

# Dolphin Boy

## Educator's Guide

December 2011

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Produced for the Denver Jewish Film Festival

A program of the Mizel Arts and Culture Center

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Dear Educators,

Thank you so much for taking time to look through our instructional material. We are very excited in the possibility that you and your teens will be taking part in the viewing of the teen film during the 16<sup>th</sup> Annual Jewish Film Festival in Denver.

After viewing three different movies, the teen film board selected "Dolphin Boy" as their teen specific movie. The film is about Morad, a high school student from an Arab village in northern Israel who is kidnapped and brutally beaten by his classmates when an innocent text message to a female peer is misinterpreted. Following the event Morad suffers with an extreme case of Post Traumatic Stress Disorder. The film follows him through his remarkable four year of recovery process at the Dolphin Cove in Eilat highlighting healing power of the relationship between Morad and his new family, the dolphins and the staff.

The teens on the film board spent the last few months discussing the major themes in the film and planning a special event for their peers following the film. The activities in this guide are meant to provide supplementary activities to allow teens to delve deeper into some of the themes in the film both prior to the viewing and as follow up activities.

The educators guide includes:

- 1 pre-film activity educating teens about Arab Israelis
- 1 post-film activity exploring the symbolism of water in Jewish tradition
- 1 post-film activity comparing and contrasting the father-son relationship in the movie with that of a famous biblical duo

We hope that you find this guide helpful and look forward to any feedback that you might have about the activities. Looking forward to seeing you on February 26, 2012. Please call (303) 316-6360 with any questions or to purchase teen film tickets, which are only \$5. Participation in the post film activity is limited to 50.

Sincerely,

Roberta Bloom

Jamie Skog

Noah Dahary

## **Pre-Film Activity**

What is an Arab Israeli?

### **Essential Question:**

What is life like for an Arab Israeli?

### **Objective**

The students will know what an Israeli Arab is in order to better understand the different issues in the movie Dolphin Boy.

### **Procedure:**

- 1) Association Board:** Write the word Arab on the black board or a large sheet of butcher paper. Ask the teens to write words that come to their mind when they see this word. The group will go through the associations together to see what major themes appear. This will enable them to see what their preconceived notions are.
- 2) Definition of Israeli Arabs:** Have one of the teens read the following definition of an Israeli Arab:
  - a.** Arab citizens of Israel, or Israeli Arabs, are non-Jewish Israeli citizen whose cultural and linguistic heritage or ethnic identity is Arab. They are the Arabs that lived in the land of Israeli during the British Mandate, and stayed within the borders of the new State of Israeli after the War of Independence ended.
  - b.** Some Israeli Arabs prefer to define themselves as "48 Arabs" or "Israeli Palestinians" in order to highlight their connection to the Palestinian people.
  - c.** Important to remember: Israeli Arabs, even though they sometimes identify as Palestinians, are formally Israeli citizens. Arabs that live within the Palestinian Autonomy (West Band and Gaza Strip) are not Israeli Arabs, they do not have Israeli passports like the Arabs that live within Israel.
  - d.** For a longer definition please see Appendix #1
- 3) True or False activity:** Give each student a copy of the True/False handout (Appendix #2) about Arabs and Israeli Arabs. Instruct each teen to fill it out on their own. After the teens finish the sheet, go through each sentence and ask the teens to explain their answers, but do not tell them the correct answers.
  - a. True or False Answer Key:**
    - i. Every Arab is Muslim - **False** – There are Arabs from different religions, including Christianity and Druze
    - ii. Every Muslim is Arab- **False**- The biggest Muslim country in the world is Indonesia where most of the Muslim population is Malays not Arab
    - iii. Arabs are people who have sources originally from the Arabian Peninsula (Saudi Arabia/Yemen/Oman etc)- **True**
    - iv. Every Arab in Israel is Muslim - **False**- There are also Christian, Druze and Beduin Arabs within the Arab Israeli community
    - v. There are more Arabs in America then in Israel - **True**- 3.5 Million in America to 1.5 Million in Israel. But they are a large percentage of a population because there are only 7 million people is Israel.

- vi. Arabs in Israel live only in villages- **False**- Most of the Arabs live in cities
- vii. Arab Israelis have the right to vote- **True**
- viii. There are shared cities for both Arabs and Jews in Israel- **True**- There are Arabs living in every major city in Israel including Tel Aviv/Yaffo, Jerusalem and Haifa
- ix. National Democratic Fellowship is the only Arab political party in Israel. **False**- There are two major Israeli Arab political parties that currently have seats in the Israeli government.
- x. There are Arab representatives serving in the government as part of the major Jewish political parties- True
- xi. Israeli Arabs must serve in the Israeli Army- **False**- Arab Israeli can volunteer to join the army, but they are not required to serve like Jewish Israeli citizens
- xii. Arabic is one of two official languages in Israel- **True**- Arabic is an official language in Israel by law, however, Hebrew is the most common language

**4) Statistics:** Now, in order to visually understand what is a minority, we will start by having the teens divide into groups that represent real statistics relating to the topic. The numbers below will be based on a group of 20 teens, please recalculate the percentages if you have a significantly different number in your group.

**a. World Religion Breakdown**

- i. Please have the teens break into six groups. These groups will represent the breakdown of religion in the world population.
  1. 6 teens represent Christianity with 33% and 2.1 billion people
  2. 4 teens represent Islam with 21% and 1.5 billion people
  3. 3 teens represent non-religious/secular with 16% or 1.1 billion people
  4. 3 teens represent Hinduism with 14% 900 million people
  5. 2 teens represent Eastern Religions- Buddhism and Chinese Traditional with a combined total 12% or 770 million people
  6. 1 teen represents Primal/tribal religions with 300 million people
- ii. Please note that no teen represents Judaism because there are only 14 million Jews in the world. Jewish represent only .02% of the world population.

