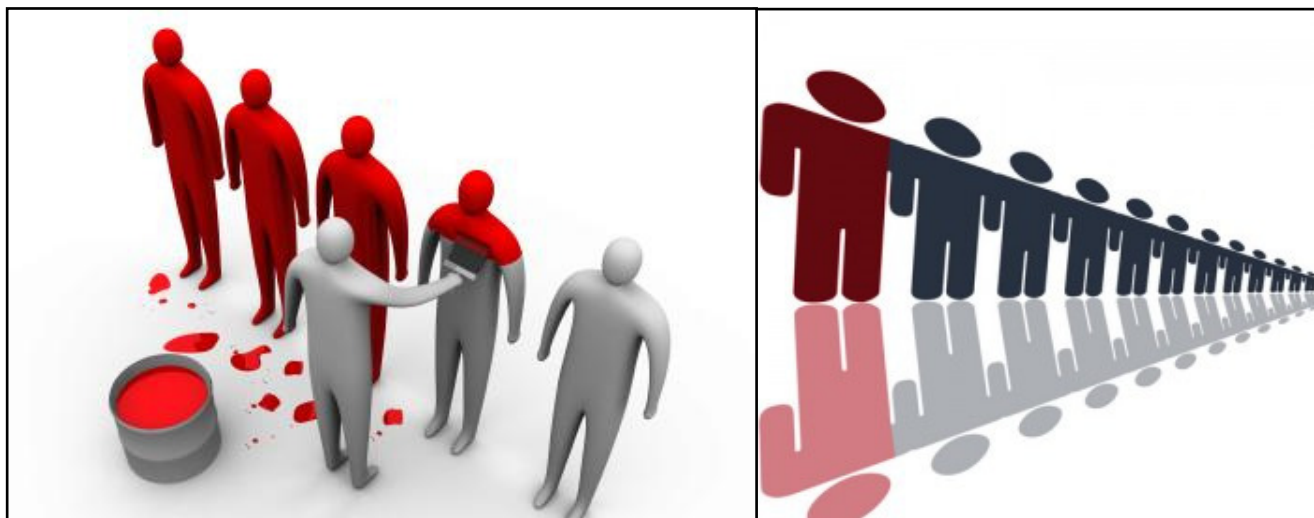


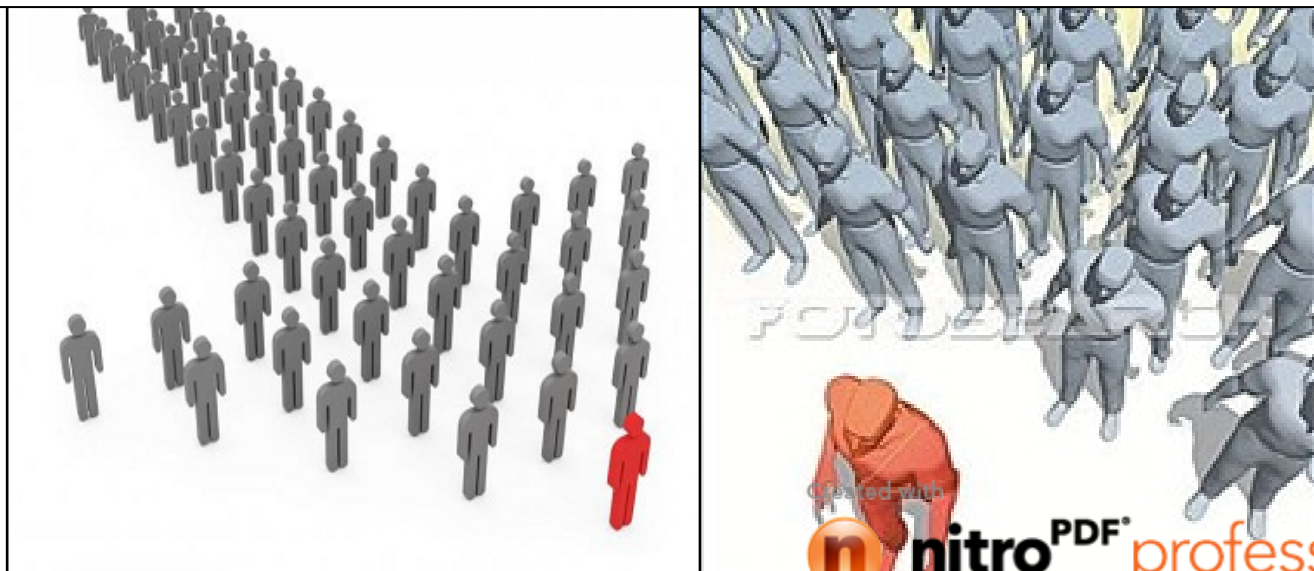
Introducing....

---

# BOGRIM ONE TZEVET NATIONAL APRIL SEMINAR 1 - 7 APRIL 2010



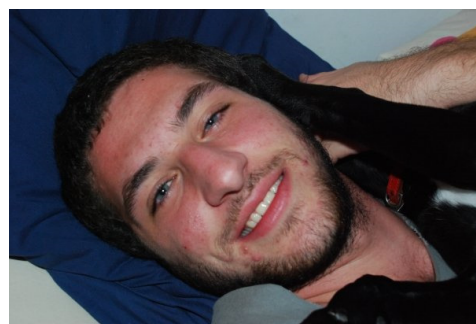
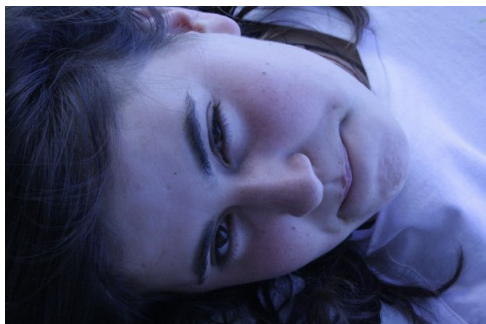
**CREATING SOME MOTHER FLIPPIN' LEADERS**



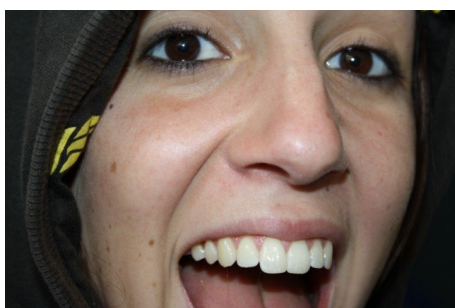
# The Tzevet

---

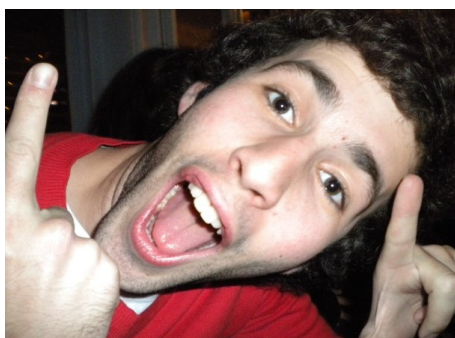
## Chavurah 1



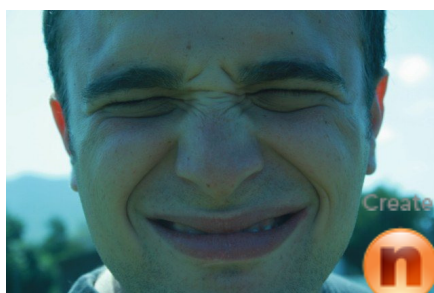
## Chavura 2



## Chavurah 3



## And for later....



Created with



**nitro**PDF<sup>®</sup> professional

download the free trial online at [nitropdf.com/professional](http://nitropdf.com/professional)

# A letter for you

---

Dear Bogrim One Tzevet

The seminar is finally upon us. After much preparation and campaigning, we finally have a brilliant shichvah of 25 of the greatest channichim this age group as to offer.

This seminar has said to commit channichim to the movement for years after. But that commitment certainly won't happen on its own. Channichim will only feel attached to this movement if they are inspired by their leaders and are convinced by our cause. In everything we do here this week, we must show dugma, commitment, positivity, enthusiasm and interest. Whether we are in peulot, PHing, sitting around shlichsville fire, in the showers, or at meal time – EVERYTHING is about our channichim for the next 7 days.

So let's give it all we've got. Forget varsity, or other commitments while we're here. This is the bigger picture. This is the future of our movement. This is the biggest impact we can make on a group of kids lives. This is it.

“over 35 first year madrichim, mainly from Cape Town, came to the campsite. The ice was broken with a game of paintball. The fun activities were interspersed with rigorous hadracha training. The level and standard of programming was very high. The days were full and the Bogrim 1's were pushed hard, but rose to the occasion. The idea of Chavurah was introduced: the participants were divided into three groups that met at least one daily and ran peulot for each other. Those who attended will define it as a landmark moment in their movement development...” From Like a Phoenix from the Ashes, describing the first April Seminar of 2003.

We're making history here folks. And I'm glad to be doing it with you.

Created with



download the free trial online at [nitropdf.com/professional](http://nitropdf.com/professional)

# Chavurah

---

## Why are we doing Chavurah?

April seminar allows us to display the proper use of Chavura. We split into small groups and meet once a day to allow for more intimate discussion of ideas or emotions experienced throughout the seminar. These groups should be bonded, comfortable, open and honest.

Each chavurah session should feature an ice breaker, a check-in, and an activity. There will be 5 chavurah sessions in total.

