

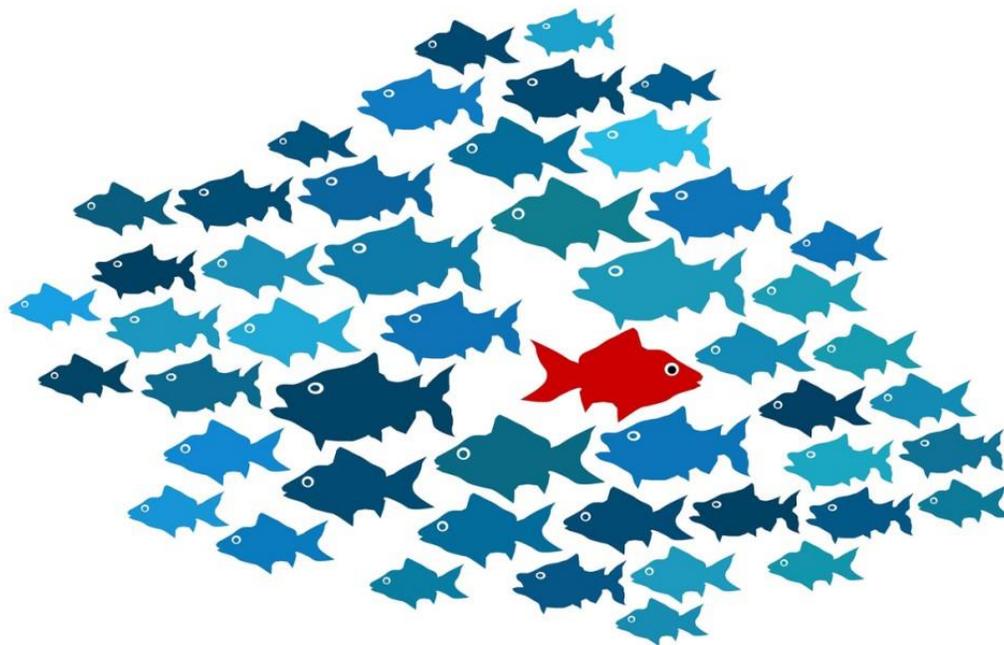
Hadracha Choveret



תנועת בני עקיבא
BNEI AKIVA UK

BNEI AKIVA'S WEEKLY EDUCATIONAL HANDBOOK FOR MADRICHIM

Lech-Lecha: Dare to be Different



Concrete Concept:

1. To be Jew is to be willing to challenge the prevailing consensus.

Bnei Akiva Svivot 5782: Madrichim Pack

Dear Madrichim.

This week's choveret is on one of the most important values you can get your chanichim to appreciate and understand. That Judaism was founded on going against the status quo – the icons and idols of status, power and egocentrism that surround us. It could affect the way your chanichim think in three different ways and all are important to consider and are touched upon at some point in the choveret:

- 1) *The way your chanichim relate to their Jewish Identity – Being proud to practice Judaism can sometimes be a bit difficult. Taking a look at what Avraham did helps inspire us!*
- 2) *The way your chanichim relate to each other – Looking at how Avraham was treated for being someone who was different makes us think about how we treat people that are different from ourselves.*
- 3) *The way your chanichim relate to themselves – The last bit of this choveret deals with personal accountability. As strong as peer pressure is, we are responsible for our own actions!*

Remember we're here to support you in whatever way we can! Adi can be contacted at svivot@bauk.org or 0208 209 1319 ext. 4, and the Chinuch team (Josh Daniel and Dania Mann-Wineberg) can be contacted at chinuch@bauk.org or 0208 209 1319 ext. 5.

Adi Abeles and Josh Daniel
Svivot & Hadracha and Chinuch

Week 3: Dare to be Different!

Intro Video:

https://youtu.be/BLMT3bqP_P4

Understanding Avraham:

Avraham is without doubt the most influential person who ever lived. Today he is claimed as the spiritual ancestor of more than half the people alive today.