**b. Jewish population in the United States**

- i. Please have one teen separate themselves from the rest of the group of 20. The Jewish community makes up 2% of the community. In reality it should actually be .4 of a person that represents the Jewish community in the United States. There are 6.5 million Jews in a total population of 307 million people.

**c. Breakdown of the Middle East**

- i. Once again please have one teen separate themselves from the rest of the group of 20. The Jewish community makes up 1.7% of the population in the Middle East. Again this teen represents a fraction of a person being 34% representing the Jewish

community and 26% of the person representing other races that live in the Middle East. There are 340 million people in the Middle East, 330 Million Arabs, with 5.5 million Jews, 4.5 million people of other racial/ethnic groups.

**d. Breakdown in Israel**

- i. Divide the teens into two groups. One group should be 16 teens representing the 79% of the Israeli population that is Jewish and the other group should be 4 teens representing the 21% of the population that is Arab.

**e. Bring the group back together for a short discussion about Minorities.**

Ask the teens:

- i. How does this statistic differ from the other statistics presented so far? Answer: Prior to this the Jewish population has been a minority where this is the first time that they are the majority.
- ii. In what ways do you feel like you are a minority in America?
- iii. In what ways is the Jewish minority in America an elite minority?
- iv. What other minority groups can you think of?
- v. What is the definition of minority?
- vi. How is the Jewish minority in America similar to or different from the Israeli Arab minority in Israel?

Tell the groups that they are going to represent two more statistics that deal specifically with the Arab Israeli population in Israel.

**f. Breakdown of Israeli Arab Community**

- i. Have the teens divide into three groups. 16 teens will represent the 82% of Israeli Arabs that are Muslim. 2 teens will represent the 9% of the community that is Christian and the third group of 2 teens will represent the 9 of the community that is Druze.

**g. Breakdown of where the Israeli Arab Community lives in Israel**

- i. Divide the group into 4 groups. The first group of 15 teens represents the 71% of the Israeli Arab community that lives in Arab cities/villages with an Arab majority. 5 teens represent the 24% of the community that live in mixed Arab/Jewish cities with Jewish majorities. 1 teen represents the remaining 5% in which 4% of the community lives in Bedouin communities and the 1 % of Arab Israelis that live in almost completely Jewish areas.

**5) Arab Israeli Fact Sheet:** Give the Arab Israeli Fact sheet to each teen. Have them read through the facts and circle the one they find most interesting. Invite each teen to read the fact they choose aloud and explain why they chose that fact.

**6) Israeli Arab Photo:** Prior to the lesson, hang up the Israeli Arab pictures around the room. Ask the teens to circle the room and look at the pictures and stand by the picture that they believe is an Arab Israeli. This is a trick activity because all of the pictures are of various Arab Israelis. Go picture by picture and read the explanation of each picture to the teens. See appendix #3 for photographs and explanations.

**7) Return to the True or False activity.** Ask the teens if they would change any of their answers after the course of this activity. Go over the true or false questions making sure to highlight that facts that are included above in section 3 of this lesson plan to explain why something is true or false.

## **8) Final Discussion**

- a.** Since Israel is a democracy, every citizen, including the Arab Israeli communities has the same rights. They have the ability to get a public education, the right to vote, to represent Israeli in International sports competition, the right to serve as a representative in the Israeli government, the right to a fair trial, the ability to volunteer in the Israeli army, etc. While Israeli Arabs have equal rights that does not mean that they necessarily have equal opportunities. Many of the Arab school systems have flaws, there is not a strong enough representation in the public position, many struggle to find suitable jobs, and the physical infrastructure in some Arab cities is not as well maintained as in Jewish cities.
- b.** Ask the teens the following discussion questions:
  - i. Why do you think that despite the fact that they have equal rights the Arab Israeli community struggles?
  - ii. Do you think that this is limited to only this minority? Can you think of other communities that have similar issues?
  - iii. In your opinion, what makes the situation of the Arab Israelis different from the elite Jewish minority in America?
  - iv. Despite the issues, it can be argued that Israel is the best country for Arabs to live in the Middle East. This can be seen from the statistics in the Israeli Arab fact sheet. In your opinion, why do you think that some Israeli Arabs choose not to identify themselves as Israeli and cling to a Palestinian identity? Why do you think that some would prefer to keep their Israeli citizenship should a Palestinian State develop?

## **Post Film Activity #1**

### Water and Judaism

**Essential Question:** In what ways does water transform us?

#### **Objectives:**

Teens will explore the role water plays in Jewish tradition

Teens will look at the role water played in the transformation of Morad as well as Jonah and the whale

Teens will have first hand experience transforming products to make watercolors to paint with.

#### **Materials**

- Baking soda
- Corn starch
- White vinegar
- Light corn syrup
- Food coloring
- Paint Brushes
- Small containers for paint
- Watercolor paper
- Water

#### **Procedure:**

- 1) Start by leading the teens in a guided meditation. If you have access to internet and speakers we suggest that you have the sound of running water playing as you are doing the silent meditation. Please see appendix #5 for the suggested text for the water meditation.
- 2) Give the teens a sheet of paper and ask them to write down a personal story either good or bad that they have had with water, for example, memories of a day at the beach with the family, fear of drowning, etc. Save the stories for later
- 3) Next ask the teens: What can any of you tell me about the story of Jonah and the Whale? Allow the teens to answer until the following points have come out:
  - a. Jonah was running from a task that G-d had given to him,
  - b. He boarded a ship to run away from the task that he had been given
  - c. The ship crew eventually threw him overboard to save themselves
  - d. A large fish, usually thought to be a whale, swallowed him
  - e. While in the whale's stomach, Jonah underwent a transformative process where he realized that he needed to not run away from the task, but rather go to Nineveh and deliver G-d's message.
- 4) Tell the teens to take a moment to think about their answer to the question: What similarities can you see between the story of Jonah and the Whale and Morad. Instruct them to share that with the person sitting next to them. Finally invite a few volunteers to share what they had discussed. Some of the major similarities are: both underwent a transformation process underwater and that they both involved large animals
- 5) Give each teen a copy of the handout Lessons learned in the belly of a whale (Appendix #6). The handout only has an outline of a whale. Instruct the teens to write or draw about a transformative experience they have had in their lives in the belly of the whale. This should be a lesson of growth they have had in their life, an experience they matured from, one that caused them to change their way of thinking, or an extremely large obstacle they overcame. If the teens feel comfortable invite them to share a few of their stories with the group.
- 6) Next move into the discussion about the Mikvah. Ask the teens: what is a