The beauty of the Bogrim1 chavurah is that is it mostly used to facilitate hadracha practice. At all times, ice breakers/discussions/activities should be led by the channichim themselves, while the madrichim simply provide guidance. Chavurah time provides empowerment for the channichim and lets them learn from eachother's successes and mistakes.

## Session1 – Thursday 1<sup>st</sup>

### Intro to Chavurah

- Ice breaker / name game
- Show and Tell
- Discuss the idea of chavurah (make it sound appealing!)
- Explain the concept of peer-led Hadracha

## Session2 – Saturday 3<sup>rd</sup>

- Ice breaker (all games & checkins to be run by channies from here on)
- Check in
- Plan peulah for hadracha session

Created with



download the free trial online at [nitropdf.com/professional](http://nitropdf.com/professional)

### Session3 – Sunday 4<sup>th</sup>

- Stillers & Omer chavurah present
- Split into chavurah to check in

### Session4 – Monday 5<sup>th</sup>

- Callie & Ross chavurah present
- Split into chavurah to check in

### Session5 – Tuesday 6<sup>th</sup>

- Julian & Jodi chavurah present
- Split into chavurah to check in

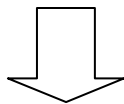
# Educational Flow

---

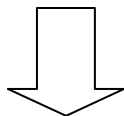
Bogrim 1 Seminar always focuses predominantly on Hadracha training.

The general direction of the seminar is as follows:

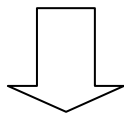
Who are we to be educating and what should we educate on



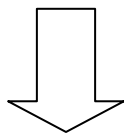
Styles of Educating



The Ideology in our Education



Living our ideology – Shnat



Habonim and where we stand



# April Hadrachah Experience

April 1 - 7 2010

maddies wake up 08h00

kids wake up 08h30

PESACH ENDS

	THURS 1st	FRI 2nd	SAT 3rd	SUN 4th	MON 5th	TUES 6th	WED 7th
<b>Breakfast 09:00</b>							
<b>Peulah 1 10:00 - 11:00</b>		The right to educate	PAINTBALL	sports tournament	occupation	Shnat 1 – my israel	cleanup
<b>Peulah 2 11:45 - 12:45</b>		Leadership & knowledge		Madrich as a facilitator	beach games	Shnat 2 - kvutsah	sikkum
<b>Lunch 13:30</b>							
<b>Peulah 3 14:30 - 16:00</b>	Arrive, Unpack, Setup, Rules	Message in the methodology	Power, respect, discipline	PARLIAMENT	freedom	Habo culture	leave
<b>Chavurah 17:45 - 18:45</b>	intro: bonding / expectations, intro to chavurah grps	shabbat prep?	Chavura2	Chavura3	Chavura4	Chavura5	
<b>Dinner 19:00</b>		shabbas (extended)				eat out (extended)	
<b>Peulah 5 20:30 - 21:30</b>	Errol's Presentation	oneg shabbat	Working as a team	consitution	ideology	extreme chavurah comp, end in shlichs	
<b>Shlichs Activity</b>	opening schlichs: tarbut / games	fire side debate/speaker	havdallah	Mac's peulah	Fun (chavurah run)	closing tekes (chavura run)	

Created with



download the free trial online at [nitropdf.com/professional](http://nitropdf.com/professional)

# April Hadrachah Experience

## Venue Bookings

April 1 - 7 2010

maddies wake up 08h00  
kids wake up 08h30

PESACH ENDS

	THURS 1st	FRI 2nd	SAT 3rd	SUN 4th	MON 5th	TUES 6th	WED 7th
<b>Breakfast 09:00</b>							
<b>Peulah 1 10:00 - 11:00</b>		SHOM: shtilim BOG1: stores or middle stores	kikar	Kikar	SHOM: amelim BOG1: soll	SHOM: meyasdim BOG1: shtil & all over	cleanup
<b>Peulah 2 11:45 - 12:45</b>		SHOM: sollelim BOG1:Shtilim		SHOM:sollelim BOG1:amelim	Beach	SHOM: middle stores BOG1: stores/mitbach	SHOM:shom BOG1: shlichs
<b>Lunch 13:30</b>							
<b>Peulah 3 14:30 - 16:00</b>	Arrive, Unpack, Setup, Rules	SHOM: shom BOG: sollelim	SHOM: sollelim BOG1: shtilim	SHOM:shtil BOG1: sollelim	SHOM: sayar BOG1: middle stores	SHOM:shtil BOG1: amelim	leave
<b>Chavurah 17:45 - 18:45</b>	SHOM: sayarim BOG1: shomrim	Beach	Chavura2	Chavura3	Chavura4	Chavura5	
<b>Dinner 19:00</b>		shabbas (extended)				eat out (extended)	
<b>Peulah 5 20:30 - 21:30</b>	Shtilim	oneg shabbat	SHOM: amelim BOG1: sollelim	SHOM: soll BOG1: shtil	SHOM:shtil BOG1: soll	Start kikar end Shlichs	
<b>Shlichs Activity</b>	Schichs	Shlichs	Shlichs	Shlichs	Shlichs	Shlichs	

Created with



download the free trial online at [nitropdf.com/professional](http://nitropdf.com/professional)

# The Peulot

# Fun Bonding

<b>Date and Time</b>	Thurs 1 <sup>st</sup> , 17h45
<b>Place on camp site</b>	Somewhere nice
<b>Planned By</b>	Callie
<b>Tziud(Stuff needed: be specific)</b>	Lifesavers, toothpicks, ice, 25 calendars

## AIM

1. Bond the group and create a good vibe among themselves
2. Get the kids excited and having fun

## METHOD

We are going to play (some of) the following games:

### 1. **IceBreaker**

Split into teams and each team gets a block of ice. They have to melt the ice as quickly as possible without using their mouths, but they can use any other parts of their bodies/method. No member of the team can hold the piece of ice for more than 5 consecutive seconds. First team to melt the block wins ☺ See – it's an ice breaker!

### 2. **Toothpick and lifesaver game**

Everyone gets a toothpick and holds it in their mouth. One person starts with the lifesaver balancing on their toothpick and you have to pass it around the circle. If you drop it you're out the game.

### 3. **Wrestlemania**

Each person goes around the circle and makes up a wrestlers name for themselves using a body part in the name eg. Elbow cruncher, knuckle buster. You then randomly call to people to the middle of the circle and they have to try and get their body part on the other persons head.

### 4. **Yanklich**

One person is sent away from the group. The rest of the group then comes up with a system of answering yes/no questions. For example, answer as if you were the 2<sup>nd</sup> person on your left. If the person comes back and says 'is your hair long' you have to answer according to the pattern you decided. If you answer incorrectly, everyone shouts

'yanklich' and then moves around to form a new circle. The game goes until the person in the middle figures out the pattern.

## SIKKUM

Split into Chavurot and go straight in to CHAVURA 1

# Chavurah 1

## AIM

Bond the Chavurah group  
Introduce the Idea of Chavurah  
Empower channichim to run activities for themselves  
Practice Hadracha

## POSSIBLE ICEBREAKER

Any game, preferably a name game.

## METHOD (just discussion)

1. Get to know each other, create an environment of openness and honesty. Get 4 people to sit in a square back to back. Rest of group sit in a square facing in around them. The outside square will rotate at every topic change. Each topic lasts approx 1 minute.  
Topics
  - Introduce yourself like you meeting for the first time
  - How are you feeling about Matric this year
  - What are your expectations of this seminar, of yourself and of your shichvah
  - Talk a little about your potential plans for next year
2. Go through the general day plan (meal times, shlichsville etc). Hand out calendars  
Discuss how everyone is feeling about the seminar, expectations..etc
3. Discuss the idea behind chavurah
  - Process thoughts/emotions/ideas from the day
  - Practice hadracha through peerled activities
  - Empowerment (run chavurah for themselves)
4. Make a chavurah name
5. Discuss peerled hadracha concept. Will have to start planning their peulah from next session so start thinking about it!
6. Always end the chavurah with a nice ending. At the start of each chavurah session, someone will be appointed to think of the way chavurah will end (eg. Massage the person on your left..)



As you move around the board you land on different children's names. The children get older as you move around and more expensive. Each child has a card of information about him or her, which explains how expensive it is to teach it hello my name is rosssomething. If you want to teach them something there are two different choices per topic of teaching style. One way is more expensive than the other but they gain the knowledge nonetheless.

The knowledge that is gained by the child is specific to the colour ideology of the player. When a player lands on a child that has already been educated it is more expensive for that player to educate the child according to the colour education of that player rather than the education that child already had. The player does not have to educate the child but is forced to either give up a certain amount of educash or take away a level of education from a child that they have already educated. This is because if there are children out there with different ideological education they will influence your children and may change their education. So basically you loose out if you don't choose to educate the child with your ideology.

On the board there are also dilemma cards and chance cards. The dilemma cards will present a dilemma of education style or philosophy and the player must decide what the answer is. Other players can contribute to the discussion too. The chance cards will give the player more educash, take some educash away, move you to a different point on the board or play a movie clip.

The aim of the game is to spread your colour ideology as much as possible. As many children as possible but also how educated each child is.

Video clips :

Clockwork orange video scene

Indoctrination: (The authoritative, unquestioning uncritical accepting without thinking education)

Dead poet society video scene

The Education situation where creative, encouraging, multidirectional thinking takes place the learner is as the actor, at the centre of the learning process.

