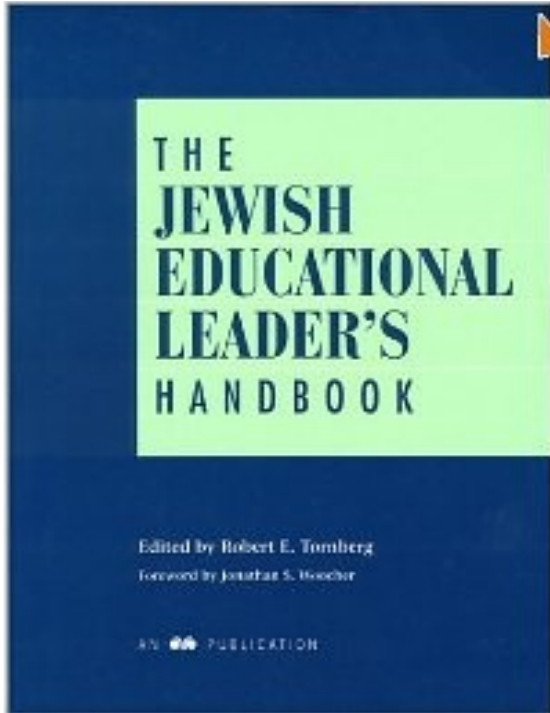




תנועת בני עקיבא
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K1:

Educational Leadership

Aims:

1. To appreciate the power of leaders and understand the influence they can have.
2. To realise the importance of acquiring knowledge before they can teach.



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**One classic
monarchy. A king or queen
and death over his or her**

**model of leadership is
holds the power of life
subjects.**

"Ah! Here is a subject," exclaimed the king, when he saw the little prince coming.

And the little prince asked himself:

"How could he recognize me when he had never seen me before?"

He did not know how the world is simplified for kings. To them, all men are subjects.

"Approach, so that I may see you better," said the king, who felt consumingly proud of being at last a king over somebody.

The little prince looked everywhere to find a place to sit down; but the entire planet was crammed and obstructed by the king's magnificent ermine robe. So he remained standing upright, and, since he was tired, he yawned.

"It is contrary to etiquette to yawn in the presence of a king," the monarch said to him. "I forbid you to do so."

"I can't help it. I can't stop myself," replied the little prince, thoroughly embarrassed. "I have come on a long journey, and I have had no sleep!"

"Ah, then," the king said. "I order you to yawn. It is years since I have seen anyone yawning. Yawns, to me, are objects of curiosity. Come, now! Yawn again! It is an order."

"That frightens me . . . I cannot, any more . . ." murmured the little prince, now completely abashed.

"Hum! Hum!" replied the king. "Then I--I order you sometimes to yawn and sometimes to--" He sputtered a little, and seemed vexed.

For what the king fundamentally insisted upon was that his authority should be respected. He tolerated no disobedience. He was an absolute monarch. But, because he was a very good man, he made his orders reasonable.

Cont...



"May I sit down?" came now a timid inquiry from the little prince.

"I order you to do so," the king answered him, and majestically gathered in a fold of his ermine mantle.



But the little prince was wondering . . . The planet was tiny. Over what could this king really rule?

(Antoine de Saint-Exupéry, *The Little Prince* Chapter 14)

Robert Baratheon – Last king of Westeros

"And any man who must say "I am the king" is no true king at all"

(Tywin Lannister)

Where does power come from?

Obviously from HaShem. Moving on. Silly question really.

More importantly, does power define leadership?

Some leaders have had absolute power over large numbers of people, despite having odd facial hair, but does that make them good leaders? What do we judge a leader's efficacy by?

Leaders are often driven by a thirst for power and influence, but are those really qualities we want to instil in budding madrichim or do we look to create a generation of madrichim that can achieve loftier goals?

So many questions, it's like seder night (but cold and with less cardboard).

Maybe the answers lie in looking at two very different but equally important leaders...

An amazing cult surrounds President Obama. Even though his politics eludes much of the electorate and far more of his foreign support, he has very quickly become one of the most popular and well supported political figures that America has seen for many years (as his re-election showed!) But what made him such a great leader in so little time?



Let's take a look at the speech he gave at the Ebenezer Church, Atlanta (Martin Luther King's church), 20th January 2008:



*It is why the walls in that room began to crack and shake.
And if they can shake in that room, they can shake in Atlanta.
And if they can shake in Atlanta, they can shake in Georgia.
And if they can shake in Georgia, they can shake all across America. And if enough of our voices join together; we can bring those walls tumbling down. The walls of Jericho can finally come tumbling down. That is our hope - but only if we pray together, and work together, and march together.
Brothers and sisters, we cannot walk alone.
In the struggle for peace and justice, we cannot walk alone.
In the struggle for opportunity and equality, we cannot walk alone.
In the struggle to heal this nation and repair this world, we cannot walk alone.
So I ask you to walk with me, and march with me, and join your voice with mine, and together we will sing the song that tears down the walls that divide us, and lift up an America that is truly indivisible, with liberty and*

Mordechai Anielewicz (1919-1943)

Mordechai Anielewicz – a leader of his youth movement – organised cells and groups, participated in underground publications, arranged meetings and seminars, and visited other groups in different cities. Anielewicz dedicated part of his time to learning Hebrew, reading, and studying history, sociology and economics. His activities changed when the news about the mass killings of Jews in Eastern Europe became known. He immediately got involved in the resistance in the Warsaw ghetto and helped with training self-defence groups. On Erev-Pesach 1943, he headed the Warsaw Ghetto Uprising, and during the first days of the battle he commanded the resistance forces. When the street fight ended he moved the headquarters' shelter to Mila 18 Street.





On 8th May 1943,
23 in the headquarters' bunker

Anielewicz was killed aged

together with some colleagues.

Points TO Ponder

- What make these two characters great leaders?
- What is the relationship between leadership and power?
- Can you have good leaders without power?

"Some are born great, some achieve greatness and some have greatness thrust upon 'em"

(Shakespeare, Twelfth Night, Act II Scene V)



What about this collection of interesting individuals? They may all have been despicable people (discuss in your own spare time) but they were also some of the most influential and powerful leaders of the last century. They each found ways to impact and motivate entire countries, often through fear but they also all had a set of beliefs that they were committed to and that they strived to put in place.

Is there something that we can learn even from them?

You've Got the Power

We live in a meritocracy, based on the principle that 'he or she [rarely] who is best for the job deserves the job'. Traditionally, positions of importance were transmitted by blood - whether with religious leaders, national leaders, or military leaders. In the twenty-first century this is no longer the status quo, and hereditary monarchs with real royal power are few and far between.



Make sure you match your outfit and kippah



The key to achieving greatness in our generation is effort (and a little luck), so changing the world is truly within our grasp. The harder we work, the more we can achieve; work sets us free to change the world in new ways. This idea is key

to what we are trying to put across and has always been at the very heart of Judaism; our actions in both the spiritual and physical realm are considered to have earth-shattering significance.

“Whoever destroys a single soul from Israel, it is as though he has destroyed an entire universe; whoever saves a single soul from Israel, it is as though he has saved an entire universe.”

(Sanhedrin 37a)

So far we have looked at how leadership can be harnessed. We have looked at how leadership is available to a greater percentage of the population today than ever before. This is no more relevant than at H-Course, where we have the responsibility of creating approximately 85 or so leaders all at once! What an incredible challenge and opportunity!

The other main point to consider is the different styles of leadership. We can all think of examples of inspirational or amazing leaders but what is it about them that makes them so good? And which of these styles is the sort we want our future madrichim practising?

In fact, what sort of leaders are we?

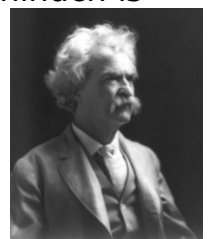
pause for introspection

It may be important that before preparing a kvutza on leadership that we consider our own leadership styles and how that impacts on how we are as madrichim.

Thus concludes our discussion of leadership. Let’s turn now to education as we seek to understand the whole picture of this Kvutza.

