



Ratziti S'tedah (I Wanted You to Know)

By Hadag Nachash and Uzi Hitman

Recommendations

This piece of music speaks about both the desire for peace in Israeli society, as well as peace in the world. The premise of the song is a narrator who is recounting his dream from the previous evening to God. In the dream, an angel comes down offering "blessings of peace to all the kids of all colors, genders and races." Uzi Hitman originally released the song in 1979 and later remixed in 2004 by the popular Hip Hop group *Hadag Hachash*. This lesson plan will explore the question: Is God universalistic or particularistic? We recommend this lesson for settings that encourage students to think critically, question their own conceptions of God and feel comfortable to share their thoughts and beliefs with their peers. Discussions about God are very personal and can take many directions; therefore, it is very important to make sure that participants understand the importance of respect and creating a safe space to express and listen to opinions during this lesson.

This lesson plan can be used independently or as part of the *Omanoot* unit on God in Israeli Music. If used within the context of the larger unit of study, please use this lesson plan following the opening activity on *Efgosh et Elohim* (If I met God).

Essential Questions

- Is God universal or particular?
- How does the concept of God in Judaism fit into the larger picture of world religions and cultures?

Objectives

- To think critically about the image of God in Jewish texts through examination of the different titles used to refer to God.
- To compare and contrast the lyrical differences of the two versions of this song in an effort to draw conclusions about different time periods in Israeli history.
- To explore and articulate one's own personal opinion on God.

Supplementary Texts

Appendix #1	Names of God - Scavenger Hunt Clues
Appendix #2	Lyrics of R'tziti Sh'teda by Uzi Hitman
Appendix #3	Lyrics of R'tziti Sh'teda by Hadag Nachash
Appendix #4	Compare and Contrast chart
Appendix #5	Discussion Questions to Explore Historical Context
Appendix #6	Biography and Background Information on Uzi Hitman
Appendix #7	Biography and Background Information on Hadag Nachash

OPENING ACTIVITY: Universal vs. Particular

Write the quote "God created man in his image" (Genesis 1:27) on the blackboard or on a large piece of butcher paper. Ask participants to write on the board / paper reflections or questions this quote brings up for them.

- What does this quote mean to them?
- What questions might it raise?

After the participants have finished writing, highlight the main points raised through a short discussion.

Using the participants' responses, point out the duality of the notion of being "created in God's image." Harnessed within this concept is both the universalistic idea that all mankind is created in God's image, yet at the same time, the particularity of this traditional text that is directed towards one group of people. Added to the complexity is the fact that this concept is also present in all three major monotheistic religious texts: the Torah, the Christian Bible, and the Koran. If the participants' responses do not easily allow you to highlight this point, ask this guiding question to the group:

- Do you think this applies to only Jewish people, since it is a Jewish text, or do you think it applies to all people?

It is important to note that this quote is taken from a section of the Bible in which the "Jewish people" have not yet been exclusively referred to because Abraham has not been introduced into the narrative. Based on the verbal responses to the guiding question, transition to discussing the duality noted above.

Next ask the group to write definitions for the terms particularistic and universalistic. These definitions should be posted in the learning environment for participants to reflect back upon as the lesson progresses. Below are two definitions taken from Merriam-Webster dictionary. Please allow your students to create their own definition, but make sure the concepts from below are included.

Particularistic: exclusive or special devotion to a particular interest; a tendency to explain complex social phenomena in terms of a single causative factor;
Particular: of, relating to, or being a single person or thing; distinctive among other examples or cases of the same general category

Universalistic: of or relating to the whole; universal in scope or nature;
Universal: including or covering all or a whole collectively or distinctively without limit or exception; embracing a major part or the greatest portion (as of humankind); affirming or denying something of all members of a class or of all values of a variable

SECOND ACTIVITY: What is God's Name?

Goal: To think critically about the image of God in Jewish texts by examining some of the different titles used to refer to God.

(a) Searching for God?

Participants will engage in a scavenger hunt in which they will search for different names of God that are found in Jewish texts.

Divide the participants into groups of 5-6 and have each group travel on different courses, i.e. the pieces for each group are at completely different locations, or the groups are at different locations at the same time.