Pink Floyd Video scene

The school education system: (let us critically examine it)

Formal, authoritative, learner is passive

Fight Club video scene

Coercing people into knowing or acting in certain ways.

## **SIKKUM**

This is essentially the most important part of the peula.

The questions must really challenge them. The paragraphs of statements are meant to guide the discussion for the maddie not be read out but rather to get the channichim to answer. It's a flow for the sikkum.

Created with



download the free trial online at [nitropdf.com/professional](http://nitropdf.com/professional)

Question on the philosophy and style of education:

1. Each of the players were handed a teachers diploma and some educash at the start of the game based on the fact that you chose to come to the peula. What gives us the right to educate? Is it simply because we have chosen to do so, therefore we have the right.
2. Some education styles were more expensive than others based on a completely bias opinion on styles of education. Indoctrination verses education for example, implying that certain styles of education are 'cheap' styles of education. Firstly were you comfortable with this style of peula that blatantly agrees with one answer over the other by making that choice more expensive. Is this not essentially a 'cheap' style of education?
3. Each player was handed a colour ideology in the beginning of the game and told to educate about that topic. In order to be involved in Habonim is necessary to believe in everything that the movement believes in and if not can we educate on topics that we don't necessarily believe in. How do we do this?
4. What was the aim of the game? (to push your colour ideology as much as possible to as many children as you could but also taking into account the level of education achieved.)

Habonim has an ideology do we therefore an agenda with the education?

Are our peulot objective?

Peulot are a place where maddrichim don't push their opinion and allow channichim to learn and decide for themselves, if this is true is it testimony to Habonim's good education if channie grows up to believe in everything that our ideology stands against?

Created with



download the free trial online at [nitropdf.com/professional](http://nitropdf.com/professional)

# Leadership and Knowledge

<b>Date and Time</b>	Fri 2 <sup>nd</sup> , 11h45
<b>Place on camp site</b>	
<b>Planned By</b>	Jodi
<b>Tziud(Stuff needed: be specific)</b>	Speakers, projector,

## AIM

- To show the Bogrim 1s that without actively learning and seeking out knowledge- they will never be able to truly 'teach' their Channichim
- To get the Bogrim 1s excited about becoming 'experts' in a range of different topics that they find inspiring
- To push the value of reading and writing

## PRE-PEULAH PREPARATION

Set up Projector, speakers

## POSSIBLE ICEBREAKER

Get them into 2 groups.

Ask for 2 volunteers

The two volunteers sit on chairs facing one another and are given different topics to debate. (for e.g- should the death penalty exist). Anyone from the group can whisper ideas to them or tag them out and take their place

The point is that they probably won't know what the hell they are talking about and will look like idiots- showing the importance of knowledge (in a funny way ☺)

Debating topics:

1. Should the death penalty exist
2. Was the war in Gaza justified
3. Should the mines in South Africa be Nationalised
4. Should Julian wear green or blue underwear?
5. Is egalitarianism a legitimate form of Judaism
6. leadership and has dangerous consequences.

Created with



download the free trial online at [nitropdf.com/professional](http://nitropdf.com/professional)

## METHOD

Bog 1s watch 3 examples of people who preach without knowledge

1. Malema
2. Sarah Palin
3. Thabo Mbeki

Each one highlights how a lack of knowledge makes for bad leadership and has dangerous consequences.

## SIKKUM

They will read through an excerpt from the dershowitz-finkelstein debate- a brilliant example of how knowledge is power.

Then Sikkum discussion below

Some questions to facilitate discussion:

5. What are the dangers of a lack of knowledge as a madrich
6. Why don't people read any more and how can we be the counter culture in today's society
7. How do we re inspire ourselves and our Channichim to read (answer is obviously dugma)
8. How do we know who are reliable sources and who not? (the only real way to is to read as many different view points and sources on the issues and then make up your own mind)

# Message in the Medium

<b>Date and Time</b>	Fri 2 <sup>nd</sup> , 14h30
<b>Place on camp site</b>	
<b>Planned By</b>	Callie
<b>Tziud(Stuff needed: be specific)</b>	

## AIM

To show how different methodologies can be used to portray different messages. While an aim is important, it will be lost through an inappropriate methodology. Therefore, the aim is truly found in the method. Also looks at the different educational rationales behind methodology (eg. Schools vs. informal education methods).

## TRIGGER

Get channies to shout out all the different types of methodologies they can remember from the peulot that have been run for them. Write these up on a big piece of paper.

## METHOD

Go through a number of different methodologies and discuss the purpose/usefulness/success/failures of each.

*Method 1 – the quiz:*

Break into 4 groups (remain in these groups throughout). Read out the lyrics from songs and make kids guess the song. Groups competing against one another.

1. "Young man, there's no need to feel down". – YMCA
2. "She was more like a beauty queen from a movie scene." – Michael Jackson
3. "Nobody said it was easy, no one ever said it would be this hard." – Coldplay
4. "You'll go to hell for what your dirty mind is thinking." – Radiohead.
5. "Ever wonder if it's all for you?" – Red Hot Chilli Peppers
6. "I'm weird coz I hate goodbyes" – Owl City
7. "It seems to me that maybe, pretty much always means no". – Jack Johnson
8. "You never seen zef so fresh" – Die Antwoord.

Discussion

How did it feel when you knew an answer? Why does it feel this way?

Does this remind you of school? Why/why not?

What style of teaching does this method emphasize?

What are the successes / failures of the method?

Created with



**nitro**PDF<sup>®</sup> professional

download the free trial online at [nitropdf.com/professional](http://nitropdf.com/professional)

The general point is that this method places emphasis on memory = intelligence, which is not always true. This does not allow for any skills such as creativity, questioning, analytical..

*Method 2 – the 5-3-1: (still in 4 groups)*

Each person must write the top 5 priorities for this year.

In pairs, they must then compare their top 5, and together select a top 3.

Then as one big group they must select their top priority for the year.

Discussion

What style of learning does this method emphasize?

What is the use of group work vs the individual in learning?

What are the successes/failures of this method?

The general point is that this method allows for compromise, co-operation, discussion, outside input, negotiation, different perspectives..

*Method 3 – School: (back into 4 groups)*

Draw a picture of a classroom, with a teacher standing in front and the students at their desk.

Qs:

Why does this classroom scene portray the aims of school education?

What type of learning is deemed important at school?

What is cleverness/intelligence at school? How is it measured? What should it be?

Read the poem

1  
What did you learn in school today,  
Dear little boy of mine?  
What did you learn in school today,  
Dear little boy of mine?  
I learned that Washington never told a lie,  
I learned that soldiers seldom die,  
I learned that everybody's free,  
That's what the teacher said to me,  
And that's what I learned in school today,  
That's what I learned in school.

2  
What did you learn in school today,  
Dear little boy of mine?  
What did you learn in school today,  
Dear little boy of mine?

Created with

 **nitro**PDF<sup>®</sup> professional

download the free trial online at [nitropdf.com/professional](http://nitropdf.com/professional)

I learned that policemen are my friends,  
I learned that justice never ends,  
I learned that murders die for their crimes,  
Even if we make a mistake sometimes,  
And that's what I learned in school today,  
That's what I learned in school.

3

What did you learn in school today,  
Dear little boy of mine?

What did you learn in school today,  
Dear little boy of mine?

I learned our government must be strong,  
It's always right and never wrong,  
Our leaders are the finest men,  
And we elect them again and again,  
And that's what I learned in school today,  
That's what I learned I school.

4

What did you learn in school today,  
Dear little boy of mine?

What did you learn in school today,  
Dear little boy of mine?

I learned that war is not so bad,  
I learned about the great ones we have had,  
We fought in Germany and France,  
And someday I might get my chance,  
And that's what I learned in school today,  
That's what I learned in school.

Explain the concept of Hidden Curriculum:

Created with

 **nitro**<sup>PDF</sup> professional

download the free trial online at [nitropdf.com/professional](https://nitropdf.com/professional)

*The hidden curriculum is taught by the school, not by any teacher...something is coming across to the pupils which may never be spoken in the English lesson or prayed about in assembly. They are picking-up an approach to living and an attitude to learning.*

Hidden curriculum is said to reinforce existing social inequalities by educating students in various matters and behaviors according to their class and [social status](#).

More Qs:

Can they identify with this abstract concept of hidden curriculum?

Is this something that will only occur at school (ie. Through formal education)?

What / who creates the hidden curriculum?

Discussion:

The general idea here is about the power dynamic created in the classroom, and the lack of option one has to challenge / filter what one is taught. Hence we are often subjected to a type of bias or social construct without realizing. School also emphasizes the need for an answer as opposed to the need to develop the mind and critical thought.

*Method 4 – The yes no spectrum: (everyone together)*

Have a yes wall and a no wall. Ask a number of difficult questions. Ask people to defend why they have chosen to stand where they are.

Qs:

- I believe abortion should be allowed in a case where the mother will be unable to sufficiently provide for the unborn child.
- I believe rapists and murderers in South Africa should be punished with the death penalty.
- I do not believe that two people of the same sex should be allowed to raise a child together.
- I think Habonim may be educating its channichim or inadvertently indoctrinating them.
- I believe that a secular Jew can be more moral than a religious Rabbi.
- I believe that Black Economic Empowerment is a reasonable method of equalizing South Africans citizen's employment opportunities.
- Downloading music from the internet is not theft.

Discussion

What does style of educating does this method try to emphasize?

What are the successes/failures?