Chinuch Working

There is a Tosefot in Mesechet Nazir (28b) which discusses the nature of Chinuch: ‘Chinuch only applies to giving warning in order to do and fulfil Mitzvot; however, to warn against transgression is not Chinuch.’ ללמד means to teach, whereas להנחיל means to instruct or to dedicate. Chinuch is





from the same root as Chanukah, which means dedication - establishing a building as something holy (whether a Temple or a house). Similarly, when we 'dedicate' our Chanichim, we put them on a certain path, encouraging them to lead a Torah lifestyle. This process seems to be more positive than negative; although there is a place for rebuke within Jewish education, it would appear that this does not fall within the remit of Chinuch.



"I never let my schooling interfere with my education"
(Mark Twain)

Leading towards...

There are countless organisations which champion the cause of leadership. Quite rightly, they recognise that by empowering individuals - especially young people - they are investing in the future of the world. However, they often fall short in that they assume leadership to be an end rather than a means. Both in the Jewish world and in the business world, the transferable skills of leadership are often idealised for what they are. In Bnei Akiva, however, **we see Hadracha as a means rather than an end**. We have a firm ideology and an unfaltering dedication to Torah and Mitzvot, and our leaders are leading towards a clear goal. We are not satisfied with creating people who value leadership; we want people who will take **responsibility** for the community and who are convinced that they can and must **make a difference**. Chinuch is a process, Hadracha is a means, and our ideology is our goal.

Where do we learn in the Torah that one must learn Torah?

"You should teach your children...when you sit in your house, when you walk by the way, when you lie down, and when you rise up."
(Devarim 6:4-9)

- **why does the Torah speak about teaching and not about learning?**
- **Where does learning take place?**
- **Do we have an obligation to teach our Chanichim? After all they are not our own children! And if so then why?**

"First, if a child had a father, his father taught him [Torah], and if he had no father he did not learn at all [...] the prophets and sages made a decree that teachers of children should be appointed in Jerusalem and the



children from the outlying areas of Israel should be brought to the Holy city. [...] when this ordinance lost its effectiveness, and too many were lacking a Jewish education, it became mandatory to have teachers stationed in all towns and provinces. Once it became clear that this too was ineffective, and many young children under the age of sixteen would still not receive any elementary instruction, Rabbi Yehoshua ben Gamla came and ordained that teachers of young children should be appointed in each district and town, and that children should enter school at age six or seven.”

(Bava Batra 21a)

What makes Bnei Akiva so unique is not just that we create leaders who can inspire, lead and empower - WE TEACH THEM TORAH!!!

And this, my friends, is Educational Leadership!

Educational Leadership is the method of leadership which we use in Bnei Akiva. **We are creating educators and leaders through being educators and leaders.**



“Good leaders create followers.
Great leaders create leaders.”
(Chief Rabbi, Lord Sacks)

Just to elaborate further (taken from Brit&Chat Parashat Chukat, 5767):

Moshe was a great leader, the greatest of all time. But he was also the supreme teacher. The difference is that his leadership lasted for forty years, while his teachings have endured for more than three thousand years (that, incidentally, is why we call him Moshe Rabbenu, “Moshe our teacher”, not “Moshe our leader”). This is not to devalue leadership: on the contrary. Had Moshe only taught, not led, the Israelites would not have left Egypt. The message of the rock is not that leadership does not matter: it is that leadership must be of its time. A teacher may live in the world of ancient texts and distant hopes, but **a leader must hear the music of the age and address the needs and possibilities of now.**

Great leaders are those who know the history of a people and are dedicated to its future, yet are able to inspire their contemporaries on the long journey from exile to redemption. They neither long for an age that was, nor rush precipitously into an age that cannot yet be. As Moshe understood more profoundly than any other human being, great leaders



are also teachers, **RICH** empowering those who
come after them to continue what **M** they have begun.

Moshe is a great example of an educational leader. Although his leadership failed after the incident with the rock in Parashat Chukat, he achieved great things as an educational leader. He inspired millions of Jews around the world throughout history - including every single Tanna, Amora, Gaon and Rabbi -not only to learn Torah, but to teach it. Quite an achievement!

Returning to Bnei Akiva, we know that one of our biggest strengths is that not only do we produce a constant stream of leaders, but of educational leaders - people who care about **empowering others** to learn, teach and practise the Torah.



The model which we use to put this educational leadership into practice is informal education. As Madrichim we are no less concerned for the educational well-being of our Chanichim than formal educators are for their students. Where we differ is how we approach our Chanichim; without the shirt and tie, the formal title, or the stigma which characterises the classroom teacher, it is much easier for our Chanichim to view us as one of them. Bnei Akiva takes place outside of the school environment, which automatically makes it more conducive to creating the impact that we hope to make through our educational leadership.

Final Thoughts

Teaching Torah is unlike many other things in Judaism which have stayed more or less the same for thousands of years. The appearance of our Tefillin and the taste of our Matzot would probably be recognisable to Rashi, Rav Amran Gaon and Rashbi. The methods of Jewish education, however, are numerous and varied; they reflect both the needs of the time and the needs of the pupils being taught.

The needs and methods of education differ from person to person and generation to generation. Our challenge is to translate the mass of educational material which we possess into palatable chunks for the



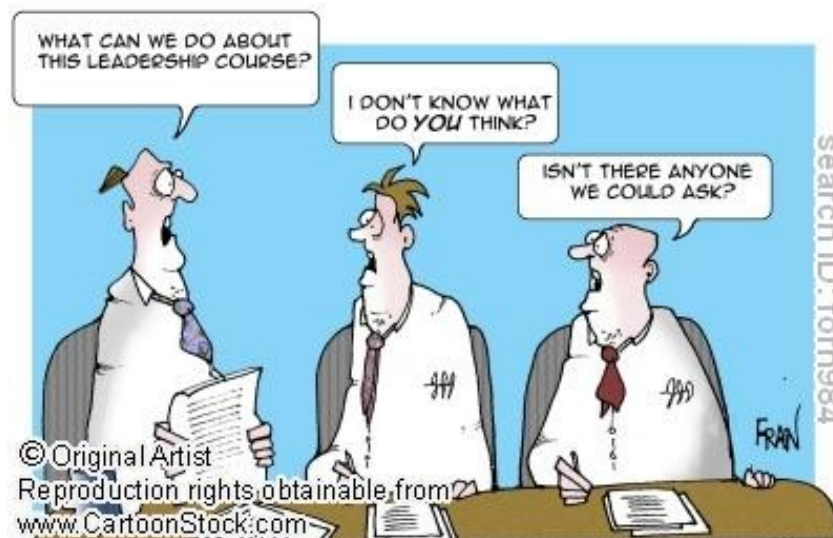
Chanichim. As ^o MAD
RICH
M Madrichim, we learn more
ourselves from the process of teaching, as we educate
ourselves by entering into conversation with those
around us. We have an immense opportunity to teach by example and to
teach our Chanichim to care. The rules of growing up dictate that
someone a little bit older is almost automatically cool, which gives us an
unparalleled opportunity to educate and empower our Chanichim. So
make the most of it!

“Jewish education has only one goal, and that is to inspire students to reach for heaven (Yirat Shamayim) - to transform them into outstanding human beings, who demonstrate concern for their fellowmen and dedication towards the Jewish people and mankind, according to the commandments of the Torah.”

(Rabbi Nathan Lopes Cardozo, Thoughts to Ponder p. 36.)

And the aims were...

1. To appreciate the power of leaders and understand the influence they can have.
2. To realise the importance of acquiring knowledge before they can teach.
3. To discuss how Bnei Akiva educates and to learn how they can do it too





“The informal Jewish educator is a total educational personality who educates by words, deeds, and by shaping a culture of Jewish values and experiences. He/she is a person-centred educator whose focus is on learners and whose goal is their personal growth. The informal Jewish educator is a shaper of Jewish experiences. His/her role in this context is to create opportunities for those experiences and to facilitate the learner’s entry into the moments. The informal Jewish educator promotes interaction and interchange. One of his/her major tasks is to create an environment that enables this interactivity to flourish. This requires proficiency in the skills of asking questions, listening, and activating the engagement of others.