Before the activity begins place the scavenger hunt pieces with the names of God, discussion questions and clues to the next location at the designated scavenger hunt locations. Please see Appendix #1 for names and questions.

Direct participants that each time they locate a new name they should discuss the related questions before looking at the clue that will lead them to the next name.

You will need to create the clues that fit the scavenger hunt locations for your setting. Note that each of the six sheets in the appendix includes extra space for writing the clues.

(b) Group Discussion

Once the small groups have finished discussing the six different names and completed the scavenger hunt, bring the group back together and ask them which name they identified with most personally. Tell them that the names were specifically chosen to show both universalistic and particularistic references to God within Judaism. Ask them to decide which names they think are more particularistic and which are more universalistic. Once the students have decided, write one final name on the board to have them discuss: "God, Man of War."¹

Ask them to answer the following questions

- 1) God is sometimes conceptually connected to peace. How can God also be given this title connected directly to war?
- 2) Do you think this name is particularistic or universalistic?
- 3) What do you think is problematic about this name?

¹ This and all other names of God used in this lesson are taken from: [Higher and Higher: Making Jewish Prayer Part of Us](#). Steven M. Brown, edited by Rabbi Stephen Garfinkel, pages 10-13

THIRD ACTIVITY - Looking into the Music

Goal: To familiarize with both versions of the song "Ratziti Sh'Teda." To draw conclusions about the different historical contexts during which the songs were written by comparing and contrasting the subtle differences in the lyrics.

(a) Listen

Inform the students that you will be listening to two songs that have almost the same lyrics. Uzi Hitman wrote the original song in 1979 and Hadag Nachash remade it in 2005. Play both songs for the whole group. Students will listen once through to each song without the lyrics. Ask them briefly if they recognized any of the words. Pass out the lyrics in English from Appendices #2 and #3 and ask the participants to follow along with the words as you play the songs for the second time.

Note: For something a little bit more interesting, there is a Youtube video with English subtitles for Hadag Nachash's version of the song. If you watch the video, hand out the lyrics afterwards and have them read them over independently. There is also a Youtube video of Uzi Hitman performing his version of the song, but without English subtitles.

Hadag Nachash version - <http://www.youtube.com/watch?v=t3QcAo3BkzI>

Uzi Hitman version - <http://www.youtube.com/watch?v=fTZb0abU4Rw&feature=related>

(b) Chevrutah

Divide the participants into pairs of threes in order to do a critical reading of the two different songs. Hand out a copy of Appendix #4 for each group and ask participants to fill out the table comparing and contrasting the songs. If you are limited with time, it is possible to select only a few of the boxes that best fit your class' learning needs. An additional option is to have them divide into pairs and have each group analyze one or two boxes and share their findings with the rest of the group.

(c) Historical Context

Post the historical context information and musician biographies found in Appendices #6 and #7 around the room. The participants should wander around to read the information for a few moments then return to their original groups to answer the questions on the bottom of Appendix #5.

Note: The intention for this activity is to explore connections between the song lyrics and the events in Israeli history that occurred when the song was released. We feel that Israeli music often reflects the general "feeling in the country" at a particular time and can serve as a tool to understand the music on a deeper level and also discover insights into Israeli society. Invite participants to make their own educated guesses and assertions, based on their reading of the history, to discuss this idea. There are no absolute right or wrong answers and part of the intention of this activity is to invite participants to form their own personal opinions.

(d) Group Discussion

Have the groups summarize their findings and ask them to share any conclusions they may have formed based on the comparison of the two bands, the song lyrics and the exercises thus far.

Discuss the overall question with the whole group:

- Do you think that Uzi Hitman and Hadag Nahash had a universalistic or a particularistic concept of God?

Invite students to give one answer for both songs and/or designate two different answers. The goal is for them to use their findings to support their conclusion.

OPTIONAL FINAL GROUP ACTIVITY: Creating Your Own Blessing

Goal: To articulate ones own opinion on God being universalistic or particularistic by creating a children's storybook or blessing.

After finishing the compare and contrast between the two different songs, it becomes apparent that neither song explicates the angel's actual blessing. In this activity the participants will compose the words of the blessing that they think is missing from the lyrics. This can be done either individually and shared with the group, in small groups or as a whole group. Creating the blessing will represent students' personal attitude towards God, be it universal, particular or a combination therein.