"Why? Because he was prepared to be different. As the Sages say, he was called ha-ivri, "the Hebrew," because **"all the world was on one side (be-ever echad) and he was on the other"**. Leadership can be lonely. Yet you continue to do what you have to do because you know that the majority is not always right. Dead fish go with the flow. Live fish swim against the current. So it is with the children of Abraham. They are prepared to challenge the idols of the age." – Rabbi Sacks

Of course here the “idols” of the age doesn’t mean statues of ancient times we have long outgrown. Its about what the idols represent – egocentrism and power.

Discussion Point 1: What preconceived notions might your chanichim have about “idol worship”? What peulot could allow them to view it in a more complex way?

In really simple terms, Avraham didn’t give into peer pressure. As the Abarbanel says “even though Avraham lived in the land of the Philistines, it did not deter him from calling out in the name of Hashem.



Discussion Point 2: What are the challenges to us as Jews living in a secular society? What attitude towards those challenges should we teach our chanichim?

“Yehuda ben Teima says: “הוֹי עַד כְּנִמְרֵי” - Be bold as a leopard (Avot 5:20). This means you should not be ashamed before people who mock you **for worshipping Hashem.**” (Kitzur Shulchan Aruch 1:4)

Discussion Point 3: The Kitzur Shulchan Aruch doesn’t say ‘people who mock you for being Jewish’ he says ‘for worshipping Hashem.’ What is the significance of this?

Discussion Point 4: What lessons does Pinocchio teach us about Peer pressure? Can you see any deeper meaning behind his transformation from a puppet to a real boy?



This key message is given to Avraham in somewhat of a deciphered way in the first pasuk of this parsha:

וַיֹּאמֶר יְהוָה אֶל-אַבְרָם לֵךְ-לְךָ מֵאֶרֶץ וּמִמְּוֹלָדְתְּךָ וּמִבֵּית אָבִיךָ אֶל-הָאֶרֶץ אֲשֶׁר אֹרְאָה:

The LORD said to Abram, “Go forth from your native land and from your birth place and from your father’s house to the land that I will show you.

Think of all the different things we are shaped by. It’s not just by our friends (‘your birthplace’). Its also by the culture, time and society we are born in (‘your native land’) and by our families (‘your father’s house’)!

I want you, says God to Abraham, to be different. Not for the sake of being different, but for the sake of starting something new: a religion that will not worship power and the symbols of power – for that is what idols really were and are. I want you, said God, to “teach your children and your household afterward to follow the way of the Lord by doing what is right and just”

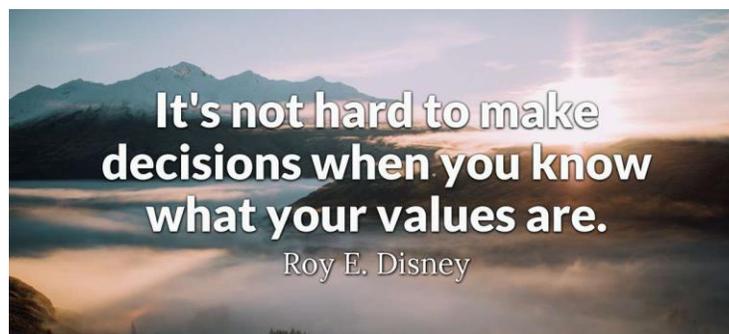
Its also worth pointing out that being different does not and should not mean being estranged from other human beings! Avraham and Sarah were also idealistic pioneers! Determined to reveal to those “on the other side of the river” that God is unified and His name is One.

Discussion Point 5: How did Avraham get treated throughout his life for standing up what he believed in? How does this connect to how our chanichim should be treating each other?