Informal Jewish education is aimed at the personal growth of Jews of all ages. It happens through the individual’s actively experiencing a diversity of Jewish moments and values that are regarded as worthwhile. It works by creating venues, by developing a total educational culture, and by co-opting the social context. It is based on a curriculum of Jewish values and experiences that is presented in a dynamic and flexible manner. As an activity, it does not call for any one venue but may happen in a variety of settings. It evokes pleasurable feelings and memories. It requires Jewishly literate educators with a “teaching” style that is highly interactive and participatory, who are willing to make maximal use of self and personal lifestyle in their educational work.”

(Barry Chazan, The Philosophy of Informal Jewish Education)

Some useful quotes

Power isn't control at all--power is strength, and giving that strength to others. A leader isn't someone who forces others to make him stronger; a leader is someone willing to give his strength to others that they may have the strength to stand on their own." *Beth Revis*

"My job is not to be easy on people. My job is to take these great people we have and to push them and make them even better." *Steve Jobs*

"Leadership is not about titles, positions, or flowcharts. It is about one life influencing another." *John C. Maxwell*

"A leader... is like a shepherd. He stays behind the flock, letting the most nimble go out ahead, whereupon the others follow, not realizing that all along they are being directed from behind." *Nelson Mandela*



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A leader is a dealer

“Ideas are more powerful than guns”

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in hope." *Napoleon*

Josef Stalin



K2 : Dugma



Ams:

1. To understand the concept of Dugma.
2. To learn about the importance of Dugma for themselves and for others.
3. To discuss Dugma within Bnei Akiva.





One of the very first concepts we are presented with in the Tanach is learning and leading by example. The entire book of Bereishit is a series of narratives and ordeals experienced by our forefathers, and one of the most common reasons

עַתָּה שְׁמַע בְּקוֹלִי אִיעָצֶךָ וַיְהִי אֱלֹקִים עִמָּךְ הֲיָה אַתָּה לְעַם מוֹל הָאֱלֹהִים וְהִבֵּאתָ אֶתְּה אֶת-הַדְּבָרִים אֶל-הָאֱלֹהִים. וְהִזְהַרְתָּ אֹתָהֶם אֶת-הַחֻקִּים וְאֶת-הַתּוֹרוֹת וְהוֹדַעְתָּ לָהֶם אֶת-הַדֶּרֶךְ יִלְכוּ בָּהּ וְאֶת-הַמַּעֲשֵׂה אֲשֶׁר יַעֲשׂוּן."

'Now listen to me. I will advise you, and may the Lord be with you. You shall be a representative of Hashem, and you shall convey the matters to Hashem. You shall caution them regarding the statutes and laws and you shall make known to them the way they should go and the deeds they should do.'

(*Shemot 18:19-20*)

We can learn not only from the good things our Avot did, but also from their mistakes. When the Avot, Moshe, Adam, and Bnei Yisrael messed up, they got punished. It can be quite comforting to know that no-one is perfect, but so long as we are constantly striving to better ourselves, and

So what is Dugma Ishit (personal example)? Why is such emphasis placed upon it?

It is worth noting that we often idealise the characters of the Torah and spend hours trying to justify their actions. Alan Dershowitz's *The Genesis of Justice* is an entire book dedicated to the actions of our ancestors in the book of Bereshit and how we can claim that they acted in a moral and ethical manner. There are times, however, where he concludes that we simply cannot justify certain actions, such as the murder of an entire city by Shimon and Leivi. Dershowitz writes that because Yaakov criticised them for their actions, and no one would ever say that mass murder is a fair swap for rape, that we must conclude that Shimon and Leivi acted incorrectly. Dershowitz suggests that there is just as much wisdom and learning what NOT TO DO in Bereshit, as what TO DO from some of our role models. However, we often dismiss people as role models if they make a mistake - how do we find a balance between the two?



Rav Warren Kaye, Rav Shaliach of Bnei Akiva UK 5766-5769, had some things to say on this matter:

"What is Dugma? Much ink has been spilt over this concept. I would like to suggest the following Mishnah as a source for our definition:

"במקום שאין אנשים, השתדל להיות שם איש"

'In a place where there are no men, endeavour to be the man'

(Mishna Avot 2:5)

*As a madrich/a you are the "Ish". Nobody asks you, nobody will inform you of this role - it is just something that you are. The term dugma ishit is applicable 24/7 as you become a role model for the movement. Bnei Akiva has an ideology - Torah V'Avodah which I would describe as Religious Zionism. You must strive in everything that you do to remember this. Your personal example represents a world organization. On the other hand your Chanichim look to **you** as a role model - you can never know what effect you will have and when the effect will occur. Remember who you are representing and that you represent them all the time."*



Dugma ishit is not just a call for us not to do the wrong thing but it is a call to be a living *good* example for those around us. We must prove that we have internalised the teachings that we have learned and transformed them into actions. It is no coincidence that Kiddush HaShem and

During bentsching your Chanichim are debating whether 'blue and green should never be seen' or not...what do you do? What message does your response give?



“Every man alone is sincere. At the entrance of a second person, hypocrisy begins.”
Ralph Waldo Emerson (1803-1882)

Dugma Ishit is something that is a constant burden upon us all. Now with the advent of social networking sites (Facebook, MySpace, Twitter etc...) we are constantly on show. So what happens if we're not the perfect BA robots that we were programmed to be? What if you have a madrich who finds certain aspects of Halacha difficult? In what cases would you be apprehensive about unleashing them on your Chanichim?

Here is an extract from a letter from an early chaver of Bnei Akiva in Israel called Ben Zvi addressed to Rav Moshe Neriya, the author of Yad Achim and founder of Yeshivot Bnei Akiva:

There is, after all, nobody who never sins and everyone fights his own individual internal battle. I do admit I sometimes went the wrong way following empty philosophies which said this was permitted or there is nothing wrong with such and such.

I do not feel spiritually whole and am far from the fulfilment of Torah va Avodah. Maybe even this is not so bad for we are all far from perfect and it is only my desire that is not strong enough. My conscience is not settled. It cries out to me. Therefore I have decided under these conditions of spiritual crisis when I do not know whether to turn this way or that I feel it is forbidden for me to be a madrich, since there may be occasions that I will produce ideas contrary to our ideology and I will sin and cause others to do likewise.

This letter is a form of confession. I hope you will note this and even though I would want to, you will not allow me to be a madrich in the movement.

Bvirkat Shalom,

Hechaver Ben Zvi

Is his situation different from that of any other madrich/a? Is it simply a balance of good and bad?





Dugma is the best form of subliminal messaging we impart to the Chanichim. How do many traditional Jews know what to do when it comes to Pesach, Succot, Rosh Hashana, Shabbat etc when for the most part, very few of them have picked up any kind of book on halacha? The way they know, is because that is what their parents did and that's what their parents did before them. Even in the least religious homes there will be families who buy matzah on Pesach, light candles for Shabbat etc. It most probably was due to seeing the sincerity and the devotion their parents showed when performing these acts,

with only a small part due to being told to do it. Indeed, if anyone can explain to us very bluntly our role, it's the Rambam:

One should not study from a teacher who does not follow a proper path even though he is a very wise man and his instruction is required by the entire nation, until he returns to a good path, as it says (Malachi) "For the priest's lips shall keep knowledge, and they shall seek Torah from his mouth, because he is an angel from the Lord of Hosts." Our sages said: If a teacher resembles "an angel of the Lord of Hosts" seek Torah from his mouth. If he does not, do not seek Torah from his mouth.

(Rambam Hilchot Talmud Torah. Chapter 4)



As madrichim we have to resemble the angel from the Lord of Hosts. It does not matter how much we know and how many books we have read; **if we do not act in the correct way then we are not in the position to teach.**

"If you sit down to learn and by the time you get up, haven't changed who you are, then you haven't learned a thing."