- mikvah? Take a few responses and inform the teens that they will be looking more in depth at the role of Mikvah in Judaism.
- 7) Divide the group into smaller groups and give them the excerpts from the article "Why Immerse in the Mikveh" handout (Appendix # 7). Have each group read the handout to learn more about the Jewish ritual of Mikveh. Ask them to answer the question at the bottom of the handout with one to two sentences that answers the question: What do you think is the symbolic role of water in Judaism?
  - 8) Next give each group one of the two handouts with quotes from either the film or the story of Jonah and the whale (Appendix #8a and #8b). Ask the groups to read through the quotes and answer the discussion question comparing the experiences of the two characters with the Mikvah.
  - 9) Bring the groups back together. Have each group share their answer to the question what is the symbolic role of water in Judaism. Have a teen record each response on the board and as a group combine all of the answers to come up with one large group answer. Additionally have each group summarize their discussion about the specific stories and how they relate to the concept of Mikvah.
  - 10) Now have the teens go back to their small groups. Hand out the materials for each group to make their own watercolors and the instruction sheet for making the watercolors (Appendix #9). Ask each group to follow the instructions to make their own watercolors.
    - Each group of three to four needs:
      - 3 Tbs baking soda
      - 3 Tbs corn starch
      - 3 Tbs White vinegar
      - 1 ½ Tbs light corn syrup
      - Food coloring
  - 11) Once the teens have finished making their watercolors. Ask them to pull out the sheet of paper they had been instructed to write their story on at the beginning of the lesson. Give each teen a clean sheet of white paper, if possible try to get watercolor paper, available from places like Michaels, Hobby Lobby and Guiry's. Have the teens use the watercolors they just made to depict the scene they wrote at the beginning of the lesson.
  - 12) Ask the teens share their paintings and they stories that inspired the painting with the group once they have finished. Another option is to create a small gallery where the teens can hang up their painting and story around the room. Invite the teens to go around the room and view their peers' paintings.

### **Alternative Artistic Option**

As an additional project or instead of the watercolor painting above, you can have the teens create their own "symbolic mikvah." Give each teen a small mirror and a paper box; you can buy them both at a craft store. The mirror should fit into the bottom of the box. Have the teens glue the mirror to the bottom of the box. Next instruct the teens to paint the outside of the box in a water motif. The box can serve as a symbolic mikvah. The purpose of the mikvah is to perform a physical act of purity, where you are immersed completely in water. While one cannot do this without a physical mikvah, this box can be opened and the mirror at the bottom will require the teens to look at their reflection at the bottom of the box. The physical act of looking at the reflection in the mirror could be seen as a chance for the teens to take a moment to look at their

reflection and do some introspective thought.

## **Post Movie Lesson Plan #2 Father and Son**

### **Essential Question:**

What is the ideal relationship between parent and child?

### **Objective:**

Teens will compare and contrast various father son relationships in the bible and in pop culture to decide the most important aspects of this relationship.

Teens will contemplate the ideal relationship between themselves and their father or mother.

### **Procedure:**

- 1) Start the lesson by giving each teen a sheet of paper. Ask them to think about their relationship with either their mother or father. Please acknowledge that every person has a very different relationship with their parents and that this is a place also to explore some of the challenges felt by the teens. Maybe also highlight that adolescence is the usually the most challenging time in a parent/child relationship between teens are starting to push boundaries and parents are still working to make sure their teen grows up successfully. Please have the teens either write or draw something that symbolizes their relationship with their parent. Have them wait to share their piece until later in the lesson.
- 2) Next divide the group into two smaller groups. Give each group one of the two songs: Just the two of us by Will Smith or Aba by Shalomi Shabat. Have each group listen to the song and look at the words. (See Appendix #10a & #10b)
  - a. Youtube links for the songs
    - i. Just the two of us: [http://youtu.be/\\_WamkRSDeD8](http://youtu.be/_WamkRSDeD8)
    - ii. Aba: <http://youtu.be/6Wtoiy3BqJw>
- 3) Instruct each group to answer the questions related to the songs
  - a. In what ways can you relate to this song?
  - b. How does this song make you feel? Why do you think it makes you feel this way?
  - c. What point of view is the song written from?
  - d. What are the major points the songwriter is trying to get across?
  - e. How do you think the songwriter portrayed his role as father or son?
- 4) Bring the groups back together and have one representative share a short description of their discussion.
- 5) Next tape the quote from the film and the story of the Akedah around the room. See Appendix #11. Give each teen a writing utensil. Ask them to go around and read each quote and have them write their thoughts or questions that arise about the quote on the sheet of paper. Teen can either respond directly to the quote or to the comments of their peeps.
- 6) Bring the group back together and go to each of the quotes to summarize the various thoughts that arose.
  - a. Ask the teens:

- i. In the two parent/child relationship who was sacrificing for whom?
  - ii. Why were they making the sacrifices?
  - iii. What are the ramifications of these choices?
  - iv. What other options did these characters have?
  - v. In what ways do you agree or disagree with their choices? Why?
- 7) Instruct the teens to return to their groups. Inform the teens that in the next few minutes they will be looking both at the ideal relationship between a parent and a child and thinking about their own relationship with their parents.
- 8) Start by having each teen, if they feel comfortable, share their drawing or writing with their partners.
- 9) Next ask them to discuss the following questions:
  - a. What in your opinion is the ideal relationship between parent and child?
  - b. What is our responsibility to our parents? What is their responsibility to us?
  - c. Do you think it is a one-way relationship? If so, at what points in your life is that true? What points in your life do you think it might change?
  - d. In the film, we see a father who is willing to sacrifice everything for his child. What are some of the sacrifices your parents have made for you? What are some you have made for your parents? Could you or should you do more?
- 10) Now give each group of teens a larger sheet of white paper. Tell the teens that one of the Ten Commandments is Kovod Av'Vem (Honor your father and mother). This is an extremely vague, yet important commandment. To Honor your parents could be done in a variety of ways. Additionally, one thing that is often left out of this commandment is the responsibilities that parents have toward their children. Ask each group to create the 10 commandments of the relationship between parent and child.
- 11) Have each group share and if you have time you can create as a large group a 10 commandments on the black board by taking bits and pieces from each groups commandments.

**Alternative Artistic Option:**

Instead of doing the 10 commandments activity you can ask the teens to write lyrics to a song for their parents. They can do this individually or as a small group. The song should be an opportunity for them to think about the points highlighted in the discussion as well as a chance for them to think about their personal relationship with their parents. One way to make this activity more successful is to give the teens a choice of four or five melodies they can rewrite the words to, such as: Image, Let it Be, Knocking on Heavens Door, Hotel California, etc.

## Appendix #1

### What is an Arab Israeli?

Arab citizens of Israel, or Israeli Arabs, are non-Jewish Israeli citizens whose cultural and linguistic heritage or ethnic identity is Arab.

The traditional vernacular of Arab citizens, irrespective of religion, is the Arabic language, or more precisely, the Palestinian dialect of Arabic. Most Arab citizens of Israel are functionally bilingual, their second language being Modern Hebrew. By religious affiliation, most are Muslim, particularly of the Sunni branch of Islam. There is a significant Arab Christian minority from various denominations as well as Druze, among other religious communities. Jews of Arab extraction are not considered to form part of this population.

According to Israel's Central Bureau of Statistics, the Arab population in 2010 was estimated at 1,573,000, representing 20.4% of the country's population. The majority of these identify themselves as Arab or Palestinian by nationality and Israeli by citizenship. Many have family ties to Palestinians in the West Bank and Gaza Strip, as well as to Palestinian refugees in Jordan, Syria, and Lebanon. Negev Bedouins tend to identify more as Israelis than other Arab citizens of Israel.

Most of the Arabs living in East Jerusalem and the Golan Heights, occupied by Israel since the Six-Day War of 1967, were offered Israeli citizenship, but refused, not wanting to recognize Israeli sovereignty. They became permanent residents. They are entitled to municipal services and have municipal voting rights.

How to refer to the Arab citizenry of Israel is a highly politicized issue and there are a number of self-identification labels used by members of this community.

The Israeli establishment prefers Israeli Arabs or Arabs in Israel, and also uses the terms the minorities, the Arab sector, Arabs of Israel and Arab citizens of Israel. These labels have been criticized for denying this population a political or national identification, obscuring their Palestinian identity and connection to Palestine. The term Israeli Arabs in particular is viewed as a construct of the Israeli authorities, but is nonetheless used by a significant minority of the Arab population, "reflecting its dominance in Israeli social discourse." Generally-speaking, supporters of Israel tend to use Israeli Arab or Arab Israeli to refer to this population, while critics of Israel (or supporters of Palestinians) tend to use Palestinian or Palestinian Arab without referencing Israel.

While a minority of Israel's Arab citizens do include "Israeli" in some way in their self-identifying label, the majority identify as Palestinian by nationality and Israeli by citizenship. Terms preferred by most Arab citizens to identify themselves include Palestinians, Palestinians in Israel, Israeli Palestinians, the Palestinians of 1948, Palestinian Arabs, Palestinian Arab citizens of Israel or Palestinian citizens of Israel. There are, however, individuals from among the Arab citizenry who reject the term Palestinian altogether.

Other terms used to refer to this population include Palestinian Arabs in Israel, Israeli Palestinian Arabs, and the Arabs inside the Green Line. The latter appellation, among others listed above, are not applied to the East Jerusalem Arab population or the Druze in the Golan Heights, as these territories were occupied by Israel in 1967. As the Israel Central Bureau of Statistics defines the area covered in its statistics survey as including East Jerusalem and the Golan Heights, the number of Arabs in Israel is calculated as just over 20% of the Israeli population (2010).

Appendix #2

**Arab Israeli  
True or False Sheet**

1) Every Arab is Muslim	True	False
2) Every Muslim is Arab	True	False
3) Arabs are people who have sources originally from the Arabian Peninsula (Saudi Arabia/Yemen/Oman)	True	False
4) Every Arab in Israel is Muslim	True	False
5) There are more Arabs in America than in Israel	True	False
6) Arabs in Israel live only in villages	True	False
7) Arab Israelis have the right to vote	True	False
8) There are shared cities for both Arabs and Jews in Israel	True	False
9) National Democratic Fellowship is the only Arab political party in Israel	True	False
10) There are Arab representatives serving in the government as part of the major Jewish political parties	True	False
11) Israeli Arabs must serve in the Israeli Army	True	False
12) Arabic is one of two official languages in Israel	True	False