Accountability:

Rabbi Elazar Ben Dordaya had done many awful acts in his life, he desired to do Teshuva. He thereupon went, sat between two hills and mountains and exclaimed: 'hills and mountains, plead for mercy for me!' They replied: 'How shall we pray for you? We stand in need of it ourselves!' So he exclaimed: 'Heaven and earth, plead for mercy for me!' They, too, replied: How shall we pray for you? We stand in need of it ourselves!' He exclaimed: stars and constellations plead for mercy for me!' They said: 'How shall we pray for you? We stand in need of it ourselves!' He said: The matter then depends upon me alone! He placed his head between his knees, he wept aloud until his soul departed. Then a *bat-kol* was heard proclaiming: 'Rabbi Eleazar b. Dordaya is destined for the life of the world to come!'

One message that could certainly be taken from this story is the power of Teshuva no matter what stage of life you are at. But there is a more subtle message. What is going on in this strange dialogue with mountains, heavens and stars? Rebbetzin Esther Jungreis explains that Elazar Ben Dordaya is trying to find something **to blame** for all the times that he missed the mark. The Hebrew word for mountains (“Harim”) is very similar to the Hebrew word for parents. “Its not my fault! Its my parents (mountains)! Its not my fault it’s the culture and society that I was born into (my ‘land’ = earth)! Its not my fault its just bad luck (‘constellations’). Ultimately, his redemption comes in **his ability to take responsibility for his own choices**.



He was like Avraham – he ‘left’ his birthplace, culture and household. He realised that no matter how strong peer pressure is (and it can be very strong!) we are still responsible for our own actions. We can still be like Avraham if we want to be.

Peula Ideas

Games to do with not giving into Peer Pressure:

- **“Following the Leader”** – Send one person out the room and the rest of the group decide on a ‘leader’ who starts doing an action and everyone else copies. The person that left the room then needs to come in and guess who the leader is → connect to peer pressure.
- **Rules are wrong** – Play a classic game but secretly brief all the madrichim to play it with slightly different rules that the chanichim aren’t familiar with. See if the chanichim copy you.

Games to do with relating to people that are different from us:

- **“Get into fours!”** – Get your chanichim to walk around a room randomly. Then call out a number and they have to get into groups of that number. E.g “3” would mean chanichim have to get into groups of threes. Connect that to the message of leaving people out of groups because they are different from us. Could lead into a discussion about how we treat those that are less or more religious than ourselves.

Games to do with personal accountability:

- **4 legged race:** Tie together the ankles of teams of 4 chanichim with Velcro straps or elastic bands. Start a race between the teams. At the end ask one of the losing teams why they lost. They might blame their team work or a single member of the team. Then explain you never said as a rule that they needed to remain tied together for the whole race. They could have untied themselves and won! Realise that we are less tied to the people around us than we think. Don’t blame peer pressure for our actions – we ultimately hold personal responsibility for our actions and each have the potential to be like Avraham!
- **Chair Train:** Same idea as above but with a train of chairs (i.e each chanich sits on a chair and holds the chair in front of them). They have to shuffle to the end of a room and back. You never explicitly say as a rule that they have to remain seated.

Random Games Corner

Over here each you’ll find random games that we’ve compiled from the days of old. The titles are a bit weird and they’re mostly just for fun but you never know when they might connect to an educational message!

DOUBLE CHASE

TYPE: Active Play in a circle The players are seated in a circle, and are divided into groups of two. One group is chosen and they begin to run around the circle. Whenever they want, they can tag another group, who must get up and run around the circle in the opposite direction. The first group to make it back to the two vacated seats wins. The group that doesn’t get seats then repeats the game, etc.

DROP THE HANDKERCHIEF (Variation of Duck--Duck--Goose)

TYPE: Active Play in a circle All of the players but one are seated. That player (player A) walks around the outside of the circle holding a handkerchief behind his back. At any time he chooses, he drops the handkerchief behind any player. That player (player B) gets up, picks up the handkerchief, and runs after player A trying to tag him. If he succeeds before player A gets back to player B’s seat (by running around the circle), player A must once again go around the circle. But, if player A makes it to player

B's seat without being tagged, player B must go around with the handkerchief and the game starts all over again.