(A tanna) taught: That day, they removed the entrance guard and gave permission to [the students] to enter, for Rabban Gamliel used to



announce,
inside is not like his outside may not
Study.”

“Any student whose
enter the House of

(Berachot 28a)

Being a Mensch

How often have do people emphasize the importance of the individual?

We know that the Mishna states: וכשאני לעצמי מה אני - 'If I am for myself, what am I?' But how many times do we have problems on Machane with people being selfish and inconsiderate? Enough to make it into an issue which not only affects the Tzevet but is then passed down onto the Chanichim.

An outsider looking in will be able to predict whether the machane will be a success by the madrichim's meetings. The common situation that occurs is when madrichim talk over each other, whether it's voicing over an opinion, chatting with the madrich next to you or just having a small joke. When you cut someone off who's speaking to the group not only are you saying you don't value what the person is saying but you also are saying that you value yourself more than this person. Once this lack of respect becomes common between the madrichim - between hadracha and technical tsvatim too - the Chanichim are quick to catch on and it's only a matter of time before they start being disrespectful too. This can be something very important to impart to soon-to-be madrichim.

ברוך עושה בראשית - Blessed is the maker of creation

We say it every day and the Vilna Gaon explains that this talks about the creation of time, the ultimate creation, yet it is the creation we take most for granted. So let's not waste it.

Of course there is a necessity to enjoy yourselves and to “have a laugh” but this in no way should compromise on דרך ארץ or on the reason why one chooses to be involved with Bnei Akiva - to inspire and infuse Chanichim with Torah v'Avodah.

Ready, aim...

1. To understand the concept of Dugma.
2. To learn about the importance of Dugma for themselves and for others.



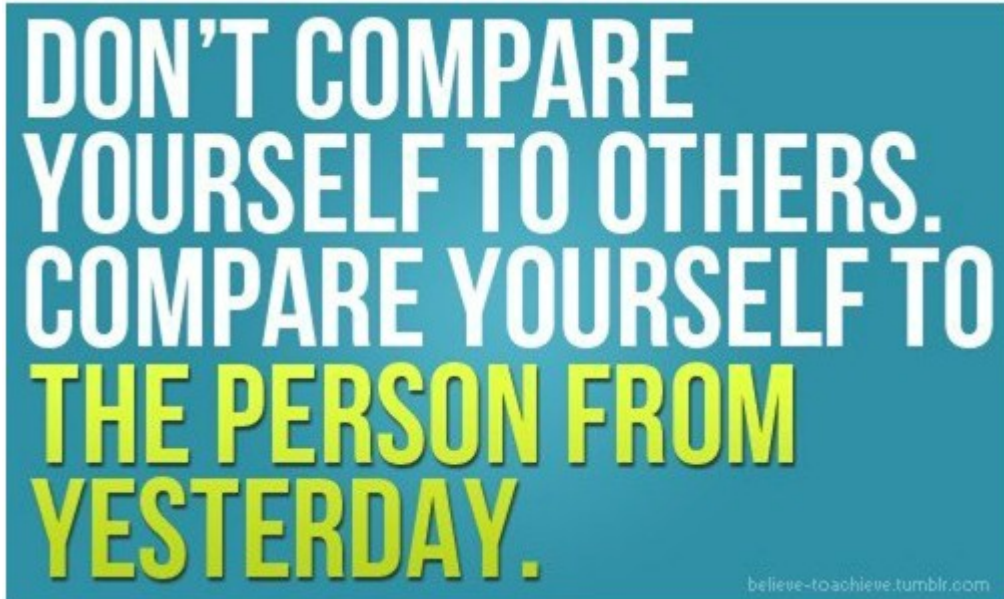
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3. To
Bnei Akiva.

discuss Dugma within





The expressions Rosh Katan and Rosh Gadol come from the IDF, and as with most military terminology they do not translate very easily into regular human language. A 'rosh katan' (literally 'little head') is someone that does exactly what he is told to do. For example: you tell someone to clean the barrel of their rifle. A 'rosh katan' will strictly clean the barrel, perhaps leaving it unfit for use because the trigger mechanism has sand in it, whereas a 'rosh gadol' will clean the entire rifle and lubricate it so that it is ready for use and does not rust. Another example: you tell a soldier to "go notify so-and-so that we will be ready for inspection at 1600 hours". By 1700 hours you have not heard anything, so you ask him "did you notify so-and-so?" His answer might be "well I called his office and left a message". A 'rosh gadol' would probably say: "I called his office but got his voice mail, so I left a message.



I called back an hour later but still got voice mail, so I called his mobile phone and left a message there too. I tried him again an hour after that and he assured me he would be here by 1600. I called him again 20 minutes ago and he said he was on his way but stuck in traffic." (A real 'rosh gadol' would have notified you of all this without being asked of course!)

Rosh katan is sometimes translated as 'work according to rule'. For instance: you want to go on strike but you cannot, so instead you very carefully do your job exactly as prescribed and no more. "You told me to clean the toilet. You did *not* say to tell you when I was done. Therefore in accordance with your instructions I cleaned the toilet and stayed there in the toilet room waiting for further instructions." Someone who is working according to rule can always demonstrate that no matter how many orders you give them, they can probably make themselves 100% useless without technically disobeying orders. In other words a rosh katan is a complete mug.

What will make someone display Rosh Gadol or Rosh Katan?

Where does it derive from?

Is it something you can

Can you teach passion?

Can you make someone 'brainwashing' them?



teach?

passionate without



Rosh Gadol may be translated as initiative - another elusive idea which people often claim nobody told them to use. However, in reality you are unlikely to put yourself out to use initiative or Rosh Gadol unless you genuinely care about someone or something.

The purpose of this Kvutza is twofold. First, we must explain the idea of Rosh Gadol, as even people who already demonstrate initiative need to realise the importance of such a skill for Madrichim. Second, we are trying to make sure that they care about their actions and their potential to be Madrichim themselves. This ties in with the overall theme of Machane, in that we want them to appreciate that they are the next leaders and their actions will make a difference.

[As an aside, the tafkid of Israel Machane madrich is all about rosh gadol. It is a month spent thinking on your feet, stepping in where no one else is going to. With such a small tzevet, if you don't, who will?]

The enemy of Rosh Gadol is apathy!

Bnei Akiva is a counter culture. Although student culture offers 'three years off' with the opportunity to drink to your heart's desire, we teach through our words and our deeds that there is a bigger picture and we rise to the wider challenges of the world. We need our Chanichim to think about why it is important not only to be a Madrich, but to be the team player - working to the common goal. If they know that it is important then they will internalise this message.



כל מי שעוסקים בצרכי צבור באמונה הקב"ה ישלם שכרם
“...all who faithfully occupy themselves with communal needs, may The Holy One Blessed be He give them their reward”
(Shabbat Morning Tefilla.)

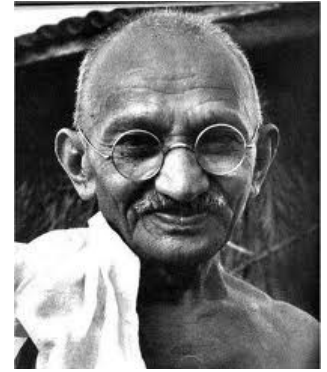
Why does it say that Hashem will give them their reward? The cynical answer is that when it comes to community work, nobody else will reward you so Hashem has to! Unfortunately, this joke has more than a grain of truth to it; of all the jobs available it is arguably the most essential -

Why is this the case? Why does society not have more consideration for people who invest their time and energy in the community?



'Becoming Madrichim is not the change we seek; it is the chance to make that change.'

(not said by Gandhi)



Rosh Gadol is an amazing way to facilitate our end goal. Madrichim with Rosh Gadol are full of enthusiasm and kindle the flame of dedication to inspire their Chanichim.

Why is Rosh Gadol an important Hadrachic skill?

Is it simply that team work will help Machane or Sviva to run more smoothly, or is it something more fundamental?