## Appendix #3

### **Israeli Arab Fact Sheet**

- The life expectancy of an Israeli Arab has increased 27 years since 1948.
- Arabs in Israeli tend to live 10 years longer than Arabs in neighboring countries
- The infant mortality rate in the Arab Israeli community in 1970 was 32 infant deaths for every 1000 births. In 2000, the rate significantly decreased to 8.6 infant deaths in every 1000 births.
- The average number of years of education has doubled from five years in 1970 to 10 years in 2000.
- In the year 2000, 59% of Arab Israeli women had obtained at least 8 years of education.
- In 1999, 46% of Arab Israeli students in 12<sup>th</sup> grade graduated from high school. In that same year, 52% of Jewish students graduated.
- 26% of Arabs Israeli students who graduate from high school went on to college
- Arab Israelis make up 7% of all students in Israeli universities
- As of 2001 only 40% of Arab Israelis 15 and older were part of the work force in Israel. Jews on the other hand, made up 60% of the work force.
- 79% of Jewish women age 25-34 are a part of the work force in Israel. While only 22% of Arab Israeli women in the same age range are in the work force.
- In 2000, 12% of Arab Israeli men were unemployed while only 7.6% of Jewish men were out of work.
- Arab Israelis earn approximately 60% of the yearly wage of Jews.
- In the year 2000, the cost of housing for an Arab Israeli on average is \$122,500, while the average cost of a house in a Jewish neighborhood is \$201,500
- The rate of female literacy in Israel is 88% among Arabs, while in Egypt only 43% of females are literate.
- The life expectancy is 74.6 year for Arab men, while in Libya the average lifespan is 68.6 years.
- In 1999, the infant mortality rate for Arab Israelis was 9 deaths per 1000 births. While in same year, Egypt's rate was 41 deaths per 1000 births.

## Appendix #4

### Israeli Arab Photograph and explanations

#### Photograph Descriptions

##### Photograph #1

**Walid Badir** is a famous soccer player in Israel that also represented Israel on the Israeli National Soccer team.

##### Photograph #2

**Bnei Sachnin** is a Soccer team from the Arab Town of Sachnin in the North of Israel that plays in the Premier Israeli Soccer league. The team won the Israeli National Soccer Cup in 2004.

##### Photograph #3 and #4

**Ranna Rasslan (#4)** is famous Israeli Arab models. Rana Rasslan won the Miss Israel competition in 1999, and went on to represent Israel in Miss Universe competition.

##### Photograph #5

**Yosef Sweid** is a famous Israeli Arab TV/Film/Theatre actor. Sweid has had major roles in some of the most successful Israeli films including "The Bubble" and "Walking on Water." He was a nominee for best actor in the Israeli academy awards.

##### Photograph #6

**Mira Awad** is an actor and singer. Mira Awad Represented Israel at the 2009 European music competition – The Eurovision. She sang alongside Israeli performer Achinoam Nini. The song was called "There Must be another way." Here is a link to the youtube video: <http://youtu.be/7mXWYHdBoJU>

##### Photograph #7

**Raleb Majadlla** was a member of the Labor party in Israel and served as the Minister of Science, Culture and Sports. He is one of many Arab Politicians both past and present that served in the Israeli Parliament, the "Knesset".

##### Photograph #8

An Israeli Arab woman voting in an Israeli Election

##### Photograph #9

Israeli Arab Kids playing in the pool at a Summer Camp

**Photograph #1**



**Photograph #2**



**Photograph #3**



**Photograph #4**



**Photograph #5**



**Photograph #6**



**Photograph #7**



**Photograph #8**



## Appendix # 5

# “Reflections of Water”

by Guide Chandonn

*[This group meditation was written to help individuals to identify the changes we have made in the past and the ones we will make in the future. It is designed to take us out of our normal way of thinking to objectively see that the persons we wish to become will come at a price, as well as coming with the benefits we are more likely to see. That is to say, we are often blind-sighted by the glories we wish to have, but we fail to stop and consider the price of our aspirations.]*

All is darkness around you. The warmth still within your body carries your spirit, as if you are a dandelion seed blown by the wind. Your spirit floats gently and freely.

Now find a special place: a place where you feel at home. It may be a sacred grove, or a temple, or a clearing along a path, or a seashore, or a meadow. It will be a sacred place your spirit calls home. Feel yourself move to this place. As you arrive here, the darkness is gone and you can see this place as brightly as ever.

Now walk down a path until you reach a pool of water. It may be a small pond or a lake. It may be the ocean itself. Walk over to this water.

As you stand before the water you notice that it reflects everything around it. You look into it and see images of the blue sky above, the clouds and birds, and yourself.

Focus on your image. See yourself as you are now. As you watch your image, you begin to think back to the past of your life. Think about the choices you've made which have brought you to this point in your life. As you look at your image, you appear younger. Focus on an important time in your life, when you made some important decisions. Think about what would have happened if you had chosen differently.

Now look at a later point in your life. Look at the decisions you made then and how they influenced where you are now. Think about the good choices and the mistakes. Think about your triumphs and your pitfalls.

Again see yourself as you are today. See where you've been led in life. See where you are now. Do you like what you see?

Now think about who you want to be later in life. See the water reflect an image of yourself as you wish to be. Think about the choices you will have to make to become this image. Are you prepared for the sacrifices? Are you ready to take responsibility for your mistakes? Are you willing to work for this image?

If you choose to continue, bend down and take a drink of this water. This is the water of your future. It tastes sweet at first, but becomes bitter in your mouth. Still, as you swallow it, it is satisfying. If you choose, you may swim in this water for a time, and try on the role you have chosen for yourself. Know that with the good things in life come bad things. For the joys you achieve there are pains you must endure. Continue to think about what this image of yourself will cost you, and what it will mean to you.

As you finish, and find yourself standing near the water again, you look at your reflection one last time and see yourself as you are now. You rise to your feet and head back down the path toward your special place.

You return again and find that the afternoon has faded to dusk, and all grows dark again.