DEFINITION DRAMATICS

TYPE: Moderate A list of words is needed. The players are divided into groups. Each group is given a list of words that they must incorporate into an original skit. The best skit wins. Hint: Have the lists on separate sheets of paper so that each group can have their own list. Variation: For more fun, insert some nonsensical words into each of the lists (i.e. Raputchnik, left handed, smoke shifter, etc.). Variation: Instead of making a skit, the players may compose a song or tell a story using the words.

DETECTIVE

TYPE: Moderate Play in a circle and one to three objects are needed. One player is chosen to leave the room. He is the "thief." The objects are placed in the center of the circle. Another player is chosen to be the "detective." The thief reenters and must remove the objects from the circle without being tagged by the detective. But, the thief does not know who the detective is. The detective may not leave his chair until the thief has touched the objects. If the thief escapes from the circle he wins; if he doesn't escape the detective wins. Variation: For Shtick, the last time don't pick a detective and see how long the thief takes until he removes the objects.

AMNESIA

TYPE: Quiet Two players are selected and sent out of the room. The remaining players then select two famous personalities for the two players to be. The two players reenter the room and each is secretly told who the other player is supposed to be. To discover who they are supposed to be, they must enter into a conversation with each other. Example: If one player wants to find out if he/she lived in Israel, s/he might ask: "How do you like my house, here in Israel?" And the other player may just answer, "You don't have a house in Israel; you never lived there!" The first player to guess who he/she is, wins. Variation: Instead of entering into a conversation, each player takes turns at asking the other questions (you may want to limit the questions to "yes" or "no" questions).

ASSOCIATION

TYPE: Quiet Play in a circle. The first player whispers the first thing that comes into his mind to the player seated next to him. The second player then says the first thing that comes into his mind to the player seated next to him. The play continues until everyone has had a turn. Then go around the circle again. This time each player says out loud exactly what he had said before. Hint: For the most fun, make sure the play moves quickly.

NAMES AND STUNTS

TYPE: Mixer Play in a circle; a variety of different objects are needed. Divide into groups of six or seven players; each mini-group sits in a circle and gets one of each of the objects. The first player stands, says his first name, and does a simple stunt with any object. The second player must repeat the first player's name and stunt, and then adds his own name and stunt. This continues around the circle. The second time around each player says his first and last name, and does his old stunt plus a new stunt.

NASI--NASI #3

TYPE: Mixer Play in a circle A two count beat is started by the players: 1) Slap hands on lap 2) Clap hands On the clapping beat, the first player says his name. Then on the next clapping beat the second player repeats the first player's name and then on the third clapping beat he says his own name, and so on with each player repeating all the previous player's names and then adding his own (see diagram). If a player skips a name or is out of beat he is eliminated.

CHAIR RELAY

TYPE: Relay Play with each team in a line; one chair per team is needed Each team stands in a line. The first player in each team is given a chair. He must sit down, raise his legs, get up, and pass the chair to the next player in line. The first team to finish wins.

FEATHER RACE

TYPE: Relay Play with each team in its own line; a paper plate and a feather are needed The group is divided into teams. Each team then lines up, each team in its own line. The first player from each team is given a feather on a plate. He must run to the other side and back without the feather falling off the plate. If it falls off, the player must stop and pick it up. (Hands may not be used to keep the feather on the plate.) When the first player finishes, the second player starts, etc. The first team to finish wins.

CUT UP STORIES

TYPE: Shtick A story that has been divided and cut into different pieces is needed; play in a circle Distribute the pieces of the story to all of the players and the player with the opening reads his part (out loud). As the first part is being read everyone should check to see if they think their part should follow. Whoever thinks so should begin reading without hesitation as the first part finishes. As the story continues, you will notice that some parts actually don't seem to fit in, but this just adds to the fun. After all of the players have read their parts compare it to the original.

DEVIL'S ADVOCATE

TYPE: Shtick Play in a circle One player is chosen. He must then try to make someone laugh by making funny motions. As soon as someone laughs he must help the first player make others laugh. The next person who laughs then helps those two, etc. The last person not laughing wins