General Idea is that people are forced to make cognitive choices, and need to be able to back their stances and defend their views. If choices / decisions / stances are made lightly, they will easily be swayed. Also allows one another to hear both sides of an argument.

### **SIKKUM (back in groups)**

Explain the point of the peulah (or get them to guess). Ask people which methodologies they prefer. Not a long sikkum, was just a way to demonstrate methods & their aims.

It is shown that what you learn at school is not so much the content, but rather the medium through which is it taught. It is the same at Habo. We place emphasis on sitting in circles, no stupid questions, everyones opinion heard, cater to the individual...

Created with



download the free trial online at [nitropdf.com/professional](http://nitropdf.com/professional)

# Power, respect, Discipline

<b>Date and Time</b>	Sat 3 <sup>rd</sup> , 14h30
<b>Place on camp site</b>	
<b>Planned By</b>	Jodi
<b>Tziud(Stuff needed: be specific)</b>	A3 cardboard, 4 fat permanent markers/kokis A4 paper, pens, Stanley Milgram Script

## AIM

This peula aims to highlight the power difference between madrichim and channichim. The Bogrim Ones will analyse the result of this power hierarchy and also look at the dangers of abuse of power.

## TRIGGER

Maddies act out the Milgrim experiment- *highlights the result of power and authority and how they can be abused.*

## METHOD

psychologists John R. P. French and [Bertram Raven](#) have a theory of the 5 bases of power:

### Positional power

Also called "legitimate power", it is the power of an individual because of the relative position and duties of the holder of the position within an organization. Legitimate power is formal authority delegated to the holder of the position. It is usually accompanied by various attributes of power such as uniforms, offices etc. This is the most obvious and also the most important kind of power.

### Referent/Loyalty power

Referent power is the power or ability of individuals to attract others and build loyalty. It's based on the charisma and interpersonal skills of the power holder. A person may be admired because of specific personal trait, and this admiration creates the opportunity for interpersonal influence. Here the person under power desires to identify with these personal qualities, and gains satisfaction from being an accepted follower. Nationalism and patriotism count towards an intangible sort of referent power. For example, soldiers fight in

wars to defend the honor of the country. This is the second least obvious power, but the most effective. Advertisers have long used the referent power of sports figures for products endorsements, for example. The charismatic appeal of the sports star supposedly leads to an acceptance of the endorsement, although the individual may have little real credibility outside the sports arena.

### Expert power

Expert power is an individual's power deriving from the skills or expertise of the person and the organization's needs for those skills and expertise. Unlike the others, this type of power is usually highly specific and limited to the particular area in which the expert is trained and qualified.

### Reward power

Reward power depends on the ability of the power wielder to confer valued material rewards, it refers to the degree to which the individual can give others a reward of some kind such as benefits, time off, desired gifts, promotions or increases in pay or responsibility. This power is obvious but also ineffective if abused. People who abuse reward power can become pushy or become reprimanded for being too forthcoming or 'moving things too quickly'.

### Coercive power

Coercive power is the application of negative influences. It includes the ability to demote or to withhold other rewards. The desire for valued rewards or the fear of having them withheld that ensures the obedience of those under power. Coercive power tends to be the most obvious but least effective form of power as it builds resentment and resistance from the people who experience it.

5 madrichim dress appropriately for their type of power and have that power written on their backs (without the description). The bog 1s have to go around and write what they think each power means and how it would relate to Hadracha in habo.

## SIKKUM

Very much a discussion to link up the idea of power within habo.

Questions to ask as follows (with suggested 'answers'):

1. Have you ever seen/experienced power abuses in your time as a maddie or channie. *Draw off this experience to explain the negatives, i.e. look at the effect it had and the fact that the channie still remembers it*
2. Do you think there is a power dynamic between maddies and channies? *In every relationship there is a power dynamic. Look at ways power can be positive- influencing channichim's outlook on life, media etc.*
3. How does power relate to discipline? *Look at how we do discipline in the movement- not punitive but rather educational.*
4. What other ways does Habo try and create a more equal power balance maddies and channies? *Doing peulot in a circle, encouraging channies to challenge Madrichim in peulot etc*
5. Lastly, go over the 5 types of power and what they mean. Look at each one and discuss whether that type of power has merit in Habo. Look at the way we give people in the movement power as a good example of positive power dynamics. *We vote democratically. Most important 'body' is the veida which any boger can be a part of.*



# Chavura 2

<b>Date and Time</b>	Sat 3rd, 17h45
<b>Place on camp site</b>	Pick a comfy spot for your group
<b>Tziud(Stuff needed: be specific)</b>	

## AIM

Check in, see how seminar is going, address any problems.

Bonding time.

Start prepping for peer-led Hadracha.

## POSSIBLE ICEBREAKER

Any game, run by the channies

## METHOD (just discussion)

1. The day so far – Red light, Green light.
2. Check-in, is everyone getting the idea of the seminar? Any issues?
3. Start planning peulot for peer led hadracha. Tell group when their turn is. Spend rest of time (can even go up until dinner) planning. NB sessions start tomorrow! Must work on it in free time if necessary
4. Nice ending planned by someone in the chavurah.

# Teamwork

<b>Date and Time</b>	Sat 3 <sup>rd</sup> , 20h30
<b>Place on camp site</b>	
<b>Planned By</b>	Dylan
<b>Tziud(Stuff needed: be specific)</b>	Paper ("what is a group"), pens, human bingo boards, straws, pins, soccer team positions

## AIM

To look into team dynamics and see how beneficial it is to have a team where:

- Everyone is pulling their weight
- Everyone is happy
- Everyone is their to support one another
- Everyone trusts everyone else
- There is room for individuals to contribute to the team dynamic

## TRIGGER

A question is written on a big piece of paper: "What is a group?"

Each person is given a pen and can write a characteristic of a group on the paper.

## Definitions:

- *"A number of individuals or things considered together because of similarities"*
- In simple terms, if the group process leads to a spirit of cooperation, coordination and commonly understood procedures, then a group is present. If these factors are present within a group of people, then their performance will be enhanced by their mutual support (both practical and moral). This could be the opposite effect that a self-opinionated, cantankerous loud-mouth would have on your performance and then contrast that to working with a friendly, open, helpful associate.
- A group of people working in the same room, or even on a Hanhalah, does not necessarily invoke the group process. If the group is managed in a totally autocratic manner, there may be little opportunity for interaction relating to the work; if there are factions within the group, the process may never evolve.

## METHOD

Created with



**nitro**PDF<sup>®</sup> professional

download the free trial online at [nitropdf.com/professional](http://nitropdf.com/professional)

Participants must be explained to the whole process of tzevet-formation:

- Forming
- Norming
- Storming
- Individualising
- Performing

And told that in this peula each of these stations will be looked at in one way or another, illustrating their importance etc.

We will do 5 short games on the 5 stages of Group Development. At the end of each game, we will discuss the game and reference it to the Paintball game that has just happened before. Before starting they will learn what the 5 steps are so that they can view each step's role in the bigger picture of the tzevet dynamic.

## 1. Forming

### o Part to Part

Two lines face each other. Lines move in opposite directions; when a player reaches the end of their line, their next move is to join the end of the other line. Players are given 10 seconds to answer each of the required questions AS COMPREHENSIVELY AS POSSIBLE, the idea being that you are bonding totally! The best tzevetim are the ones that are open and honest with one another from the start. Then they must move on to the next person. Silly music in the background (puhleeease).

- Hand to hand -- Introduce yourself
- Knees to knees -- Where do you live?
- Elbow to shoulder -- Where were you born?
- Feet to knee -- How old are you?
- Finger to ear Tell me about your family?
- Hand to hip -- What's your favorite sport?
- Hand to elbow -- What's your favorite TV show?
- Back to back -- What's your favorite food?
- Wrist to chin -- What's your favorite color and why?
- Heel to toe -- How many times have you been to camp?
- belly to belly -- What's your greatest weakness (and strength)
- Cheek to cheek -- Do you have a pet? What kind? Name?
- Ear to ear -- What's your favorite music? Group?
- Heel to elbow -- What's your favorite book?
- Finger to toe -- If you could be any animal what would you be?
- Knee to nose -- What's your favorite camp song?
- Chin to chin -- What do you hope to learn this week?
- nose to nose -- Tell one thing that you've always wanted to do

Questions:

- What is the first thing you want to do when you form a group?
  - o Obviously, you want to break the ice and try to get the group members to become more comfortable with one another
    - This can be achieved by a social gathering, ice-breakers or a structured meeting where common aims and goals are discussed.

- This is a key step in the process as it helps you identify strong and weak people in the group as well as set a clear precedent, that each person is as much involved in the process as the next.
- What are some of the better ways of forming a group?
  - Games, stories, get-to-know-you-activities
- What are some of the obstacles to bonding a group? And the consequences?

## 2. Storming

Storming is the part of the process where people struggle with their position in the group. People look around at the other members and identify the leaders, friends, etc. it's a very volatile part of the process as if people aren't happy with their leadership or current group status they will respond either by pursuing leadership or fading out.

- The herders, the sheep and the nomads  
The Bogrim are split into groups of 9 people. Each person in the group is given a character to play, where the issue to be discussed at the Va'ad Machaneh table is whether or not drinking should be allowed on Rocs day:
  - The elected leader (1)
    - Chairs the meeting in an autocratic manner
    - Argues that drinking should not be allowed
  - The leader's posse (3)
    - Agrees with everything the leader says
  - The opposition (1)
    - Argues that drinking causes no harm
  - The opposition's posse (3)
    - Agrees with everything the opposition says
  - The quiet observer (1)
    - This person could swing the vote, but is ignored by the hysteria

What went wrong at this stage in the group development process?