Your spirit again begins to float, as though a dandelion seed carried away by a gentle wind. All is darkness around you. Your body is filled with sacred warmth.

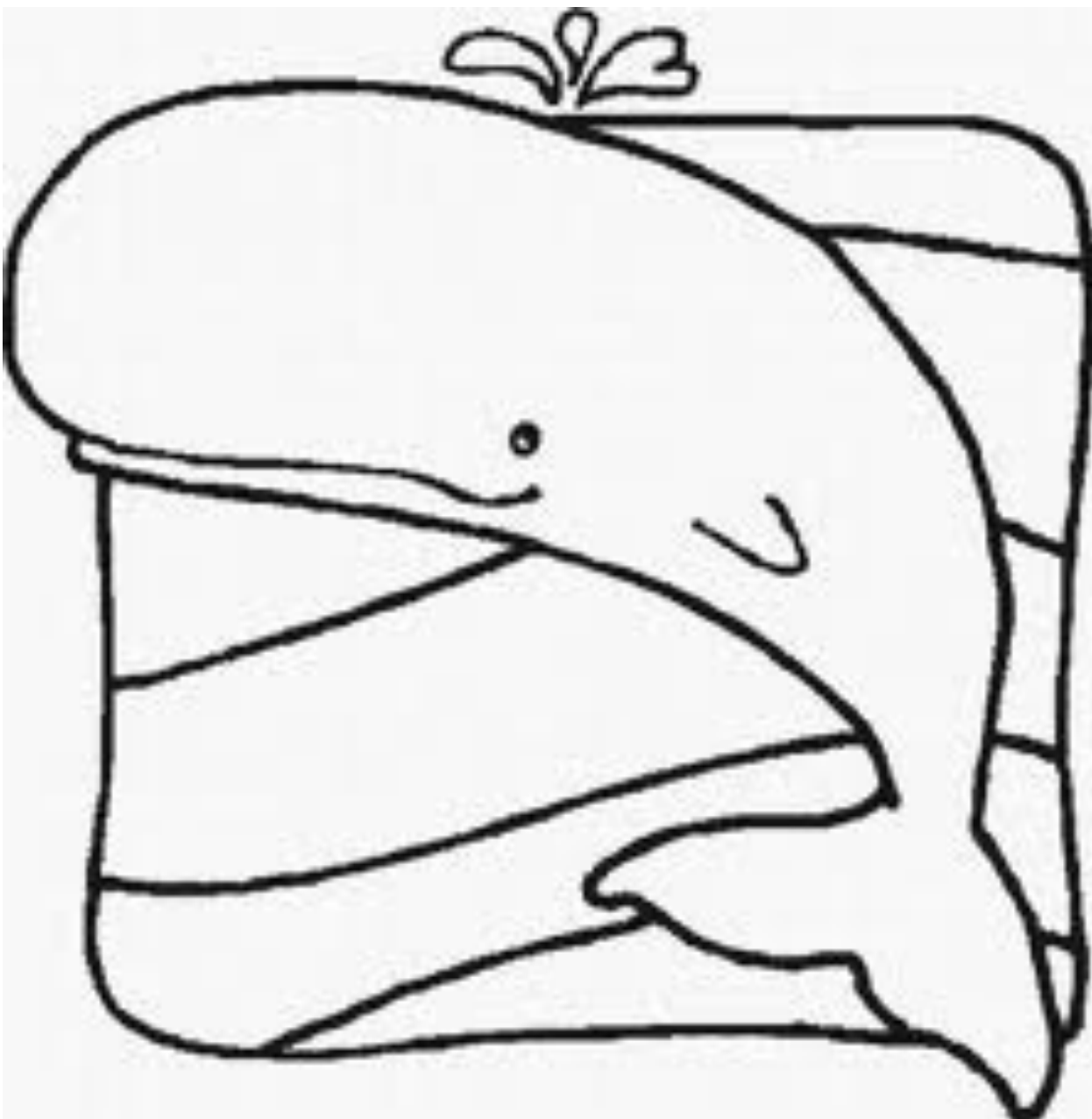
As the wind dies you again feel still.

## Appendix #6

### Lessons from the Belly of a Whale

Jonah and Moard both had transformative experience underwater. One found himself through the help of his relationship with dolphins, the other realized that he must stop running away in the belly of a whale. As one grows older we each go through experiences that help us mature. We learn life lessons through personal experiences. What is one lesson that you have learned "in the belly of a whale"?

Write your lesson/experience in the whale



Appendix #7

## **Why Immerse in the Mikveh?**

*By Rabbi Maurice Lamm*

What physical act could a person perform in order to symbolize a radical change of heart, a total commitment? Is there a sign so dramatic, dynamic, and all-encompassing that it could represent the radical change undergone by the convert to Judaism?

Jewish tradition prescribes a profound symbol. It instructs the conversion candidate to place himself or herself in a radically different physical environment--in water rather than air. This leaves the person floating--momentarily suspended without breathing--substituting the usual forward moving nature and purposeful stride that characterize his or her waking movements with an aimlessness, a weightlessness, a detachment from the former environment. Individuality, passion, ego--all are submerged in the metamorphosis from the larval state of the present to a new existence. Ritual immersion is the total submersion of the body in a pool of water.

### **Water Symbolizes Birth as a Jew**

Submerging in a pool of water for the purpose not of using the water's physical cleansing properties but expressly to symbolize a change-of-soul is a statement at once deeply spiritual and immensely compelling. No other symbolic act can so totally embrace a person as being submerged in water, which must touch and cover every lesion, every strand of hair, every birthmark. No other religious act is so freighted with meaning as this one which touches every aspect of life and proclaims a total commitment to a new idea and a new way of life as it swallows up the old and gives birth to the new.

The water of the mikveh is designed to ritually cleanse a person from deeds of the past. By spiritually cleansing the convert, the mikveh water prepares him or her to confront God, life, and people with a fresh spirit and new eyes--it washes away the past, leaving only the future.