For a more creative project and/or in conjunction with participants' art instructor, participants can create a storybook using the imagery of the song along with the blessing they created. If there are younger age groups in your setting, this is an ideal opportunity for your participants to share their creations and learning with those younger than them.

APPENDIX #1 - Names of God

Our Father, Our King: What images does the word *father* bring up for you? What do you think is the difference between the images of God as a Father vs. God as a King? Do you think that different religions just have different fathers?

Next clue:

Creator of the Universe: How do you deal with God as the creator of all the scientific theories? What questions does this raise for you? Do you think this applies for all people?

Next clue:

God of the Covenant: The covenant between God and Abraham separated the Jewish people from all of the other nations in the world. What is your connection to this Covenant? What positive or negative feelings does this bring up for you?

Next clue:

The Imageless: How are we supposed to understand something that we cannot see? What issues does this name raise for you?

Next clue:

Isaac's Fear: God commanded Abraham to sacrifice his son Isaac, why do you think God would ask for such a sacrifice? Why might we fear God?

Next clue:

Rescuer: Do you think God rescues everyone? If not, why do you think our religion thinks of him as such?

Next clue:

APPENDIX #2 - Ratziti S'Tedah

Lyrics by Uzi Hitman

Oh my God, I want to let you know
A dream I dreamt at night in my bed:
In the dream I saw an angel,
From heaven he came to me, and said so:
I came from heaven, a long wandering,
To bring a blessing of peace to all the children,
To bring a blessing of peace to all the children

When I awoke I remembered the dream,
And went out to seek for a little bit of peace,
But there was no angel, there was no peace.
He went away long ago, and I am here with my dream.

Oh my God, I want to let you know
A dream I dreamt at night in my bed:
In the dream I saw an angel,
From the deep he arose, and said so:
I came from the water, from the deep,
To bring a blessing of peace to the children of all the world,
To bring a blessing of peace to the children of all the world

When I awoke I remembered the dream,
And went out to seek for a little bit of peace,
But there was no angel, there was no peace.
He took away the blessing, and I am here with my dream.

Oh my God, I want to let you know
That this dream remained a riddle to me.
Oh my God, I want to let you know
About my dream, I want to let you know,
Oh my God, I want just to let you know.

My God, I wanted you to know
A dream I dreamt last night in bed
And in the dream I saw an angel
From the skies he came to me and said:
I've come from the skies, traveled far,
To deliver a Blessing of Peace to all the children
To deliver a Blessing of Peace to all the children

And when I woke up I was reminded of the dream
And I went to look for some Peace
And there was no angel and there was no peace
He was long gone and I was left with the dream.

APPENDIX #3 - Ratziti S'Tedah

Lyrics by Hadag Nachash

Hey God, what's up?
have a little something to tell you
I wanted you to know
no big deal, just a dream I dreamt last night
in the dark, at night in my bed
and in the dream – you'll never believe it -
an angel comes up to me
I was in shock by the whole thing, I panicked
I was scared that I might scream
cuz that doesn't happen to me every day, eh?
To meet a flying cherub with wings and all
he was a bit pale, his body was pretty big
it doesn't matter, anyways
hear what he said:
that he came from the heavens, the stars
to carry a blessing of peace to all the kids
of all colours, genders and races in the world
As I was so happy
all the fear disappeared in the dream.

Oh my God
I want to let you know
a dream I dreamt
at night in my bed.

Oh my God (f.)
I want to let you know
that a little angel(f.) appeared to me
at night in my bed
this was already the second time
but instead of getting confused

I tired to relax
and to listen well to each word she said
So I could repeat her words without errors
it happened yesterday night
- don't know how that is relevant
what she said to me went something like this:
I came from the waters - depths of the sea
carrying a blessing of peace
for all the children of the world
of all colors, genders
and races in the world
as I was so happy
all the fear disappeared in the dream.

Oh my God
I want to let you know
a dream I dreamt
at night in my bed.