Feeling part of a team and having a sense of responsibility makes us function better. Without this feeling a Tzevet will fall apart as each and every person will perform their own role alone. On a simple level, Rosh Gadol may be a technical idea, limited to basic things like picking up litter at machane even if you did not drop it. However, while this may ensure a number of clean campsites, it will not build a strong movement with the power to affect change. We must start by looking at our relationship with the world. People with a sense of Rosh Gadol will be active and passionate in all that they do - whether in their families, in Bnei Akiva, or in the wider community wherever there is a need. (It often occurs to me that there's a reason most of my friends are involved in Bnei Akiva: they share the same values of caring for others that are important to me. We associate ourselves with like-minded people.) Rosh Gadol is not just rubbish!



"I used to tell my students before they went out for military service, that alongside the Bnei Akiva movement, a "Bnei Kehat" movement must be established. The role assigned to the descendants of Kehat was "bearing on their shoulders" (Bamidbar 7:9). It is important that in every society and in every family there are those who feel that the burden of society or the family rests upon their shoulders, and as a result they will initiate and organise activities on behalf of the community. Various obligations fall upon the community, both interpersonal matters and matters between man and Hashem. In order for these obligations to be fulfilled, individuals must step forward and assume the responsibility of seeing that they are executed. It is a bad sign for any association

of people if none of its members are willing to assume this role."



(Rav Yehuda Amital ז"ל, *Jewish World*, p. 158)

Values in a Changing

The Mishna in Avot says it best:

"...נושא בעל עם חברו..."
...Participating in the burden of one's fellow...
(Mishna Avot 6:6 – one of 48 ways to acquire Torah)

Characteristics of a good team

- Everyone participates actively and positively in meetings and projects.
- Team goals are understood by everyone.
- Individual members have thought hard about creative solutions to the problem.
- Members are listened to carefully and receive thoughtful feedback.
- Everyone takes initiative to get things done.
- Each member of the team trusts the judgment of others.
- The team is willing to take risks.
- Everyone is supportive of the project and of others.
- There is plenty of communication between team members.
- Team decisions are made using organised, logical methods.
- Full team acceptance is expected as decisions are made.
- Dissenting opinions are recorded, and may be revisited if future situations dictate.
- Team goals are given realistic time frames.
- Everyone is focused on the ultimate goal of the project, while also looking into its underlying details.

KEEP LONDON TIDY!!!

Characteristics of a bad team

- Arsenal



Characteristics of a good team member

- Works for consensus on all decisions.
- Shares openly and honestly with others regarding personal feelings, opinions, thoughts, and perceptions about problems and conditions.
- Involves others in the decision-making process.
- Trusts, supports, and has genuine concern for other team members.
- 'Owns' problems rather than blaming them on others.
- When listening, attempts to hear and interpret communication from other people's points of view.
- Influences others by involving them in the issues.
- Encourages the development of other team members.
- Respects and is tolerant of individual differences.

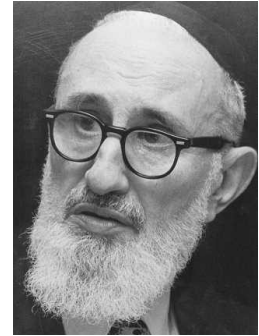


through conflict openly.

- Considers and uses new ideas and suggestions from others.
- Encourages feedback on their own behavior.
- Understands and is committed to team objectives.
- Does not engage in competition with other team members.
- Perceives and understands what is going on in the group.

Sacrifice and Communal Worship

Rav Soloveitchik discusses an anomaly with regard to the bringing of sacrifices. If two people get together and buy an animal together in order to bring it to the temple then it has the status of a 'korban



shutfim' - a shared sacrifice. Both people are considered the 'baalim' - the owners of the sacrifice. The implication of it being shared is that if one of the people dies then the sacrifice cannot be brought at all, as it is half owned by someone who is dead and dead people cannot bring sacrifices.

The sacrifice which is 'owned' by the largest number of people is surely the 'korban tamid' - the daily sacrifice brought every morning and afternoon, come rain or shine. This was paid for by the half shekel contributions of Am Yisrael, which creates an intrinsic problem, as we can never guarantee that all members of the Jewish people are still alive. Therefore, the sacrifice might come to be partly owned by dead people which would invalidate it from being brought in the Temple.

Rav Soloveitchik explains that there is a fundamental qualitative difference between the communal sacrifice and a shared sacrifice. Regardless of numbers, even if a million people were to bring a korban shutfim, it would still be susceptible to becoming פסול due to the death of an owner. The Korban Tamid, however, is not brought by each and every individual Jew; it is brought by Am Yisrael - it is a Korban Tzibbur. Am Yisrael is an indestructible entity which consists of more than the total sum of its parts. When each and every Jew comes together and identifies as Am Yisrael, then we have unimaginable power.



The same may be said of Tefilla B'Tzibbur (praying with a Minyan) - our prayers are considered to be more worthy when accompanied by the prayers of others. We are not relying on the righteousness of other individuals, but rather on the favourable way in which Hashem views Am Yisrael as a collective.



Many great events in history have been pushed through by the people and have relied on people stepping forward and using their initiative to instigate changes in the world.

Let's review those aims again:

1. To understand the enigmatic term Rosh Gadol.
2. To recognise the importance of showing initiative and being part of a team.
3. To appreciate how every member of the team has a role to play and how everybody's role matters.

A Couple More Cool Sources!

"If the individual, however, neglects his being part of the whole, that is to say, his obligation to pursue the welfare of the community of which he is a part, and decides to retain for himself alone any benefit that he may achieve, he sins thereby against the community, and more against himself. For the relation of the individual to the community is like the relation of the single limb to the body. Should the arm refuse to give blood in a case where bleeding is required, the whole body, the arm included would suffer. It is, however, the duty of the individual to bear hardships, or even death, for the sake of the welfare of the community. At the very least, he must consider his being part of the whole, so that he always gives his portion and does not neglect it."

(Rav Yehuda Halevi Kuzari III:19)

"There are two paths in the service of Hashem, blessed be He. One path is that of one who dedicates himself to the service of Hashem and goes in to seclusion; and [the second path] is that of one who occupies himself with the affairs of the community, negating himself on their behalf and renouncing himself for their sake.

This being the case, we should say that the one who goes into seclusion will rise higher and higher, whereas the other one's [spiritual] stature will deteriorate ... yet we find that Noach secluded himself and refrained from reproaching the people of his generation. It was therefore said about him (see Sanhedrin 108a) that he, too, was fit for destruction, having gone into seclusion. Therefore, after having been called "a righteous man," he



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went down in level and was called “a man of the earth”. But Moshe who was called “an Egyptian man” after having been forced into exile ... since he endangered his life on behalf of Israel when he killed the Egyptian, was called a “man of Hashem”, for he reached the ultimate perfection that man can attain.”

(Rabbi Meir Simcha of Dvinsk Meshech Chochma Bereishit 9:20)



We all know that much of the chanich's career is focused on learning...at least if you've been focused on teaching them you should have worked it out by now! However we must realise that our attitude to knowledge and learning is not one that we should be careful about only while we are students/Chanichim. Even more so when we are teachers/ madrichim we have to be able to learn, adapt, and constantly grow.

Rabbi Nachman Bar Yitzchak said, Why are the words of Torah likened to a tree, as it is said, "It is a tree of life to those who grasp it"? This is to teach you, just as a small tree may set on fire a bigger tree, so too it with scholars, the younger sharpen the minds of the older. This will be in agreement with what Rabbi Chanina said, **"I have learnt much from my teachers and from my friends more, but from my students more than from all of them."**

(Taanit 7a)

This Gemarrah is a perplexing one (where's that guide when you need it!?) -

What is it that Rabbi Chanina learnt from his students which his Rabbis could not or did not teach him?

An easy approach to take is to quote the mishna in Avot:

בן זומא אומר: איזהו חכם? הלומד מכל אדם.
Ben Zomah said: Who is wise? One who learns from everyone.
(Avot 4:1)

Yes fine, we must learn from everyone (an important point that we will return to later on), but why did his students teach him more than anybody else??