- Factions were formed
- Leadership was perhaps challenged and even undermined
- The strong overpowered the weak
- Neither side with listen to the other opinion
- This is the point when the group is either broken or made even stronger
  - Good leadership is needed which will be discussed later in the seminar.

## 3. Norming

- Human Bingo (with a twist)  
Each person is given a Human Bingo board with 16 squares. They look at the board and select 6 things which they have done or are interested in. They then have to find another person who has kept that choice open, until they have found 6 people with the same interests or characteristics as them.

What are the key characteristics of this stage?

- People are encouraged to reveal personal information
- People start to listen to each other and find others who share their interests
- People are looking for ways to work together rather than ways to disagree

A tzevet has to norm or it will struggle. This stage of the group's development is where the group learn to deal with different circumstances based on the strengths and weaknesses of the individuals within the group.

## **TZEVET BINGO!**

Worker Bee- Willingness to do the hard graft	Girl Saver- Would touch a spider with my bare hands	Engineering Student- Can set up lights, electronics	Attention Fiend- Don't mind standing in front of a crowd acting silly
Risk Taker- If there's a small chance for big fun, im in!	Creative beast- i can make week old garbage look like decorations	The Horror- would put hand down a poopy toilet to unblock it	Sports lover- not only can you play, but you know all there is to be known
Insomniac- sleep? Who needs it? I'm up for days.	Risk Averse- chances are not good, i act when certain!	Twilight Nut- yes the movie, its important (you'd be surprised)	The Palmach- Shmira is your thing, there's nothing better
The Leader- both roshim are sick, you take charge	Equestrian- can ride a horse	Child at Heart- the younger the children, the better you get along with them	Narcoleptic- sleepy sleepy sleepy

### **4. Individualising**

- Straw Tower Building

The Bogrim are split into 5 groups. They have to build a straw tower, as high as possible using only pins and straws in 5 minutes.

- One person is made the observer. Their job is to write down what roles each person plays, but the other people don't know what he/she is writing about.
- Once the time is up, the observer will report to the group on the roles each person played in the process.

What are the key characteristics of this stage?

- The important role of the individual in a group
- Each group member has something to contribute towards the process and outcome
- A group should be careful that they don't ignore the quiet people as whatever they have to offer, it will have more benefit than them sitting back and saying nothing.

### **5. Performing**

- Giant Stick Figures

The whole group forms a series of circles and lines to make up a stick figure. i.e. a small circle of people for the head, small line for the neck, longer line of people for body, 2 arms

and 2 legs. When they're assembled, you give them a series of directions, one at a time, and they must act as a group and performs the actions, such as:

- 1) Your head is itchy - scratch it!
- 2) There's a soccer ball at your feet - kick it!
- 3) Your shoe is untied - tie it up!
- 4) Your nose is running - blow it!
- 5) Your pants fell down - bend down and pull them up!

What are the key characteristics of this stage?

- People are working together towards a common goal
- They are given other advice rather than orders
- There is support from the group for its individuals
- Finally, the sum of the whole is greater than the sum of the parts so it is possible for  $1+1=3$ .

## SIKKUM

The greatest feeling from working in a team is seeing the results and the only way to achieve these results is to work together and support one another. Sometimes, it may take a while for a team to reach a point when they are truly performing but as long as all the members are committed to this process, it can be achieved. You must decide what qualities and expertise you can bring to your team, Hanhalah, etc.

Have a short discussion...

- Channies tell their experiences of being in a team. What stage was their team at?
- Soccer sheet – look at different roles on field (Metaphor). Which role do you generally play on a team?
- What does it mean to be in a team as opposed to being on your own? How do you have to change your behavior?
- Madrichim can tell stories of difficult situations that have happened in a hanallah (eg. Bad rosh, difficult madrichim) and how they dealt with it.
- Are they excited to work in a hanallah as a team at the end of the year?
- What skills do you need to work in a team?

To be in Habo means to be in a team (Eg. Shichvah, tzevet). Teamwork is the essence of our fulfillment and growth. Cherish it and nurture it.

# Facilitation Voluptuation

<b>Date and Time</b>	Sunday, 4 <sup>th</sup> , 11h45
<b>Place on camp site</b>	
<b>Planned By</b>	Tali
<b>Tziud(Stuff needed: be specific)</b>	Printed out slips with roles on them, chomer

*"Discouragement is at the root of all misbehavior."*

— Rudolf Dreikurs

## AIM

- To look at methods of facilitation and different roles that madrichim in tz'vatim can play in a group.
- Explore the different roles and needs of channichim in groups. How do we deal with disruptive channichim, how do we make sure that different channichim get a chance to participate? –
- How do we create the right environment in the group from the basics of how the group sits together and the physical position from which the madrich approaches the group.

## PRE-PEULAH PREPARATION

Hand out roles to channichim secretly

## POSSIBLE ICEBREAKER

The fuck game....get the channies hyped up to be ridiculous.

Divide into two groups for whole peulah.

## TRIGGER

**Role play: (10 min)** - Channichim are secretly given different roles to play in the discussion that will follow. There are 2 or 3 "madrichim" conducting a peulah on environmentalism....or anything really.

Roles:

Created with



download the free trial online at [nitropdf.com/professional](http://nitropdf.com/professional)

**Eager enthusiastic one:** Tries to rally the group to every suggestion that is made. Unfortunately this means that the discussion will not be very focussed.

**Sleepy one:** Does not participate but also does not disrupt the group.

**The disruptive apathetic one:** Not interested in the discussion at all, and will disrupt others as a result.

**The motivator/agreer:** Does not put forward any ideas him/herself, but will agree with everyone's ideas and suggestions.

**The devils advocate:** Disagrees and puts down everyone's ideas, by always looking at the negative aspects of what is being discussed.

**Basic needs have not been met child:** You are tired, hungry, cold and your tent is gross. You cannot concentrate on the peulah.

**Attention-seeking child:** Me me me. All you want is lots of attention

**Participating channich:** You are trying to follow the peulah and discussion, but get easily distracted by everyone else misbehaving

**Bored child:** You are not stimulates by this discussion and therefore act out.

**Bully:** You have no self-esteem and attempt to bully other members in your group

**ADHD child:** You have trouble concentrating, are easily distracted and cannot complete a goal directed activity

**Anxious child:** You are having some serious family problems at home, and don't know how to deal with it in a camp environment

**Sports kid:** Academics have never really been your thing, so you can't wait for this peulah to be over so you can go use your talents

**Tourettes syndrome:** You have physical and phonic tics

**Sick kid:** You are not feeling well and cannot concentrate. You wish to leave the peulah.

**Annoying kid:** You are just out to piss off the maddie, for no real reason

**Puberty kid:** You are too obsessed with your appearance and the opposite sex to care about the peulah.

## METHOD

### Phase 1 (10 min) - Debrief

After the discussion trigger has gone long enough, end the discussion and do a short debriefing. Let the people in the group who didnt have roles speak first and comment on how they thought the discussion ran. See if they noticed anything strange about the discussion, and see if they can identify all the people that had roles to play. Go around the circle and comment on each

kid's reason for misbehaving or not participating.

## **Phase 2 (5 min) – Why do we have discussion**

Discussion can have many purposes, sometimes the goal is the idea that one gets to at the end of the discussion, while sometimes the discussion itself is the goal! Either way, a discussion can only be effective if it is facilitated well! Bring in chomer of what is a good facilitator (see at bottom)

## **Phase 3 (15 min) – The practical approach to facilitation**

Allow channichim to discuss how they think the channichim in the trigger should be dealt with, in order for facilitation to occur (See chomer on Qualities a madrich must have to run good discipline, What makes Discipline successful? And always remember to.)

### **SIKKUM**

How do we build chinnuchic and engaging discussions as facilitators?

Some questions to conclude with:

Why do you want to be a facilitator?

How do we build chinnuchic discussions as facilitators?

How do we engage kids in our peulot?

What makes a good peulah?

What culture do we want to create in the movement through our peulot?

Allow channichim to ask their own questions about different scenarios and styles of facilitation. Make it clear that there are clear do's and don'ts, but that it is very much up to their own personality and skills to be a brilliant madrich/a.

# Sit under a grootboom or become a groot activist

<b>Date and Time</b>	Sun 4 <sup>th</sup> , 20h30
<b>Place on camp site</b>	
<b>Planned By</b>	Jules
<b>Tziud(Stuff needed: be specific)</b>	Projector, screen, laptop, printed stuff for walls

## AIM

The aim of the peulah is to introduce the importance of the constitution in protecting the socio-economic and equality rights of all South Africans and how the Constitution is a tool for all activists.

The case in point is the Grootboom case which is a landmark socio-economic judgement of the Constitutional Court and the TAC v Minister of Health. The Peulah will contrast these two cases and the very different outcomes, why essentially Grootboom failed and TAC succeeded and the way forward for South African activists.

If we want to be taken seriously as socially responsible South Africans and aspiring activists we need to understand the importance of our history, the value of our Constitution and campaigns like the TAC's in order to really successfully fight for the rights enshrined in our Constitution.

## PRE-PEULAH PREPARATION

Madrichim need to know both cases, why they were important and why TAC story was a success and why Grootboom was a failure.