Oh my God
I want to let you know
that this song was written
more than twenty years ago
whip us out of this bad dream already
send us a drop of peace, thanks very much
so we may feel that we deserve the same as
all the colors, genders
and races in the world.

Oh my God
I want to let you know...
all the fear disappeared.

APPENDIX #4 - Compare and Contrast Table

	Uzi Hitman	Hadag Nahash
How many angels are there? Where do they come from?		
For whom is the angel's blessing?		
What is the blessing?		
What is the narrator's response to seeing the angel?		
What happens after the dream?		
What do you think the narrator's view of the future is?		
What role does God play in the song?		

APPENDIX #5 – Questions to Explore Historical Context

- 1) Why do you think Hadag Nahash took out the section of Hitman's lyrics that deals with him waking up from the dream and searching for peace?
 - 2) What conclusions can you draw about Hitman's attitudes towards the 1979 Peace Treaty with Egypt based on his lyrics?
 - 3) The Hadag Nachash version includes additional lyrics about the fear the narrator has of the angel. Why do you think these lyrics were added?
 - 4) Why do you think Hadag Nachash specifies who the people of the world are? Do you think Hitman's lyrics apply to the same people?
 - 5) Hadag Nachash adds a contemporary verse at the end. What do think they intended with the addition of these lyrics? How is this different from the end of Hitman's version?
 - 6) Do you think each singer's personal narratives affect the attitude presented in the song? How? Why?
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- 6) Do you think each singer's personal narratives affect the attitude presented in the song? How? Why?

APPENDIX #6 - Uzi Hitman Biography

Childhood

- Born in Givat Samuel; lived in Ramat Gan for almost his entire life.
- Parents: Abraham Hitman and Hannah Hitman. Both Holocaust Survivors
- He was named after his great grandfather, Uzrial who died in the Holocaust.
- His father was a Chazan and his mother was secular. He was raised in a traditionally observant Jewish house, but one that greatly valued *pluralism*.
- In the end, he did not outwardly identify as religious, but observed Jewish customs and defined himself as a "believer among believers."

Musical Influences

- During his childhood he listened to traditional Jewish music (prayer and troupe) as well as popular music of the time such as the Beatles and the Rolling Stones.
- His parents also played a variety of different musical styles, in different European languages, influencing his musical style.

Army Service

- In 1970, he enlisted to the challenging pilot's course but lasted less than one year. He then joined the *Tzanchanim* (Paratroopers).
- Finally, in late 1971, he joined the Military Music Troupe. He started his composition career in the Music Troupe.
- The majority of his early compositions, between 1971-1973, were for the group except for two notable exceptions: "Tunes of the Neighborhood" and "Who Knows What Will Be."
- "Who Knows What Will Be" was written on the day of his release from his required army service. The song was not recorded, however, until after Hitman and Boaz Sharabi, the other singer on this track, had served in the Yom Kippur War.

Musical Beginnings

- His first major success came in 1976, when he composed and performed a new melody for the prayer *Adon Olam* at a Hassidic music festival. This tune is still very popular today in synagogues around the world.
- He continued to compose and also appeared in a popular children's television show during the 1970's and 80's.

Ratziti S'tedah

- Hitman wrote this famous song in 1979. The song is on his second album "I Was Born to the Peace."

Historical Context of Israel in the 1970's

Rise to Power of the Palestinian Liberation Organization

The defeat of Syria, Jordan and Egypt in the 1967 Six Day War weakened the Palestinian's belief that the surrounding Arab nations would be able to serve as patrons for their nationalistic cause. Thus there was an opening for new leadership to take over the cause of the Palestinian people. Yassar Arafat, head of the Palestinian Liberation Organization, seized this opportunity to expand its power. The PLO was founded in 1964 by the Arab League at the Cairo Summit with the intension of representing the Palestinian people and their plight.

Arafat advocated guerrilla warfare and sought to make the PLO a fully independent organization. He was appointed PLO chairman in February 1969. Under the leadership of Arafat in the 1970s, PLO groups fought against Israel, carrying out terrorist attacks against civilians as well as military targets inside and outside of Israel.