The Rambam in his genius comes to our a



המצווה הי"א היא הציווי שנצטוונו ללמד חכמת התורה וללמדה - וזהו הנקרא: תלמוד תורה, והוא אמרו "ושיננתם לבניך".

The 11th Mitzvah is the commandment of learning the wisdom of Torah and to teach it and this is what is called Talmud Torah and it says 'and you will teach it to your children'.

(Rambam Sefer Hachinuch)



Why has the Rambam not listed the learning of Torah and teaching of Torah as two separate mitzvot? Surely they're worth their own slots?!

I think that the Rambam here is giving us a subtle hint. He is suggesting that learning Torah without teaching it afterwards isn't really learning Torah at all! We must "Lilmod al menat lelamed" – in order to get your mitzvah points for your learning, you are obliged to pass it on to others. (Now that opens a whole can of worms regarding those who stay "in learning" their whole lives). Nonetheless it is imperative to note that an effective teacher is one who has studied the required field extensively – so just because one teaches they are not let off the hook from learning!

But what has this got to do with Rav Chanina?

There's a wonderful set of statistics that some clever guy who should probably have been spending his time trying to cure illness once produced:

People learn 10% of what they read, 20% of what they hear, 30% of what they see, 50% of what they see and hear, 70% of what is discussed with others, 80% of what they experience, *but 95% of what they teach to others.*
Ok let's give him some credit: William Glasser Ph.D.



That last one is remarkable and really provides an understanding of Rav Chanina's statement (This is AWESOMELY modern orthodox by the way... answering a Gemarrah with scientific research – gevaldik!):



When you know you need to give over an idea/ DT/ Sugyah/ Halacha/ thesis/ antithesis/ synthesis/ presentation/ chaburah, you must be sure of what you are saying! It is this that causes you to know and remember what you have just learnt. Students, or in our case, chanichim will come at you with questions from all ends of the spectrum, both testing your knowledge of the high flying concepts you may be trying to teach them, and importantly also testing your understanding of the basic principles that you have springboarded off.

So why is it important to learn in order to be a madrich?

Your chanichim simply won't learn and internalise that which you are trying to teach them unless a) you know what you're on about, and b) you have answers to satisfy any and all questions they may throw at you. And if your chanichim aren't learning, then the madrich isn't really madriching!

The dreaded question

But what happens when you get that question that you just can't answer...

Heres a lovely story from back in the day...when the Mir was in Mir...

In the Mir in Poland, Rav Chaim Shmuelevitz (who later became the Rosh Yeshiva) and Rav Shmuel Charkover were learning a Yerushalmi. It started getting late and Rav Shmuel went to his bed to sleep. In the early hours there was a tapping on the window of Rav Shmuel. Rav Shmuel got up and opened the window to see Rav Chaim. 'What are you doing at such an hour?!' he asked. 'I found it! I found the answer to our kushya in the Yerushalmi!' exclaimed Rav Chaim excitedly. 'But it's not yet dawn and everyone is asleep' answered a sleepy Rav Shmuel. 'Sleep!? How can you sleep when you don't have an answer?!'



How do you react to a Chanich's question to which you don't know the answer?

- A. I don't know, go and ask Rav Ari
- B. I don't know, but I will not rest until I find an answer
- C. I have no idea but that is such an excellent question! When Rav Ari comes to machane we'll both go and ask him because I really want to know the answer too!



...errrr I dunno

Avraham encounters the same situation twice on his travels...that whole Borat “she’s my wife, she’s my sister” sort of moment. Now when the Torah says anything it’s worth analysis, but when it says something twice it is definitely worth a look.



Case 1: When Pharaoh finds out Sarah is Avraham's wife he asks Avraham how he could not have told him? The key here is he says ‘me’. Pharaoh realizes the sad truth that his people are evil, and would have harmed Avraham, but he is upset that Avraham felt he could not even tell him, the Pharaoh. He separates himself from his people, (and as we discover in a toilet related midrash with a different pharaoh, but with probably the same feelings) he think’s he’s above them. Then, in what



appears to be a good act he escorts Avraham out of Egypt so that this great man will not be tarnished by such an evil nation. What a thoughtful thing to do.

Case 2: When Avimelech finds out about Sarah’s true relationship to Avraham, he asks Avraham how he could have done this to ‘us’. This is a major difference. Avimelech is not placing himself above his people. He has no inflated egotistical ideas. We learn even more in the next few lines, when, instead of just showing him the door, Avimelech questions Avraham further and wants to know the reason in detail. Avimelech showed a want to learn, and improve himself and his people. He is not big headed. He realizes the state his nation are in, himself included, and wants to do something about it. He wants to keep Avraham in the land so that they can learn from this great man.

Here’s an interesting quote

“Do not rebuke a scoffer, in case they hate you; Rebuke a wise person, and they will love you”

(Mishlei 9:8)



We are always told as Madrichim – ‘feedback is a gift’. Why does the scoffer hate being rebuked and why will the wise person love you for it? What are we trying to do as Madrichim: prove that we are correct and know everything or get to אמת? Being a madrich isn’t just about giving over our points of view and our opinions but it is about getting to a state of truth. We need to display that key character trait of humility (as Avimelech did above) to allow us to learn where we may be going wrong as madrichim.

As Yoda didn’t say:

“The root of all evil arrogance is. Arrogance leads to anger, anger leads to hate, hate leads to the dark side.”



And it is on this note of humility that we return to that famous mishna to lead towards our answer:

בן זומא אומר: איזהו חכם? הלומד מכל אדם.
Ben Zomah said: Who is wise? One who learns from everyone.
(Avot 4:1)

Clearly only a humble person will realise they don’t know everything and that the key to knowledge is learning and absorbing nuggets of wisdom from everyone they encounter.

In fact, one could say (if you were a bit of a wuss) that there is so much to learn from so many people that the task is too large to comprehend! So what’s the point even trying!?

Don’t worry, yet another mishnah in pirkei avot comes to our rescue (this one is even a great one):

הוא היה אומר: לא עליך המלאכה לגמור ולא אתה בן חורין לבטל ממנה.
“He (Rabbi Tarphon) used to say: It is not incumbent upon you to complete the task, but you are not free to give up on it.”
(Pirkei Avot 2:16)



As Madrichim we can't know everything so we must aspire to learn as much as we can in order to impart knowledge and wisdom. However, we must always be prepared to admit gaps in our knowledge.

When you are hit with that killer question, sometimes the best thing to say is 'I don't know, but I'll try my best to find out the answer!'"

Lilmod al menat la'asot

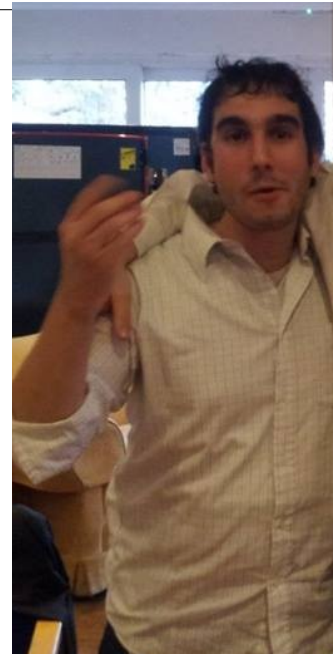
Along with the reasons outlined above for learning, there is also another important benefit. Our starting point is another interesting Gemarah:

It happened that Rabbi Tarphon and the elders sat round in the attic of the house of Nitzah in Lod. The question was asked before them, is learning greater or is action greater? Rabbi Tarphon answered and said that actions are greater. Rabbi Akiva answered and said learning is greater. Everyone (else) answered and said learning is greater, since the act of learning will bring one to action.

(Kiddushin 40b)

At the end of the day, the point of our whole schtik in Bnei Akiva is to get people to do more Jewish and Zionist stuff under the banner of our ideology. To believe in the ideals of Torah ve'avodah, to make aliyah, to empower the youth, to keep Shabbat better, to keep kosher better etc etc. And everyone should be going in the same direction, from the kvutso Nano Chanich at Sviva, to the Heiliger Mazkir himself - the goal is to be constantly improving ourselves, and our observance and appreciation of the Torah.