## TRIGGER

Walk through museum representing the transition from apartheid to democracy. The museum will show the devastating Group Areas Act, Bantu Education and pass laws and essentially illustrate how blacks were second class citizens. The transition to the New South Africa 'Rainbow Nation' will seem very positive with a picture of the 1995 World Cup team and Mandela and cheesy imagery like that. It will also show the new Constitution and excerpts from it's Bill of Rights will appear along the walls (This is pertinent to the discussions they will have later on).

Created with



download the free trial online at [nitropdf.com/professional](http://nitropdf.com/professional)

## METHOD

Essentially this will be two peulot run concurrently

1. After the museum channichim will be divided into two groups representing two different discussions. The discussions will take place in two separate venues. 1 group will discuss the *Grootboom* case and the other will discuss the *TAC* case.
2. *Minister of Health v TAC (2002)*
  - a) In this group channichim will meet President **Thabo Mbeki** who will lay down his HIV AIDS policy of denialism. They will also meet a **member of the TAC** who will explain the problems with government policy and the devastating HIV/AIDS statistics SA and explain that they need a campaign to for Anti Retroviral roll out by government.
  - b) In a group discussion channichim will have the facts about HIV AIDS and the government policy. Looking at what the TAC does and what its demands from government are channichim will have to devise a comprehensive campaign with time frames, schedules, deadlines and target. They should discuss how they will drive this campaign. Madrichim should provide suggestions how it should go about. For example creating awareness and educating black South Africans on HIV AIDS facts and the denialism of Mbeki, marches, vigils how to create a campaign in the media etc. Channichim have to come up with a campaign strategy for the TAC and present this to everybody in the sikkum.

NOTE: Channichim probably won't know about the real case and the TAC campaign was before their time. So do not reference what the TAC actually achieved, did or make reference to the campaign or the case. This will be introduced to them later. The point of this is to get them to think about how one creates a national campaign that is successful.

3. *Government of the Republic of SA v Grootboom (2000)*
  - a) In this group channichim will meet Mrs Irene Grootboom who will explain her story and how houses around hers were demolished
  - b) The group will be presented with her story and the facts on paper and will also be given the rights from the Bill of Rights that they had seen in the earlier museum. With this information the group will discuss what her options are and will have to deliver a presentation on what Irene Grootboom's options are in terms of these rights that will be discussed in the group. The group will have a series of questions to answer about the rights protected in the constitution like the right to housing. Together they need to come up with a presentation and deliver it to the other group, explaining that they had met this woman Mrs Grootboom and explain her story to the other group as well as their solution and advice that they gave her and her community with regard to the rights protected in the constitution. Madrichim will guide the discussion, hopefully Daniel Mackintosh will be in this group. He has extensive knowledge of this case

NOTE: Channichim probably haven't heard of this case. So at no point in the discussion should we give away that Mrs Grootboom was a real person and that her case was actually heard in the constitution. If channichim ask, tell them the names are

*irrelevant and we are dealing with the issues. Only during the sikkum do they find out that there really was a Grootboom case.*

## **SIKKUM**

1. Both groups will come together and present the stories they heard and then deliver their presentations to the shichvah on what they discussed and decided upon. This will allow channichim to teach the stories of Grootboom and TAC to one another and also deliver their own ideas, decisions and answers.
2. We will now watch two excerpts from Zackie Achmat's film 'Law and Freedom' explaining the Grootboom case and the TAC case.
3. Channichim will then complete a final walk through museum which will be short and interactive. They will write their answers on the questions on the wall.

The questions will also relate to:

- why the TAC story was a success (not just because it won its case in the constitutional court) because of its extensive campaign.
- And why the Grootboom story was a failure (though the judgement was a landmark one) essentially there was no campaign behind their struggle.
- What we as members of Habonim can do. Photos of the EE march and excerpts from our chukka will be included.

They should leave feeling inspired and understanding that South Africa has many challenges but that being part of a movement like Habo is exciting and opportunity to really participate in transformation.

# Case of the Occupation

<b>Date and Time</b>	Monday 5 <sup>th</sup> , 10h00
<b>Place on camp site</b>	
<b>Planned By</b>	Jules
<b>Tziud(Stuff needed: be specific)</b>	Chomer, paper, pens

## AIM

For channichim to establish factual information about the Occupation that will allow them to engage in proper conversation and debate around this topic. Especially in light of mounting pressure on Israel today to resolve the conflict.

## PRE-PEULAH PREPARATION

Rehearse skit

Madrichim to be well versed on the relevant facts

## TRIGGER

3 madrichim will take part in a short skit.

One will be an Israeli MK the other a International Human rights lawyer with a news station host chairing the debate between the two.

## METHOD

The story case goes like this:

After 43 years of Israeli occupation in The West Bank, there is huge pressure from powerful states in the world especially Obama to make a decision and to retreat from the occupied territories which would also require Israel evacuate all settlements.

Divide the groups into 2 teams:

1. One team needs to raise arguments why we should finish the occupation
2. Other team needs to raise arguments why we should stay there.

At every team there will be 3 tzvatim. Every tzevet will get specific chomer and explore different aspects of the occupation:

1. The security aspect
2. The wall
3. The peace process

After 10-15 min they will have to present their arguments

The trial will look like this:

1. The security aspect

Group A will present their arguments (3 min)

Group B will present their arguments (3 min)

2. The wall

Group A will present why the wall is important (3 min)

Group B will present why there be no wall (3 min)

3. The peace process

Group A will present why the occupation is an obstacle for peace (3 min)

Group B will present why it won't be effective to retreat at the moment (3 min)

Madrachim need to be jacked and divided adequately with good arguments for both sides. So that some serious debate can happen, we want these kids to be able to go out and if challenged in school or home about why the occupation is bad to be able to understand why it's bad and back it up (or not, if that's what they chose). So real debate is important and it is vital that this does not look staged and as though it was obvious that the 'left' would win. So madrichim advocating a rightwing line will have to be 'trained' in hasbarahshlacha

**SIKKUM**

Hopefully by now they will have an idea of how the situation looks in Israel today and understand that Israel international pressure is mounting against Israel to resolve the conflict. Judgement will be given based on Habo's ideological stance also drawing on international consensus

# Freedom

<b>Date and Time</b>	Mon 5 <sup>th</sup> , 14h30
<b>Place on camp site</b>	
<b>Planned By</b>	Ross (Ben?)
<b>Tziud(Stuff needed: be specific)</b>	

## AIM

To teach the kids in a chilled way about the very complicated nature of freedom, from the more abstract ideas about freedom as a concept, and why it is something worth having...to specific examples in the world where we think we may or may not have freedom

## POSSIBLE ICEBREAKER

The freedom song!

## TRIGGER

Sort, light hearted movie about all the different ways we use freedom, and why it still seems like we're not sure what it is.

## METHOD

First group: the philosophical weirdness of freedom. Can we actually have freedom

Second group: The freedom charter in South Africa and the United Nations list of human freedoms look at all the ideals, and see how many we have actually managed...

Third group: Freedom in context: in places like Israel, the rest of the middle east, and Africa. Are these people free? Who is free?

Fourth group: Problems with freedom: when freedom clashes with other important things.

The point of all these groups is to make the bog ones aware of the difficulty of the idea of 'freedom', that it is a word that people throw around, but that we cant80 easily explain, or understand...we need to re-examine it...I think it should be an academic, but light hearted peulah. Lots of debate and discussion

Info on each group is at back.

Created with



download the free trial online at [nitropdf.com/professional](http://nitropdf.com/professional)

## SIKKUM

A little bit more of the movie, with some cool quotations about freedom... the end

### MORE DETAILS OF THE GROUPS -

#### Group one: the philosophy of freedom

The point here is for the maddie person to explain to the kids that freedom is an extremely difficult concept to define:

Process: first ask the question 'what is freedom?' how do we define it?

Let them make suggestions. Challenge them about the suggestions.

Then give the 'determinist dilemma'. This can be drawn on cardboard...to explain how it is confusing to have the two ideas, that our actions are free, but we are influenced by factors like genetics, and our environment, which themselves are influenced by things that come way before us. Explain this on cardboard with a flow diagram.

The next question, is what we think we need to be able to be free.

Is it just the ability to do what we want? Is it merely the position where someone else does not tell us what to do? What about authority then? Don't we think that police should be allowed to stop freedoms of criminals when they are hurting others

Locke's locked room example: we might think that being free is the ability to always do something else in the exact same circumstance: but Locke gave the example of a man who didn't know that he was locked in a room, and yet we think he was free, because he wanted to be there

If we still have time, then ask the question, How can we know what are the freedoms and rights that we should have...this is Rawl's original position example with ignorance...

#### Group Two: Freedom Charter and the United Nations list of freedoms:

Here we are going to give a background about these two documents:

The Freedom Charter was written by the ANC in 1954 and was a plan for the equal rights of all Africans...coming into direct conflict with the apartheid regime obviously. Now that we are in an ANC run state, whats the story...obviously we haven't managed all the freedoms they promised...why not?

Same story with the UN charter. It is a massively far reaching document, written in 1948, and is said by the Guinness book of records to be the most widely translated document in the world. It was signed by almost everyone, (Not Russian States, South Africa and a few others). It has become a basis for the constitutional structure for most countries. Again though, there are gaps between what they document calls for and what is actually in place.

We are going to put the two documents stuck onto bigger paper, and allow the kids to comment on them around the actual text, drawing lines from points that seem problematic, or from freedoms that aren't in place in the world and south Africa yet. Make sure they interact with each other, and right all over, reading and examining the actual documents...

