**Hineni- Post October 7 Tour**

**Target Audience:**

Jewish groups 16+

**Length of Tour:** 90 minutes

**Goal:**

There are three ways to give this tour:

1. With an emphasis on the oscillating story – this is to be used if the group are going to be doing a lecture or a workshop in the Tisch Center.
2. A regular group visiting from overseas which we will refer to as a “solidarity group”. The emphasis should be on moments when World Jewry or individual Jews had a moment of “peoplehood” and came to Israel to help the country and to show their support.
3. "Behind the scenes"- for educators' missions. Include elements of "behind the scenes"- how we as a museum are a living, breathing institution that is also working to adapt to current realities. When discussing a certain subject, ask them how they discuss this subject within their communities.

**Themes:**

* **Decisions** – the decisions that were made for us, the decisions our ancestors made, the decisions we are and will make – individually and collectively
* **Narratives** – our identities and realities are built on the stories we tell and are told, and how we tell them – to ourselves and to others
* **Innovation and Evolution –** the Jewish people create new ideas and solutions with every generation, within every place to respond to the needs and challenges of the moment.
* **Challenges-** What momentous challenges or shifts have the Jewish people encountered in the past, and how did they respond to them? How did it impact Jewish communities?
* **Turning Points**- How did we respond? What did we carry with us? How do we tell (or not tell) those stories today? Oscillating stories within the museum- ups and downs.

**Solidarity** – We need to acknowledge and appreciate the fact that the visitors made the difficult choice to come to Israel during a war. The tour must touch on what Jews are feeling post Oct 7. What is the fall out around the world. How are Jews responding to it and what actions are they taking. Where have we seen this in other places and times in our history.

**Intro (lobby, Chodorov)**

ANU Museum, renovation, Jewish peoplehood, “You are part of the story”

Welcome to ANU! Thank you for visiting Israel and showing your solidarity with us during this critical time in the story of the Jewish People.

Today, you are here not just for a tour of a museum, but for an opportunity to immerse yourself – and your past and future – into the story of the Jewish people, and perhaps, most profoundly, learn about someone else’s.

You are also here to think about your personal story - what we tell about ourselves, especially to others, truly shapes the fabric of our current Jewish peoplehood. As we move through the museum, we invite you to think about how your own stories inform our present day.

There is a saying: “A people who don’t forget are never forgotten.”

The Jewish people do not forget: so much of our collective identity and traditions are wrapped around stories and anecdotes passed down from generation to generation. We also see, especially in our lives since October 7, 2023 until today that we are quite literally living within a massive global Jewish event which will not soon be forgotten.

As we go through the museum, think about your own Jewish story and narrative – the stories you were told about who you are and why you do what you do.

When you see an image, a quote, an exhibit that you connect with, take a picture of it.

* A few questions to keep in mind as we go through the museum –
  + Where do you see yourself (and not see yourself) here? What is familiar and not familiar (even uncomfortable?)

What were you told about your family’s immigration story? Think less in terms of dates and facts and more in terms of memories, sentiments, stories, fears, passed on.

This tour will also include the three/four options of how Jews responded to tragedy throughout history:

1. Assimilate/convert
2. Insulate
3. Find a middle ground
4. For the first time in modern Jewish history: we have the opportunity to defend ourselves and have our own country.

**\*\*\*October 7th Gallery\*\*\***

This gallery can be included at the beginning or end of the tour, based on availability. Give your group a quick description of the gallery outside of the gallery, then instruct them that they have 7-10 minutes to walk around inside. Tell them you will be in the gallery with them if they have any questions, but that the gallery is not meant to be guided while inside. After 7-10 minutes, have your group meet you near the entrance to either continue with the tour, or wrap up if you are visiting this gallery at the end.

**First Floor:**

1. **Codex**
   1. One thing we have always carried with us is our collective stories. We act them out through holidays and traditions, we carry them with us in our daily lives through the languages we speak and the places which we call home.
   2. Explain background of the Codex: 1100 years old, purchased in 2023 by Alfred Moses from Sotheby's for $38.1 million. Most expensive Jewish object ever sold.
   3. Emphasize importance of telling our stories- receiving from the previous generations and passing down to the next generation. The annotations made throughout the Codex help readers know how to read, sing and interpret different parts. *How* we're telling our story.
   4. The annotations helped send messages about how to read, sing and interpret different parts - this is another way we pass on our story and our tradition to the next generation.
   5. Codex arrived in Israel on October 5, 2023.
   6. Reminder that the year begins on Simchat Torah, and this period we're in right now post- Oct. 7th is a restarting moment for a new era.
   7. The Codex was damaged many times, and repaired. We see the repairs in the form of scars across the book.
      1. Question: How are the Jewish people like this Codex? (Scars, tell stories, ancient yet modern) + Interactive

**Second floor:**

Emphasize that here we are talking about the stories of some of the greatest ups and downs in Jewish history and how they shaped us thus far... and that by the end of this floor we will perhaps see how the very worst things that have happened also led to some of the most impressive innovations, ideas, and peoplehood.