In a sense, it is nothing short of the spiritual drama of death and rebirth cast onto the canvas of the convert's soul. Submerging into waters over her head, she enters into an environment in which she cannot breathe and cannot live for more than moments. It is the death of all that has gone before. As she emerges from the gagging waters into the clear air, she begins to breathe anew and live anew--as a baby struggling to be born. If we take this graphic metaphor a step further, we can sense that the mikveh is a spiritual womb. The human fetus is surrounded by water. It does not yet live. The water breaks in a split second and the child emerges into a new world. "As soon as the convert immerses and emerges, he is a Jew in every respect" (Yevamot 47b).

### **In your own words:**

Answer the following question in one to two sentences:

What do you think is the symbolic role of water in Judaism?

### Quote from Dolphin Boy

**Morad's Trainer:** The first time I took him [Morad] to the water was amazing. The look in his eyes suddenly changed. He was looking for a contact, for a touch perhaps also for love...

**Morad's Trainer:** I teach him free diving and he learns very fast. Within a short time, he is able to dive deeper than 20 meters. He disconnected himself from everything that is related to people. The water was his shelter.

**Female head trainer:** He connected with the dolphins, it wasn't us. He felt like part of their family. He totally identifies with them. The fact that he was familiar with the sea since he was a child, helped him to adapt, helped him to feel good in the water, to dive... Being in the water means we spent nine months growing in a marine environment. It's the first thing we knew and it remains in our minds somewhere. It's a place where we feel comfortable. And especially for Morad, who was hurt so badly... entering the water and being with dolphins, it is a connection to yourself. Like an embryo in a womb. And that's what gives him strength. It gives him back his confidence his faith in himself. And now as he feels comfortable with the dolphins, the next state is to get him back on dry land.

**Morad:** One day I opened my eyes, and I found myself in the reef, surrounded by dolphins. This was the first day of my life.

**Morad:** After what happened to me I lost faith in people. And when I met the dolphins we bonded and I felt their love. They taught me how to trust people again, to communicate, and slowly to rely on them. Not on everyone but some. When I swim with them I imagine myself as a dolphin. And here is the place for me. The sun, the sea, the people, the freedom. I became really strong. It gives me a source of energy, of life.

#### Discussion Questions:

- 1) What specific lines speak to the idea of Morad's transformation under water?
- 2) In what ways was the experience that Morad went through similar to that describe in the Mikvah article?
- 3) Could Jonah's experience be viewed as a Mikvah experience? Why or why not?

### Quotes from Jonah and the Whale

#### Jonah 2:1-11

The Lord provided a huge fish to swallow Jonah; and Jonah remained in the fish's belly three days and three nights. Jonah prayed to the Lord his God from the belly of the fish. He said:

In my trouble I called to the Lord,  
And He answered me; From the belly of Sheol I cried out  
And You heard my voice.  
You cast me into the depths,  
Into the heart of the sea,  
The floods engulfed me;  
All your breakers and billows  
Swept over me  
I thought I was driven away  
Out of Your Sight:  
Would I ever gaze again  
Upon Your holy Temple?  
The waters closed in over me,  
The deep engulfed me.  
Weeks twined around by head.  
I sank to the base of the mountains;  
The bars of the earth closed upon me forever.  
Yet You brought my life up from the pit,  
O Lord by God!  
When my life was ebbing away,  
I called the Lord to mind;  
And my prayer came before You,  
Into Your holy Temple.  
They who cling to empty follow  
Forsake their own welfare,  
But I, with out thanksgiving,  
Will sacrifice to You;  
What I have vowed I will perform.  
Deliverance is the Lord's!

The Lord commanded the fish, and it spewed Jonah out upon dry land.

#### Discussion Questions:

- 4) What specific lines speak to the idea of Jonah's transformation under water?
- 5) In what ways was the experience that Jonah went through similar to that describe in the Mikvah article?
- 6) Could Jonah's experience be viewed as a Mikvah experience? Why or why not?

## Appendix # 9

### **Make your own watercolors**

#### Materials:

- 3 Tbs. baking soda
- 3 Tbs. cornstarch
- 3 Tbs. white vinegar
- 1-1/2 tsp. light corn syrup
- food coloring
- Canister for the paint with multiple compartments  
for example, ice cube trays or pill canister
- Brushes
- Wooden sticks to stir paint

#### Steps:

1. Mix vinegar, baking soda, cornstarch and corn syrup together in a small bowl.
2. Divide the mixture into several small plastic tubs or jar lids.
3. Add six to eight drops of food coloring to each tub or lid then mix.
4. Use Wacky Watercolors as they are or let them dry into hard cakes of paint. If you use them while they're dry, be sure to wet the paintbrush before painting.

#### Tips:

Use paste food coloring if you want especially vivid colors and lots of color choices. Some oil based food coloring will not stir in well, but it will blend perfectly by the time it's dry.

Take the opportunity to teach about color mixing. We made purple, green and orange and then went a step further to make mixtures like red-violet and blue-green by adding one part of one primary color to two parts of another. Mix all three primary colors to make brown.

You can make a larger batch and make the paints in an old ice cube tray. Other possible containers are empty watercolor kits and pill boxes (the kind with a compartment for each day of the week).

The more food coloring you add, the more vivid the paints will be.