Lod Airport Massacre, 1972

On May 30, 1972, a PLO terrorist subgroup, in connection with three members of the Japanese Red Army, opened fire at Tel Aviv's Lod airport, killing 26 people and injuring 80 others. The three members of the Japanese Red Army arrived to Tel Aviv's airport on a flight from Europe. Upon arrival they began shooting in the waiting area, using weapons they had concealed on the flight.

Munich Olympic Massacre, 1972

On September 5, 1972, eight members of the terrorist group "Black September" snuck into the Olympic Village at the Summer Olympic Games in Munich, Germany. The terrorists broke into the Israeli housing unit and took the Olympic team members and coaches hostages. Two team members were killed in the initial skirmish between the athletes and the terrorists, a few were able to escape or hide and nine were taken hostage. The terrorists demanded the release of 200 Palestinian prisoners in exchange for the safe passage of the Israeli athletes from Germany. After negotiations it was decided that the athletes and terrorists would be transferred to a German airport and flown to Cairo. At the airport, German snipers were stationed to take out the terrorists. The plan backfired and in the end 11 Israeli athletes were killed.

Yom Kippur War, 1973

On October 6, 1973, during the High Holiday of Yom Kippur, the Egyptian and Syrian armies launched a surprise attack against Israel. After losing land in the 1967 Six-Day War, this offensive attack was an attempt to reclaim their land. The Egyptian army crossed into the Sinai Peninsula as the Syrians simultaneously launched an attack on the northern front in the Golan Heights. Eventually the Jordanian army also joined in the battle. Finally a ceasefire was reached on October 26, 1973. Israel managed to repel the attacking armies' advances and maintain control of the disputed land; they suffered great losses however.

Entebbe Raid, 1976

On June 27, 1976 an Air France plane was hijacked by Palestinian terrorists and flown to Entebbe, near the capital of Uganda. After landing, the non-Jewish passengers and crew were released, but they retained 105 Jews and Israelis as hostages. The terrorists demanded the release of Palestinian prisoners in exchange for the hostages. Israel was forced to enter into negotiations which gave them time to strategize their military response. On July 4, the Israel Defense Forces executed a hostage-rescue mission. Twenty-nine Israeli soldiers flew seven hours to Uganda and landed undetected. Led by commander Yonatan Netanyahu, the Israelis entered the Entebbe airport, took out the terrorists, ushered the hostages onto a plane and flew to safety. Netanyahu and three hostages were killed during the operation. In retaliation the Ugandans later murdered a fourth hostage who had been hospitalized.

Peace with Egypt, 1977-1979

In 1977, Egyptian President Anwar Sadat made a historic trip to Israel and spoke before the Knesset. He was the first Arab head-of-state to officially recognize Israel, and this visit helped pave the path towards a peace agreement. In 1978 Sadat and his colleague, Israeli Prime Minister Menachem Begin, and American President Jimmy Carter met at Camp David to engage in secret peace negotiations. The Camp David Accords led to peace between Egypt and Israel with the signing of the 1979 Israel-Egypt Peace Treaty. As part of the treaty, Israel withdrew from the Sinai Peninsula returning the territory to Egypt.

APPENDIX # 7 - Hadag Nachash Biography

- The band started in Jerusalem in 1996. It is made up of six members: Sha'anun Street (lead vocalist); DJ Guy Mar (turntables, MPC and vocals); Shlomi Alon (saxophone and vocals); David Klemes (keyboard); Yaha Cohen Haroundoff (bass guitar); 'Atraf' Moshe Asaraf (drums)
- The band blends western pop and ethnic music to create a unique sound somewhere between Funk and Spoken-word. They also include components of Hip-Hop, Jazz, Ska, and Electronic music.
- The band's name literally means "the fish-snake," but it is also a play on words. The name is taken from *Nahag Chadash* (Hebrew for "new driver"), a sticker that all new drivers must have on the back window of their car when they initially receive their license. The name reflects the group's ambition to be a unique new voice for the youth in Israel.
- Hadag Nachash lyrics are known for making provocative political and social statements, often voicing criticism yet remaining, as they declare themselves, "Zionist Hip Hop." On several occasions they have sparked public debate in primetime Israeli print media, radio, and television outlets.
- One of their most famous songs, *Shirat Hasticker* ("The Sticker Song") uses common Israeli bumper stickers as the basis for their lyrics. The lyrics were compiled by the famous Israeli author, David Grossman. Political slogans and religious messages are juxtaposed to create a panorama of political and religious life in Israel.
- Another song, *Gabi v'Debbie* (Gabi and Debbie) has a strong political message. It uses two famous children's show characters to travel back through time to visit Zionist heroes. In the song lyrics, Gabi and Debbie encounter their idols, only to find they are a far cry from their idealized images.
- Discography: "The Groove Machine" (2000); "Move" (2003); "Local Stuff" (2004); "With the Help of the Jam" (2006); "Live" 2008 and "6" (2010)
- Four of their songs were featured in the soundtrack of the spoof film "Don't Mess with the Zohan."