Questions to ask:

What are some of the freedoms that we think we would like to have, but don't yet.

Is someone in a powerful position more free than another person? Are politicians more 'free' than others ...Zuma, Shaik, etc...

Why have we not managed to make all these things easy if everyone agrees that we need it? Is it possible some people would rather the masses were unfree?

Created with



download the free trial online at [nitropdf.com/professional](http://nitropdf.com/professional)

### Group 3: Freedom in Context

There seem to be many places in the world where people are denied freedoms. It seems amazing sometimes that things we take so for granted are actually unavailable to so many. We can hand out some more detailed information about specific places

Ask the kids for suggestions of specific places that don't have certain freedoms.

The middle east... freedom to choose your own partner in marriage?

Freedom of religion?

Freedom of movement in Israel

Africa... Freedom from poverty, homelessness, and lack of education?

Massive divide here between what could be and what is.

Lets give a little known, specific example of an African state without freedom...

North Korea and China...

Freedom of information? Not allowed to know things about the rest of the world...Chinese has limited Google, so that the massive spread of information has not allowed for new ideas and criticism of China to reach the people.

North Korea is said to be the most isolated Nation in the world, with its inhabitants having little or no knowledge of the rest of the world...no literature, culture, news or technology

### Group 4: The problems with freedom:

There are many dilemmas inherent in the notion of freedom that manifest themselves in everyday issues...

Asking the kids about whether freedom ever seems unreasonable.

We can use two pieces of cardboard paper, with a split line, 'crossing the line' with freedom, asking the kids whether they think some line has been crossed in the pursuit of freedom...

Freedom seems to often come into conflict:

Taking freedom too far? An example might be... The great ape project...rights are being suggested for gorillas, and chimpanzees. The same freedom from harm for apes and people? What about if we ever needed to test a cure for some disease that that only affected apes and people, but we couldn't because they had equal rights...?

War in the name of freedom? Is it ok to kill and destroy so that the greater good can be achieved? Who decides the greater good? Specifically, look at American wars in the east...wars to 'free' the oppressed. Quite convenient that freedom coincides with furthering of Americans aims...Hmmm...

Freedom clashing with other important things

We think we have the right to be free and do fun things that don't harm others...but what about golf? I have the right to enjoy a golf game...I should be free to do this, but this freedom may lead to golf courses destroying many natural lands and spaces.

The same can be said for the freedom to drive S.U.V.s and thereby polute the world

Too much freedom: Laissez faire capitalism (the government allowing complete freedom in business) led to the great depression, and very poor working conditions for lower classes.

Created with

 **nitro**PDF<sup>®</sup> professional

download the free trial online at [nitropdf.com/professional](http://nitropdf.com/professional)

# Compromising Ideology

<b>Date and Time</b>	MON 5 <sup>th</sup> , 20h30
<b>Place on camp site</b>	Stores maybe, somewhere warm
<b>Planned By</b>	Ross is a Ross is a ross
<b>Tziud(Stuff needed: be specific)</b>	Brains, paper

## AIM

Few Aims covered:

The concept of principle vs strategy.

Discussing whether it is ok to compromise on ones values for the sake of other values, progress or strategy. If so when is it ok?

Showing how nothing with ideology is black and white.

Relating all this to Habo. Is it ok that we have compromised our values in the past? Should we continue to do so? Does this keep us mainstream?

## POSSIBLE ICEBREAKER

Mr Hit!

## TRIGGER

Play Sherades acting out diff. ideologies

## METHOD

### Part 1

There will be four stations each presenting a scenario, in which they will need to make a decision. There will be an obvious dilemma in the decision they must make which will require them to either stick to their values or compromise on them for the sake of other values, progress etc.

The madrich running the dilemma will explain it and then the group will discuss what they think the best solution is.

### **The Socialist Kibbutz - Scenario 1**

It is a well known fact that the few real socialist kibbutzim that are around today are there because they can afford to be. The sad truth is that money is everything. If you have it you can afford to be socialist.

### The Scenario:

You are part of a kibbutz Drogba, you are a fully socialist kibbutz in the classic sense, situated in the north of Israel. Recently the kibbutz has not been doing too well financially and the time has come to make a review the kibbutz policy and make decision as how to move forward.

Your options:

1. Hold tight to your ideological beliefs: You are Chalutzim and created this kibbutz to live a socialist lifestyle. You don't believe in anything in between. If you're not completely socialist then you're not socialist at all. Even at the cost of potentially running the kibbutz to the ground.
2. Compromise on your socialist values. Realize that maybe having some level of socialism in the kibbutz is better than not having any kibbutz. Privatize the chader ochel allow people to earn salaries and save what's left of your capitalist kibbutz.

### **House, Killing the killer - Scenario 2**

This one deals with the idea of killing one person in order to save the lives of many others.

### The Scenario:

It is a clip from an episode of House, where Dr Chase purposefully mistreats an African dictator so that he dies and is unable to return to his land and continue his genocide of his people.

### **The Animal Testing - Scenario 3**

A group of scientists are working on a vaccine for the HIV. They have been testing their vaccinations on lab rats, but studies have shown that lab rats do not make good test subjects for human based medicine. For this reason they want to start testing their vaccinations on dog and cows. Since none of the vaccinations have been successful yet, there is no way of knowing whether they are getting close to a cure or whether there is even a cure.

Should they continue testing on Lab rats, in the hope of maybe finding a cure? Start testing on dogs and cows also in the hope of finding a cure? Or stop testing on animals completely, I.e give up.

### **The Poverty relief - Scenario 4**

The scenario:

You work for an NGO that is helping to relieve poverty in South Africa. Your NGO is doing crucial work for thousands of people living in SA who are now semi-dependent on your NGO for work and support. Like all good things however, your NGO requires large amounts of funding to run. Without its funding it is a useless entity, but with even more funding it could continue and better the work that it is doing (Building houses, educating etc).

Recently a chinese corporation has approached you and has offered to fund your NGO a large sum of money, more than you are currently getting from all your funders together. The corporation however, runs sweat shops in China and happens to be responsible for breaking many labour laws, and treating its employees very bad.

Do you accept the funding?

## **Part 2**

After the scenarios the entire group will be brought back together.

We will now be discussing the compromise of values in the movement:

Below I have given 2 topics that we can discuss, however if channichim come up with others that is fine.

**Compromising on quality over quantity.** This is the age old question in the movement: Would it not be better to run habo for a select group of kids and thereby give them a much richer and deeper experience in habo, without the shit kids there? The problem is that it is not financially viable. We need numbers for machaneh etc.

**Compromising our values to appease the community.** This is a biggy and has been done many times before. Examples are: Farid Eseck coming to speak at machaneh 2008. Not signing certain petitions in the name of the movement. The argument goes something like: without our values and beliefs we are nothing, but without the community we have no kids and are also nothing.

## **SIKKUM**

The discussion will naturally lead into a sikkum. The last topic in the discussion will hopefully diverge into a lot of interesting topics all along the same theme.

As is often the case this peulah holds no solutions to the dilemmas, but rather encourages channichim to think hard and consider what it means when one compromises their values.

Will end with a nice clip from .... (shh its a secret) maybe watchmen

# Mv israel

<b>Date and Time</b>	Tues 6 <sup>th</sup> , 10h00
<b>Place on camp site</b>	Chadar Ochel and a small trail.
<b>Planned By</b>	O.K
<b>Tziud(Stuff needed: be specific)</b>	Orange, Blue and white paint.

## AIM

1. Take a closer look at the life in Israel
2. Make Bog 1 realise that they don't really understand Israel (even if they learnt about it in school and went on shorashim)
3. Get excited about Shnat without mention the word Shnat.
4. Get to know a bit "different Israel"

## PRE-PEULAH PREPARATION

- Paint rocks with the Israel trail colour.
- Blank maps of Israel+ map of camp site (actual hike)
- Arrange each venue with the things in it:

Tel Aviv- **Night Culture** (Eshed's cabin): speaker+music!

Jerusalem- **Yom Hazikaron**: Laptop + Slideshow+ Pictures+ Paragraph

Arad- **Yom Kippur**: pictures

Hadera- **Army**: Value of human bin throw a letter by the reserve soldiers.

Kibbutz Dan- **Kibbutz life**: Mom's letter.

**Israel trail**: a bit of Information of the trail. (& Yam el Yam?)

Eilat- **Freedom in Israel**: Article of crime in SA

Kinneret- **Festivals in Israel**: Bombamela, Jacob's ladder

## TRIGGER

Splitting in to 2 groups (of 10 bog 1 each). They all gonna start from Jerusalem, the station talks about Yom Hazikaron. Each group gonna get a blank map of Israel and a tour guide (one of the Maddies). All stay together and walking throw the trail as a group.

Each group going to actually hike around the camp site, and they will use their navigation skill.

## METHOD

The Idea of the Method is walking the Israel trail (starting point: Jerusalem, one group will continue to the north, the other one to the south) and getting to know a different side of Israel through different activities.

**Jerusalem** (Yom Hazikaron) – The first station. Short movie will be present about the day+ a paragraph about the specialty of a siren. A short discussion about the fact that everything is stops, even cars on the highway.

**Arad** (Yom Kippur) – The secular view opposed to the Religious view. Couple of pic will be shown, a few will "see" the day from the secular point of view, the others from the religious side, accompany with couple of quotes. Each bog 1 will get a paper and he needs to write a letter to himself about the significance of the day for himself. Through this station they will get the Idea of the Hectic situation running in Israel- No Cars, TV, shops, nothing!

