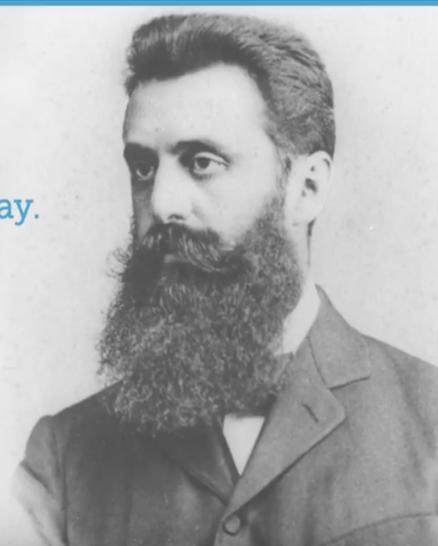
Illustration by Daniel Vance
 Based on a 1963 photo from the March on Washington



If you will it, it is no dream;
 and if you do not will it,
 a dream it is and a dream it will stay.

אם תרצו, אין זו אגדה;
 ואם לא תרצו, אגדה היא ואגדה תישאר.

-Theodor Herzl



The Times

Martin Luther King Jr. says to Washington,
"I HAVE A DREAM"



And so even though we face the difficulties of today and tomorrow, I still have a dream. It is a dream deeply rooted in the American dream"

I have a dream that one day this nation will rise up and live out the true meaning of its creed: "We hold these truths to be self-evident, that all men are created equal."

I have a dream that one day on the red hills of Georgia, the sons of former slaves and the sons of former slave owners will be able to sit down together at the table of brotherhood."

I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character."

I have a dream today."

I have a dream that one day, down in Alabama... little black boys and black girls will be able to join hands with little white boys and white girls as sisters and brothers."

I have a dream today!"