Historical Context of Israel in the 1990's and early 2000's

Oslo Accords, 1993

On September 13, 1993, Israeli Prime Minister Yitzhak Rabin, PLO chairman Yasser Arafat and US President Bill Clinton signed the Oslo Accords, also known as "The Declaration of Principles on Interim Self-Government Arrangements." This agreement, the first direct one between the Israeli government and the PLO, was considered a milestone in the ongoing Palestinian-Israeli conflict. The accords provided for the creation of the Palestinian National Authority, which would be responsible for administrative, and eventually territorial, control of certain parts of the West Bank and Gaza. The Israeli government would gradually withdraw from highly populated areas of the West Bank and allow the Palestinian Authority to develop self-government. The agreement laid out a framework for future negotiations and relations between the two parties that would later resolve the "final status issues." This interim agreement was intended to last for five years, at which point a permanent agreement would have been reached.

Yitzhak Rabin Assassination, November 4, 1995

Yitzhak Rabin was the Prime Minister of Israel. In 1995 he was assassinated in the middle of his second term. In 1994, Rabin was awarded the Nobel Peace Prize along with Shimon Peres and Yasser Arafat for his work in the Oslo Accords. On November 4, 1995, after speaking at a peace rally in Tel Aviv, right wing Israeli radical Yigal Amir assassinated Rabin. Amir opposed Rabin's signing of the Oslo Accords. The death of this political figure devastated the nation, allowing the public to clearly see the rift that had developed between political extremes. The notion that a Jew could murder the Israeli Prime Minister based on ideological beliefs devastated Israeli society. Additionally, Rabin's death greatly challenged the future of the peace process laid out in the Oslo Accords.

Israeli Withdrawal from Lebanon, May 2000

On May 25, 2000 under the leadership Prime Minister Ehud Barak, Israel unilaterally withdrew to the internationally recognized border between Israel and Lebanon. Barak had promised this more than a year before during his election campaign. Israel withdrew six-weeks earlier than planned due to Hezbollah's increased military strength and Israeli public pressure. The Southern Lebanese Army collapsed as a result of the withdrawal, providing Hezbollah forces the opportunity to take control of the region.

Camp David 2000 Summit, July 2000

The Middle East Peace Summit at Camp David in July 2000 hoped to be the event negotiating a "final status settlement" to the Israeli-Palestinian conflict. The negotiations included U.S. President Bill Clinton, Palestinian Authority Chairman Yasser Arafat and Israeli Prime Minister Ehud Barak. Arafat argued that the terms of the 1993 Oslo Accords had not been satisfied and that negotiations for a final status settlement were premature. After fourteen days the summit ended with no peace treaty, but with a Trilateral Statement that laid out terms for future negotiations.

Second Intifada Start, September 2000

From September 15-18, 2000, there were many large demonstrations in Israel, in the Palestinian territories and internationally in support of the "Right of Return" of the 1948 Palestinian refugees. Throughout the next few weeks tension and demonstrations continued to increase. On September 28, 2000, opposition leader Ariel Sharon visited the disputed area of the Temple Mount and the Dome of the Rock. This event served as a symbolic trigger for the Second *Intifada* (uprising). Palestinian riots following this visit continued well into October. Israeli Police killed 13 Arab-Israeli citizens and one Palestinian from the Gaza Strip.