**Hadera** (The army) – The value of human life. A letter from couple of reserve soldiers who served with the Kidnapped soldiers (Goldwasser and Regev): Dealing with the question of human life. Will lead the question of Gilad shalit?

**Kibbutz Dan** (Kibbutz life) – Reading a short paragraph describing the life of the kibbutz. A short discussion will be run about Equality, socialism, Zionism and Vision vs. reality.

**Shvil Israel** – one of the stations will be a information stop about the trail itself: how many walked it, the Idea behind it, etc.

**Kinneret** (Festivals in Israel) – A great culture of Festivals. Every year there are about 35 festivals in Israel- A small Museum of them will be presented- if there is someone who wants to share his experiences from the Festivals- More than welcome!

**Eilat** (Freedom in Israel) – An article describe the Hectic situation here in SA. A short discussion about the topic, and the fascinating fact that you can do the Israel trail, like we are doing now, Hitchhike, sleep at the "Trail Angels", take the public transportation and much more without a problem.

**Tel Aviv** (culture night life) – This station will be the last on, in the Eshed's cabin- loud music and a guard at the entrance. The aim: to have fun!

The length of the entire Journey shouldn't be more than **60** min.

Therefore each station will be shorter than **10** min.

The entire Journey will be with a map, and the Channie will use their navigation skills.

# Kvutzah

<b>Date and Time</b>	Tues 6 <sup>th</sup> , 11h45
<b>Place on camp site</b>	Mitbach and Stores
<b>Planned By</b>	Tali
<b>Tziud(Stuff needed: be specific)</b>	Pen and paper for each channich, museum

## AIM

- Introduce the idea of the kvutzah
- Explain where it came from
- Explore the benefits and relevancy of it
- Fun fun fun!

## PRE-PEULAH PREPARATION

Print out and stick up museum

## TRIGGER

Short museum starting at the mitbach, that leads into the freezer. Museum explains a group, the history of the kvutzah and what it means to be a shichvah. Channichim will have the opportunity to write and comment along the way. Lock channies in the freezer for as long as possible. Give them tasks like singing the Israeli national anthem or Habo songs, or any other silly bonding activities.

## METHOD

Divide the channies into 3 groups – Group, Kvutza and Shichvah. Each group will have 10-15 minutes to make a skit on how their group/kvutza/shichvah would handle any 2 of the following situations. (Each must choose difference scenarios)

- Everyone is hungry, but there is not enough food for all.
- Everyone has tickets for an amazing music concert, but one person falls ill and cannot attend
- One person wants to go visit family overseas
- It's someone within the group/kvutzah/shichvah's birthday
- Half the group/kvutzah/shichvah want to sleep, while the other half want to party
- It's Purim and the group/kvutza/shichvah are deciding whether or not to celebrate, and how
- Your group/kvutzah/shichvah is stranded on a desert island/locked in a freezer. How do you survive?
- A third of the group smokes, while the other two thirds don't

## SIKKUM

Everyone has a piece of paper stuck to their back. Channichim walk around and write compliments/personality strengths on each other's backs.

### **Sikkum discussion:**

- What is the difference between a group, a kvutzah and a shichvah?
- What does it mean to be part of a kvutzah, why is it important and what are the benefits?
- Looking at the history of the kvutzah, do you feel a connection to the idea or a sense of relevancy?
- How responsible is the individual to the kvutzah and vice versa?
- How does one achieve individual aims while being part of a kvutza framework?
- Do you see your shichvah as a kvutzah or a group? Why or why not and would you like to change this? How?
- What are your individual strengths and what can you contribute to a Bogrim 1 kvutzah/shichvah?
- Does the idea of a kuppah sound appealing?
- Shnat is a program that explores kvutzah. What practical issues would you have to deal with, and what would the benefits of living this way be?
- Go on shnat, make aliyah and have lots of kvutzah babies

# Habo culture

<b>Date and Time</b>	Tues 6 <sup>th</sup> , 14h30
<b>Place on camp site</b>	
<b>Planned By</b>	Jess Stillerman
<b>Tziud(Stuff needed: be specific)</b>	Chalk, little flags, passports, paper, pens, chomer

## AIM

Question the culture that has been developed in Habonim. Is this why we keep coming back or do some things need to change

## TRIGGER

A large semel is drawn in chalk on the floor which looks like a continent in the map of the world. A few little flags are stuck to different places on the semel to make it look like the flags are representing countries in the continent of habonim.

Each channich is handed a passport for one of these countries in the habo continent. The passport splits them up into groups.

Each group/country needs to write an anthem, design a flag, create an accent and write a constitution. The anthem, accent and flag can all be funny and not too serious.

The constitution needs to include the countries attitude to:

Sexuality

Education and the right to teach

Religion

Political stances

## METHOD

Created with

Summit: there is a gathering of all the governmental heads and delegates from the different countries where they present their country's constitution. They will also sing their anthem.

3 minutes per group.

The summit breaks up into smaller groups with one delegate from each country.

We're now discussing the future and state of the habonim as a continent. A paragraph of commentary is handed to each delegate, the group needs to analyze each section on behalf of the Habonim continent.

### **Sexuality:**

"Some of our chanichim and, dare I say Madrichim, are not totally comfortable with the prevailing norms of no holds barred language with sexual overtones. **Should we be accommodating of the needs of these members of our community or would that them bite away at our freedoms?** I am concerned also about questions of boundaries around sexual freedom and experimentation. I have no issues as such with sexual experimentation, but am concerned as to whether we are complicit in creating an atmosphere in which young people feel that the entire 'world' which they are now part of is encouraging them to experiment in ways which they might not be ready for. Here I must add that I am not sure in this criticism, and my knowledge is limited here and this could be just an observation with not enough foundation, but it seems to me that we have abdicated any serious responsibility with respect to the setting of boundaries by our words and actions in this area. This does not imply for a moment that the peulot on Sexuality are not appropriate and well carried out (your abilities in this area surpass what I experienced in Habonim as a Chanich and a Madrich)."

**Focusing on the questions of boundaries around sexual freedom and experimentation. Do you think Habonim creates an environment where our channichim and feel that the space which they are now part of is encouraging them to experiment in ways which they might not be ready for?**

### **Holiness and the Culture of Cool:**

"The use of the word 'holy' to some of you might seem strange in HDSA, but I would argue that the opposite is true. I have encountered more true holiness in the madrich-chanich relationship, in the wonderful discussions, in the songs we sing together, in the way we treat each other in HDSA than in most places in which the word seems to fit more appropriately. To me the term implies a great respect for the power of the I-Thou relationship which we always encouraged here, an ability to see the uniqueness of each and every chanich and madrich in the movement, the ability to see that which is meaningful in the mundane or seeming mundane things in life. Mitbach can be holy, Toranut can be holy, a discussion can be holy, campfire can be holy. It all depends on our ability to do these things with a sense of their potential for moving our chanichim and ourselves forward towards the values we hold dear. For me, one of my own personal crises at camp has been around the culture of 'cool'. I do not want people to be cool; I want people to be real. I want to celebrate diversity. I want to teach that difference is great. I want space for those who are private people and for those who shine in the crowd. I want space for everyone to really be who they are and not for this to be a service."



**nitro** PDF

**professional**

download the free trial online at [nitropdf.com/professional](http://nitropdf.com/professional)

**Is Habonim really a place for everyone or have we created an exclusive culture where the quieter and different channichim and maddrichim are not nurtured?**

**Religion:**

“Friday nights are missed opportunities for me. Separate seating in the only service which is based directly on our tradition seems to me totally unacceptable in a movement where thankfully boys and girls mix freely and without many limits on this interaction in the most intimate areas. I believe that when we celebrate our traditions we should be free at all times (like we are at havdalah) to reinterpret and to make our own philosophical statements such as the fact that we are an egalitarian movement and therefore will obviously have egalitarian minyanim whether the Nusach is Progressive or Orthodox. **We have to define ourselves by what we support and not by what we oppose.**”

**In Habonim’s chukka it speaks about supporting the values of Equality and Tolerance in Judaism. We also identify that we do not cater for orthodox Judaism. What is the culture that has been created, have we become anti-religious as a result? Is there anything wrong with that in theory?**

**Education, Knowledge vs Opinion:**

“HDSA educates towards its members having the ability to express themselves clearly and with strongly held opinions. This has always been an educational goal of ours and I firmly believe in it. Together with this, we have to work hard to make sure that our Chanichim and Bogrim understand that opinions need to be considered opinions; i.e. they have to have a strong knowledge base. From my experience at campfires and at peulot, I think that there is somewhat of a crisis with respect to the knowledge base of many of the members of HDSA...there is a great danger of a downward spiral of knowledge becoming the reality and of opinion being based on acceptable positions rather than on the conclusions we reach because of analysis of the knowledge through our ideological lens.”

**“Ours is a culture which has grown through our understanding that that which is can not always be and that we all have the right to participate in the becoming. We take as ours the right to argue, debate, discuss and maintain the bonds of chaverut throughout.”**

**It can be argued that a culture has developed in Habonim to debate but with the intention of winning an argument rather than learning from the person you are debating with. Is this the case or is it fair to assume that there is a right answer to a moral debate?**

**SIKKUM**

What is the “Habonim Culture”? Is it simply a counterculture for the sake of being a counterculture?

After analysing aspects of Habonim’s culture, what is it that keeps you involved and what would you like to change?