# ABA (DAD)

Shlomi Shabat

Dad, a friend told me to write a song  
about you  
About all I saw within you  
About the serenity beyond words  
The scents and the sounds  
Everything was so beautiful in your  
eyes

Dad, I remember the roads to the  
school  
All of the tunes in the room  
When you listened to how I sang  
With the joyful look  
And the smile that hid between your  
lips

Dad, on the paths that you so loved  
to cherish  
I went and tried to succeed  
And I didn't always understand how  
Because it doesn't always work  
I am different from you, but so much  
like you

Dad, the old house has been gone  
for some time

We've moved, gone forward,  
And fill in what is missing  
With similar faces  
To what everyone thought was  
missing

Dad, on the paths that you so loved  
to cherish  
I went and tried to succeed  
And I didn't always understand how  
Because it doesn't all work  
I am different from you, but so much  
like you

Dad, the time has passed and we  
haven't spoken  
Dad, forgive me  
It took me time to understand- you  
belong to me  
Just like how I belong to you  
Just like how I love you  
Let's not keep it inside anymore and  
let's talk  
Dad, a friend told me to write a song  
about you...

## Discussion Questions:

- In what ways can you relate to this song?
- How does this song make you feel? Why do you think it makes you feel this way?
- What point of view is the song written from?
- What are the major points the songwriter is trying to get across?
- How do you think the songwriter portrayed his role as father or son?

## Appendix #10b

### Just the Two of Us Will Smith

From the first time the doctor placed you in my arms  
I knew I'd meet death 'fore I'd let you meet harm  
Although questions arose in my mind, would I be  
man enough?

Against wrong, choose right and be standin' up  
From the hospital that first night  
Took a hour just ta get the car seat in right  
People drivin' all fast, got me kinda upset  
Got you home safe, placed you in your basinette

That night I don't think one wink I slept  
As I slipped out my bed, to your crib I crept  
Touched your head gently, felt my heart melt  
'Cause I know I loved you more than life itself

Then to my knees, and I begged the Lord please  
Let me be a good daddy, all he needs  
Love, knowledge, discipline too  
I pledge my life to you, uh

#### **Chorus:**

Just the two of us, we can make it if we try  
Just the two of us  
Just the two of us, building castles in the sky  
Just the two of us, you and I

Five years old, bringing comedy  
Everytime I look at you I think man a little me just  
like me

Wait an see gonna be tall makes me laugh 'cause  
You got your dads ears an all  
Sometimes I wonder, what you gonna be?  
A General, a Doctor, maybe a MC  
Haha, I wanna kiss you all the time  
But I will test that butt when you cut outta line

Trudat uh uh uh why you do dat?  
I try to be a tough dad, but you be makin' me laugh  
Crazy joy, when I see the eyes of my baby boy

I pledge to you, I will always do  
Everything I can show you how to be a man  
Dignity, integrity, honor an' I don't mind if you lose  
Long as you came with it an' you can cry, ain't no  
shame it it

It didn't work out with me an your mom  
But yo, push come to shove you was conceived in  
love  
So if the world attacks, and you slide off track  
Remember one fact, I got your back

#### **Chorus**

It's a full time job to be a good dad  
You got so much more stuff than I had  
I gotta study just to keep with the changin' times  
101 Dalmations on your CD-ROM  
See me, I'm tryin to pretend I know  
On my PC where that CD go

But yo, ain't nuthin' promised, one day I'll be gone  
Feel the strife, but trust life does go wrong  
But just in case, it's my place to impart  
One day some girl's gonna break your heart  
And ooh ain't no pain like from the opposite sex  
Gonna hurt bad, but don't take it out on the next  
son

Throughout life people will make you mad  
Disrespect you and treat you bad  
Let God deal with the things they do  
'Cause hate in your heart will consume you too  
Always tell the truth, say your prayers  
Hold doors, pull out chairs, easy on the swears  
You're living proof that dreams come true  
I love you and I'm here for you, uh

#### **Chorus**

#### **Discussion Questions:**

- f. In what ways can you relate to this song?
- g. How does this song make you feel? Why do you think it makes you feel this way?
- h. What point of view is the song written from?
- i. What are the major points the songwriter is trying to get across?
- j. How do you think the songwriter portrayed his role as father or son?

**Morad's Father:**

I told my wife and children: I'm taking Morad to Eilat, to the Dolphin Reef, for therapy. If he returns, so will I, but if he doesn't I'm with him to the very end.

## **Morad's Father:**

This boy is the blood that flows through my veins. I had a house that I used to rent out. I sold it. And I had a ranch. I sold it too. In hopes of seeing my son recover. And with the help of God- he will get better one day. He is like a two-year-old child. Without his mother, without the family, it is only him and me.

### **Morad's father to his son:**

Speak up, son. It's good to let it all out. You let it all out and the next day you're a new person.

Morad, that terrible thing they did to you is something that happens. You have to accept that it's part of your life. Understand?

Whatever happened is over. That's all. They'll each get their punishment and you are blameless. You're not guilty of anything. It was not your fault. So you have to think how come that you can't return to normal life? Everyone's waiting for you. . . Morad, my soul, I love you. You know I love you. I'll do anything for you, my son, to help you be yourself again. Like when I raised you as a baby. My son, Okay? My soul. Everything is going to be alright.

(Men Hug and cry)

Then Isaac said to his father Abraham, "Father!" And he answered, "Yes, my son." And he said, "Here are the firestone and the wood; but where is the sheep for the burnt offering?" And Abraham said, "God will see to the sheep for the burnt offer my son."  
Genesis 22:7-8

Sometime afterward, God put Abraham to the test. He said to him, "Abraham," and he answered, "Here I am." And He said, "Take your son, your favored one, Isaac, who you love, and go to the land of Moriah, and offer him there as a burnt offering..."

Genesis 22:1-2

Abraham built an alter there; he laid out the wood; he bound his son Isaac; he laid him on the alter, on top of the wood. And

Abraham picked up the knife to slay his son. Then an angel of the Lord called to him from heaven. "Abraham! Abraham!"

And he answered, "Here I am." And he said "Do not raise your hand against the boy, or do anything to him. For now I know that you fear God, since you have not withheld your son, your favored one, from me."

Genesis 22:9-12