This Gemara teaches us the trick: Learning leads you to action.





Learning (and not necessarily just learning Torah) impacts upon who you are. Without it you become a stagnant being, with less passion, vibrancy, creativity, and awareness. The more you learn, the more you (and your brain) grow and the more you are inclined to put what you have learned into practice.

It is surely with this improvement in practice and dedication to the cause that will allow you to make a bigger impact on your chanichim and have a huge effect on the world.

Let's have a quick butcher's at those aims again:

1. To realise that we must continue the process of learning in order to be good Madrichim.
2. To realise that one of the key character traits of a good madrich is Anavah - humility
3. To understand the positive effect learning can have on the practicalities of hadracha.



K5:

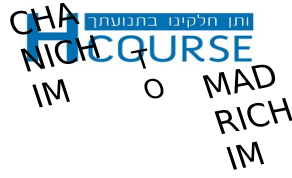
H-Course in the Bigger Picture



Aims:

1. To conclude their H-Course journey by understanding the significance of becoming a leader in Bnei Akiva.
2. To appreciate that they are playing their part in the big Bnei Akiva story.
3. To motivate the Chanichim to want to be a part of Bnei Akiva in the future and to contribute to the community wherever they go.





So, we've gone on a all things Hadrachic and Bnei Akiva... and now it's the moment when we have to wrap everything up take a big step back and say 'And that my friends... is H-Course... what happens now?' At what point do we know we've fulfilled our job as madrichim?

magical mystery tour of



The aim of this Kvutza is really to wrap up everything that we've learned over the past week and to apply it to the rest of our lives, both as Madrichim on Machane and also as Madrichim on a day-to-day basis. This is a particularly key point to put across that being a Madrich, or a leader of any sort, isn't something that is confined to 3 weeks a year. It's a commitment to a set of ideals that affects our everyday lives even away from machane.

We will look at Bnei Akiva and everything we've learned in a much broader perspective to understand the true value of what we can do as part of Bnei Akiva.



The only difficulty with this Kvutza is that there are not really any mekorot for this point. We have no Amoraic discussions on the value of Bnei Akiva in England, no quotes of Greek philosophy to bask in its wisdom, no wise American poets or 80's pop stars from which to take counsel. The best source from which our Chanichim can take true inspiration is **ourselves** as their Madrichim and immediate dugmaot. (Why else would

the application form for machane require you to include a quote?) This Kvutza requires you as Madrichim to show your passion for the ideals that we are going to talk about so that the Chanichim can see that they are true, that they are real, and that they work, so that these ideals are appealing to them and they say 'I want to be a part of that.'

It's also time for us to shatter the 'BA Gimp' myth - to get rid of this common misconception that someone who is dedicated to an ideology that is entrenched in strong Torah ideals and making the world a better



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ותן חלקינו בתנועתנו
CHALLENGE
IM O MAD
RICH
IM

place
made jest of. You wouldn't make
mock those who stand for it! So, let's
history of our Tnuva...

should be ridiculed and
fun of this ideal so why
proudly read on about the

A short history of nearly everything

Bnei Akiva first came into existence in the late 1920s, following World War I. Bnei Akiva UK was founded in 1939 by Arie Handler Z"l.

Bnei Akiva is named after Mishnaic Sage Rabbi Akiva who is famed for his exceptional Torah study, his massive respect for others and his arrival at religiosity and Torah study late in life. He famously stated that to love your neighbour as yourself is one of the great general rules of Judaism.



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Bnei Akiva is the largest religious Zionist youth movement in the world with over 125,000 members, and is the UK's largest Jewish youth movement.

Bnei Akiva stands for Torah, Avodah and Aliyah. Torah encompasses the worldview of Bnei Akiva entirely and finds its expression both in a religious lifestyle of Torah and mitzvot but also through 'Avodah' as an active engagement with the outside world and more specifically with the building the State of Israel. This recognition of the significance of the State of Israel for religious Jews is expressed most clearly through proactive and positive Aliyah, made with the intention of fulfilling the Jewish destiny and building the State.



Bnei Akiva: A Youth Movement, Rebels with a Cause

Bnei Akiva is and should be (to an extent) a challenge to its members and their families. We do not merely pander to the people who attend. We offer them a breed of ideology, Zionism, and religious identity, which are sadly lacking from the abandoned cathedrals of the United Synagogue. We must proudly promote things which are sometimes at odds with others.



Points
TO Ponder



- How far do we compromise on educational values and goals to accommodate chanichim, especially in small svivot?
- Is Bnei Akiva mainstream today or are we still rebellious?
- What are we rebelling against?
- Should rebellion be a major part of Gimmel Machane as in previous years?



"In those days arose Matityahu the son of Yonatan, the son of the priest of the sons of Joarib, from Jerusalem, and dwelt in Modi'in. [...]15 When the king's officers, such as compelled the people to revolt, came in to Modi'in, to make them sacrifice. And when many of Israel came unto them, Matityahu also and his sons came together. Then answered the king's officers, and said to Matityahu,

"You are a ruler, and an honourable and great man in this city, and strengthened with sons and brethren: Now therefore come you first, and fulfil the king's commandment, like as all the heathens have done, yea, and the men of Judah also, and such as remain at Jerusalem: so shall you and your house be in the number of the king's friends, and thou and thy children shall be honoured with silver and gold, and many rewards."

*Then Matityahu answered and spoke with a loud voice, Though all the nations that are under the king's dominion obey him, and fall away every one from the religion of their fathers, and give consent to his commandments: Yet will I and my sons and brethren walk in the covenant of our fathers. **God forbid that we should forsake the law and the ordinances. We will not hearken to the king's words, from our religion, either on the right hand, or the left."***



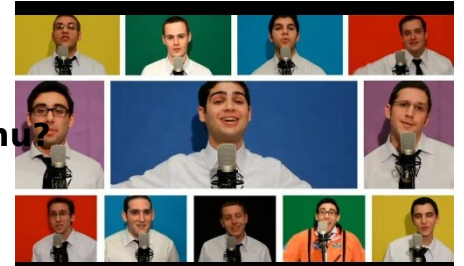
*Now when he had left speaking these words, there came one of the Jews in the city, and all to sacrifice on the altar, which was at Modi'in, according to the king's commandment. Which thing when Matityahu saw, he was inflamed with zeal, and his reins trembled, neither could he forbear to show his anger according to the law, wherefore he ran, and slew him upon the altar. Also the king's commissioner, who compelled men to sacrifice, he killed at that time, and the altar he pulled down. Thus dealt he zealously for the law of God like as Pinchas did unto Zimri the son of Saloo. And Matityahu cried throughout the city with a loud voice, saying, **Whosoever is zealous of the law, and maintains the covenant, let him follow me.** So he and his sons fled into the mountains, and left all that ever they had in the city."*

(Maccabees I 2:1-28)

Why is the book of Maccabees not included in the tanach?



How do we relate to the stand taken by Mattityahu?



Less rebellious but more tuneful

Some thoughts on leadership by great leaders themselves...



“The great leaders are those who, knowledgeable of a people’s past and dedicated to its ideal future, are able to bring their contemporaries with them on the long journey from exile to redemption, neither longing for an age that was, nor rushing precipitously into an age that cannot yet be.”

(Chief Rabbi Lord Sacks, Message for H-Course 5769)

“It is not the Torah which needs to change to the spirit of modern times, but it is modern times which have to accommodate themselves to the spirit of the Torah.”

(Rav Samson Raphael Hirsch)

Whilst our values have stayed constant our method of application is fluid. We are firmly rooted into our historical reality and to claim otherwise is to deny our purpose on earth. We are not here to fulfil the role of Avraham Avinu, Moshe Rabbenu, the Rambam or the Rama. We are here to achieve that which we have been given.