Second Intifada

Following the events of September and October 2000, violence escalated rapidly from rock throwing to machine gun and mortar fire, suicide bombing and lethal road ambushes against Israeli civilians. Violent incidents instigated by Israeli settlers against Palestinians also occurred. During the Second *Intifada*, nearly 5,000 Palestinians and 1,000 Israelis were killed. There were over 120 terrorist attacks carried out against Israeli civilians between 2000-2004. Terrorists targeted highly populated areas such as malls, restaurants, bars, buses and bus stations. Most of the attacks were suicide bombings or shooting sprees. After failed attempts to work with Palestinian security forces, the Israeli Army entered the West Bank and Gaza in an attempt to directly stop terrorists, causing significant collateral damage in the process.

Security Fence, June 2002

On June 23, 2002, Israel decided to build a security fence, otherwise known as a separation wall, for the express purpose of reducing suicide bombings. The fence reportedly began to reduce terror attacks within the year, but the project inspired a breadth of international criticism. The fence intends to serve as a barrier for terrorists who might use fields or remote lands to cross into Israel. The fence has been argued to isolate the Palestinians and to contribute to difficulties in economic development. Also since the fence is built inside the West Bank, many claim it is an Israeli attempt to "Land Grab."

Disengagement from Gaza, August 2005

Under the leadership of Ariel Sharon, the Israeli Government executed a "Disengagement Plan" in the Summer 2005. According to the plan, the Israeli government would withdraw all military and civilian presence from the Gaza Strip. On August 14, 2005, the disengagement began. Starting at midnight that evening, the Israeli army physically evacuated Israeli settlers who refused to leave Gaza. The withdrawal included the eviction of all Israeli residents, demolition of all Israeli residential buildings and a unilateral pull-out of all military presence from the Gaza Strip. This operation was an incredibly difficult experience for Israeli society as a whole, especially in witnessing Israeli soldiers confronting citizens directly.

Works Cited

All citations refer to the web-pages as they were on April 10, 2010

Appendix #2

Ratziti Sh'Tedah, Uzi Hitman version lyrics: <http://hebrewsongs.com/?song=ratzitisheda>

Appendix #3

Ratziti Sh'Tedah, HaDag Nachash version lyrics: <http://hebrewsongs.com/?song=ratzitisheda2>

Appendix #6 Uzi Hitman Biography adapted from:

<http://uri.webpoint.co.il/uzi-Hitman/welcome.html>; http://he.wikipedia.org/wiki/זיטמן_עוזי

Historical Context of Israel in the 1970s adapted from:

Munich

<http://www.jewishvirtuallibrary.org/jsource/Terrorism/munich.html>

http://en.wikipedia.org/wiki/Munich_Massacre

Lod Airport

http://en.wikipedia.org/wiki/Lod_Airport_massacre

http://www.jewishvirtuallibrary.org/jsource/Terrorism/terror1952_1989.html

PLO

<http://en.wikipedia.org/wiki/PLO>

<http://www.jewishvirtuallibrary.org/jsource/Terrorism/plotoc.html>

<http://www.mideastweb.org/Middle-East-Encyclopedia/plo.htm>

Yom Kippur

http://en.wikipedia.org/wiki/Yom_Kippur_War

http://www.jewishvirtuallibrary.org/jsource/History/73_War.html

<http://www.mideastweb.org/octoberwarmapegypt.ht>

Entebbe

http://en.wikipedia.org/wiki/Entebbe_Raid

<http://www.jewishvirtuallibrary.org/jsource/Terrorism/entebbe.html>

Peace with Egypt

http://www.jewishvirtuallibrary.org/jsource/Peace/peace_with_Egypt.html

[http://en.wikipedia.org/wiki/Camp_David_Accords_\(1978\)](http://en.wikipedia.org/wiki/Camp_David_Accords_(1978))

<http://www.mideastweb.org/campdavid.htm>

Appendix #7

HaDag Nachash Biography adapted from:

http://en.wikipedia.org/wiki/Hadag_Nachash; www.hadagnahash.com/

Historical Context of Israel in the 90s and 00s adapted from:

Oslo Accords

http://en.wikipedia.org/wiki/Oslo_Accords
<http://www.jewishvirtuallibrary.org/jsource/Peace/treatytoc.html>
<http://www.jewishvirtuallibrary.org/jsource/Peace/dop.html>
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