* + 1. **Masa video**
    2. **Helen Suzman** – fought for the end of apartheid, despite being facing prejudice from other politicians for being a Jewish woman.
    3. **Sandy Kofax** – Jewish leadership
       1. Question: Do people in positions of Jewish prominence have to act in a certain way at times of upheaval? Is it the responsibility of Jewish celebrities to speak out for Jewish and Israeli causes?
    4. **Clear dresses**
       1. Explain background of installation.
       2. Question: Which stories were not told, and why do we carry the responsibility to tell these unknown stories forward?
       3. Question: Which stories do we hear/read today that we are intentionally NOT a part of? How do you feel about that? (Example: the #MeToo movement not condemning sexual abuse on Oct. 7)
    5. **Antiquity**- destruction of Temple.
       1. This was done to us, but we focus here on how we as Jews responded to it
       2. Question: How did Jews respond to this? Depending on the group's knowledge level, they may be able to answer this question or they may need the guide to provide the answers (adapted the customs of the Temple and modified it to be modern synagogues; adapted to foreign cultures- learned their languages and traditions but clung to our own)
    6. **Golden Age + Spanish Inquisition** 
       1. Explain briefly the history of both Golden Age + Spanish inquisition. Emphasize the "up" and "down" of this story.
       2. Example: "As we move forward in history, we see yet another time in which a particular Jewish community's highest point turns quickly into a low. The Golden Age of Spain during the 12th-15th centuries marks a period of great Jewish thought, communal growth, and social and economic advancement for Jews. However, at the end of the 15th century, Queen Isabella and King Ferdinand of Spain announced the expulsion of Jews of Spain in 1492, and a few years later the same was true for the Jews of Portugal. Jews were forced to flee or convert. Many fled to different parts of the world, including China, India, and Holland. Their descendants were some of the first Jewish in the Western Hemisphere generations later. Some Jews however stayed in Spain and Portugal, and outwardly converted to Christianity but secretly retained their Jewish beliefs and practices. This group is known as Marranos, Anosim, Conversos or Crypto-Jews."
       3. Highlight the decisions that were made for us vs. decisions we made for ourselves/how to react. The decisions our ancestors made for us (to flee/to adapt/to convert/to remember) impact our lives today.
       4. Photo from Belmonte of woman lighting Shabbat candles. Explain background.
       5. Bring into modern context: Jews today in some spaces do not feel comfortable with recognizable Jewish symbols (kippah, Star of David, etc.) and therefor must hide them. Some Jews have been wearing the silver dog tags for the hostages as the new "secret" Jewish symbol- anyone who doesn't know what it is will not recognize it as something Israeli. In other places in the world, some Jews feel compelled to represent their Judaism- some are wearing a Star of David or going to Hillel on campus now for the first time (something they may not have done before October 7th).
       6. Question for the group: Where do you find yourself in this situation? What about your colleagues, family or community members? Do you see a growth in Jewish connection post-Oct. 7? Or a growth in fear or anxiety about Jewish identity? Can the two coexist? Are we obligated to show our Jewish selves outwardly, even if we are fearful?
       7. Compare this with the butterfly Star of David necklace popular today <https://www.google.com/search?sca_esv=601534305&sxsrf=ACQVn09dScIFEIPP_ZMEyYWx_GATr9EtrA:1706222752945&q=butterfly+star+of+david+necklace&tbm=isch&source=lnms&sa=X&ved=2ahUKEwiPg-OIz_mDAxWB1gIHHfINAuwQ0pQJegQICxAB&biw=1366&bih=607&dpr=1#imgrc=7T53dD77tscTdM>
    7. **19th/20th century political movements**
       1. Herzl and the Dreyfus Case. Explain background- Jews were at a peak of newly found freedom of religion and social status in many parts of the world. Not perfect, but the most amount of freedom Jews had experienced in centuries. Yet they still were exposed to pogroms and antisemitism. Herzl who was a secular Jew and had a Christmas tree in his lounge felt a moment of profound “Peoplehood” when he saw the open call of “death to the Jews” on the streets of Paris while he was covering the Dreyfus trial as a journalist. Paris was the home of liberty, fraternity and equality! He becomes the founder of the World Zionist congress and becomes instrumental in the movement towards a Nation State for the Jewish People.Jews had to decide what was the answer to their problems: socialism/Zionism/etc. Where should they live?
       2. Show borscht video.

Question: Does the conversation between these siblings in the video have come up at your family dinner table? If they work for a Jewish institution: in the workplace? In your Jewish community or synagogue? The Jewish world post-Oct. 7 is on the one hand feels more united in many ways. In Israel the pre-Oct. 7 political and religious divisions have faded with the war. On the other hand, the way we as a global Jewish community have responded to Israel's War in Gaza can be incredibly fracturing. Examples: arguments about how to best help Israel- money, volunteering, political movements; pro-Zionist vs. anti-Zionist Jewish organizations and individuals.

If the group are lone soldiers or students, tell the story of Hanah Senesh. She was a secular Jew from Budapest who became a Zionist in reaction to her own experience with antisemitism. She made Aliyah and was a young pioneer working in Kibbutz Sdot Yam. She was recruited by the Palmach and is executed as a Jewish British paratrooper when she is caught behind enemy lines by the Gestapo. She is famous for her poetry especially a poem Eli Eli – the flame. Its talks about the resilience of the Jewish people.

* + 1. **USSR**
       1. 1987 march in DC (there were 200k) ; 2023 March in DC (had 290k live and 250k streaming). Both the largest gathering of Jewish people in history at the time.
       2. Question: Are Jews obligated to speak up for one another? Or is it simply a good thing to do? Are Jewish celebrities obligated to speak up? Acknowledge the fact that they are choosing also to spend their time/money to come to Israel at a dangerous time and support Jews they don't all know. After Oct. 7, everyone felt the pain of peoplehood.
       3. Connect ‘Let My People Go!’ with the story of Moses (which they can see in the video across the gallery)

Link butterfly necklace to this necklace as ongoing string of symbolism.

**Third Floor:**

1. **Individuals + family portraits**
   1. Allow participants to explore
   2. Question: Each of these individuals answer the question "For me, being Jewish is…". How would you answer this question now, and how is this answer different since October 7th/since you've been in Israel?
2. **Chuppah cup wrapped in foil**
   1. How we are commanded to remember the destruction of the temple and not forget Jerusalem at every Jewish wedding. What does it mean for us that the glass will be broken at a wedding today, and we know it will also be broken at a wedding in a year from now, or 5 years from now? Jewish tradition is filled with
3. **Leonard Cohen guitar.** Tell story of the Yom Kippur War and his songs.
   1. In 1973 during the Yom Kippur War, Leonard Cohen left his home on Hydra, Greece to come to Israel with the intention to volunteer. While he was sitting in a coffee shop in Tel Aviv, he was recognized by IDF soldiers who were on their way to Sinai. They begged him to come with them and perform for the soldiers there. He originally hesitated- he didn't have his guitar. The soldiers found him a guitar to borrow, he joined them, and he performed in front of soldiers. He was broadcast on the radio.
   2. Leonard Cohen felt the pain of peoplehood, had his Hineni moment. He just HAD to be in Israel. Connect it with participants in your group- they could be doing good things for Israel from their homes. But there is something special about showing up in Israel.
   3. Question: Can you think of any other example of Jewish tradition where the mitzvah is in showing up to something?
   4. Connect with the mitzvah of attending a shiva. True, you can send food or donate money in someone's honor. But the mitzvah is in showing up and being there.

Sikkum:

Review things your group has seen in the tour. Allow for any questions or final thoughts participants want to share. We find our Jewish worlds seemingly turned upside down in since Oct. 7 and the ongoing aftermath around the Jewish world. However, when we take a step back and look at the larger picture of the Jewish people, including the oscillating narrative of the Jewish story, we see that we are not alone. Our ancestors held on to traditions, texts and identity through the good and the bad. They deeply understood the beauty and importance of being part of the Jewish people. This is the time to tap into the resilience passed down to us from generations before, and look ahead at how we bring our Jewish pride and joy into the rest of our lives.