Reb Zusha was on his deathbed, and tears were streaming down his face. “Why are you crying?” asked his disciples. “If God asks me why I wasn’t like Moses or Maimonides,” answered Reb Zusha, “I’ll say, I wasn’t



DEATHBED OR NOT KEN WASN'T GIVING UP THE COVERS



blessed with that kind of leadership ability and wisdom." But I'm afraid of another question," continued Reb Zusha, "what if God asks, 'Reb Zusha, why weren't you like Reb Zusha? Why didn't you find your inner being and realize your inner potential? Why didn't you find yourself?' That is why I am crying."

The Aim of H-Course

These ideas may seem somewhat grand and lofty (that's because they are!), but the job at H-Course is to help turn them into a reality. What does it take to become that person who can pass these messages on? Who is the person who can carry over thousands of years of dreaming and idealism? Who will create powerful strong leaders for the future?



One day all these svivot will be yours

At this point in history the task is in your hands.

Look around. Anglo-Jewry has no leaders like you. You cannot stand by idly and wait for someone else to act. We must ignite the desire to live a life of action not on the sidelines. H-Course gives the Chanichim the skills to lead and become Madrichim - to take their part on the stage of the Jewish future.

The Power of Bnei Akiva

For a few seconds, imagine a UK where Bnei Akiva actually works, like... really well! Where Fink doesn't have to tear his hair out to get all the Tafkaidim out for Machane; where our Svivot around the country are bursting with Chanichim who are desperate for more of those great Peulot which their Madrichim are coming up with week in week out; where people are initiating different projects throughout the country; where communities actually appreciate the fact that they have a Sviva in their community. Is this an unrealistic thought? Is this utopian image of Bnei Akiva UK so far from reach?



Bnei Akiva really could do all of this - and more! Bnei Akiva is the largest youth movement in the UK; we boldly go where no Tnuva has been before and we offer things that no other movement offers. Bnei Akiva is made up of lots of different groups



IM MAD RICH IM - we have Svivot, Shvatim, Kvutzot on Machane, Israel Machane groups, Sviva Tzvatim, Machane Tzvatim, Hanhallot, Mazkirut - the list goes on... In all of the above group projects can be achieved - Tzedakah projects, community work, Torah learning initiatives, etc. etc. All it takes is a small group of people with a clear vision and with the enthusiasm to pursue it and get it done.

So now imagine if all these different groups took one thing and made it happen - it's much like the doughnut effect really; we're all familiar with the concept - getting 100 people to be silent in seconds with only a few Madrichim. If we all took it upon ourselves to step forward and do something, Bnei Akiva really would be bursting with a constant flow of new ideas and projects. Furthermore, it's not even about the big huge events, but the small actions and deeds that we could do.

"A great power has been sleeping here for many long years. The coming of Merry and Pippin will be like the falling of small stones that starts an avalanche in the mountains" *Gandalf the White*

The Achievements of Bnei Akiva

All that we've said sounds very lovely indeed, but what is there to show for this apparent power of Bnei Akiva? Well, what better proof of the pudding of Bnei Akiva than what Bnei Akiva has achieved over the years...

As we all know Bnei Akiva was created from the existing Zionist organisations in Israel in the late 1920s, early 1930s, Yechiel Eliash, one of the founders of Bnei Akiva writes...

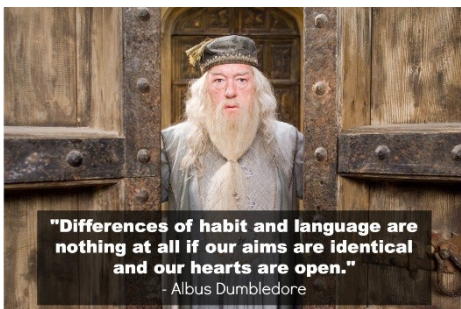


*"...At that time, there was a need to rebel. The Histadrut ruled mightily. Any Hapo'el Hamizrachi member who sought work in construction was banished in disgrace. Anti-religious sentiment was rife... **We believed that a youth movement would have to engender faith in its own strength and in our power to erect a religious Judaism with great accomplishments.** Not individual creative Jews, but **organized religious Judaism...** The opponents, including leaders of Hapo'el Hamizrachi feared rebellion and contended that a religious movement, intrinsically, cannot be oppositional and must be traditional. Some worried that the conduct of study in school would be impaired; others disparaged young people's ability to stand at the head of a youth movement.*



Impressive educators, they argued, must hold this position. However, despite all this opposition, I decided to found the youth movement..."

Against the odds, seeing that there was a need for a Religious Zionist youth movement, the founders of Bnei Akiva stepped forward and went for it. As a historical point it wasn't until the 1950s that the organisation was formalised with a Mazkirut Olamit, etc. However, what we see is that from the beginning Bnei Akiva has stood fast against the tide and followed its ideals.



Bnei Akiva, both in Israel and worldwide, went on to pioneer religious settlement in the Land of Israel - one point former Mazkir, Michael Rainsbury, always loves to point out is that many of the kibbutzim in Israel we are all familiar with were set up by members of Bnei Akiva UK. For example, Lavi, Alumim, Beit Rimon and other

Kibbutzim such as Ein HaNatziv and Ein Tzurim and Ma'aleh Gilboa were set up by Bnei Akiva members from Europe or continued by Bnei Akiva members after their founding. Remember, if you are going to put this point across to your Chanichim, the Bnei Akiva members who were involved in these kibbutzim were our age or a bit older at the time. Some of you or your Chanichim may have family who were involved in setting up kibbutzim. There is a handbook for Bogrim in Bnei Akiva from the 60s and in there it even suggested some Chaverim should leave school at 16 for a life of Chalutzit - would your Chanichim today consider this? Just a thought!

Bnei Akiva Needs You!

We can be very proud of all these things that Bnei Akiva has achieved, but if we want things like this to carry on, manpower is needed. It seems that now, more than ever, Bnei Akiva doesn't just want Chaverim to be involved - but it **needs** them to be! It's really important to put across to our Chanichim that Bnei Akiva wants them and needs them to be involved. We all look back with fond memories of our first Aleph





Machane
with the flow!), but why shouldn't
tomorrow have the same

MAD
RICH
IM

(broad generalization - go
the Chanichim of
opportunities that we had?

To achieve all the things that Bnei Akiva can achieve it needs people: it needs us, and it needs our Chanichim. If we want Bnei Akiva to carry on we need to be there - to take Machane, to be at events, to help out, or whatever it may be. Bnei Akiva doesn't run itself; things aren't run **by Bnei Akiva** - they are run by us...

Who Is Bnei Akiva

How many times have you heard the phrase 'Bnei Akiva screwed me over', or 'Bnei Akiva hate me' or 'Bnei Akiva aren't organised' or 'Typical Bnei Akiva' - who are they talking about? The Mazkirut? The Hanhalla? The Bogrim? The Chanichim? Bachad? Sharon? Who is Bnei Akiva? If someone has been 'screwed over' by this terrible person we must find the perpetrator!



The answer is simple and logical, Bnei Akiva is me...and you...and everyone here...and everyone on Machane... and everyone who goes to Sviva... everyone. Bnei Akiva is all of us - we make Bnei Akiva, it is our movement, we make the decisions, we make things happen. There is no magical life-force like the Force making everything happen...binding us all, it's

all us. We are Bnei Akiva. The problem seems to be that either people haven't taken their portion of Bnei Akiva or they haven't been given their opportunity. Whichever way it is - it's important that we all have a portion in Bnei Akiva!

H-Course is about taking responsibility. It is about examining our lives and looking at whether we are givers or takers; whether we are learners and role models; whether we are followers or leaders. The greatest legacy we can give to Bnei Akiva is to help produce - and be part of - a group of excellent, passionate and committed Madrichim, who will take Bnei Akiva from strength to strength in the years to come.

Aim higher:



1. To journey by significance of becoming a leader in Bnei Akiva. **conclude** their H-Course understanding the
2. To **appreciate** that they are playing their part in the big Bnei Akiva story.
3. To **motivate** the Chanichim to want to be a part of Bnei Akiva in the future and to contribute to the community wherever they go.

And to finish with one more quote from a great man who never seemed to have enough socks:

