

## CORNERSTONE 2021 RESOURCE

### Shakshuka Shake Up

*Afternoon Experience*

<b>AUTHOR(S):</b>	Tomer Moked, Julia Bessen, Lauren Cohen Fisher
<b>TOPIC (S)</b>	Story telling, Israel
<b>SUMMARY</b>	Exploration of different Jewish minorities in Israel through a shared Israeli dish
<b>GOALS:</b>	<ul style="list-style-type: none"> <li>• Expose campers to different Jewish communities in Israel</li> <li>• Challenge an Ashkenazi-dominated narrative about Israel</li> <li>• Engage in a fun culinary adventure</li> </ul>
<b>AUDIENCE:</b>	8th grade +, group size <25
<b>TIMING:</b>	75 min, Afternoon Experience
<b>APPENDICES:</b>	Buzzfeed Quiz
<b>MATERIALS NEEDED:</b>	NA, unless you can make shakshuka (in which case, tomato, eggs, onion, olive oil, cumin, salt, pepper, tumeric/white onion/red chile, pan, hungry tummy.
<b>SET-UP DETAILS:</b>	Anywhere, but would be especially awesome if there was a kitchen available so that you could make shakshuka.

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## SESSION TIMELINE:

0:00 - 0:05	Welcome
0:05 - 0:15	Break out rooms
0:15 - 0:20	Introduction to the values, goals, and program for the day
0:20 - 0:25	Buzzfeed game
0:25 - 0:50	Facilitated break out rooms to learn about different ethnic groups in Israel
0:50 - 1:00	Debrief
1:00 - 1:15	Including diverse narratives around Israel at camp - brainstorm

## SESSION OUTLINE:

### Spark Question (in breakouts or full group):

- Grab a spice wherever you are and use it to introduce yourself

**Transition:** Facilitator's introduce themselves and the spice they selected for themselves

- Question we want to explore together is “What are the stories of Jewish ethnic minorities in Israel and how can we be more thoughtful about including them in our programming at camp?”
- This activity centers around the value of community and the value of diversity.
- We're going to explore our question and the values that animate it through the window of Shakshuka, a classic Israeli dish.

**Caveats:** We are not making any claims to what “is” or “is not” Israeli food -- there are debates about the authenticity of Israeli food and who can claim “ownership” over various dishes. We're not going to dive into that because our core exploration for today is how the values of diversity and community can be in conflict with each other in the Israeli story. We'll use food as our vehicle to explore that, because we believe that when we sit in another person's kitchen, we can learn about what is important to them and the stories they have to tell.

Now, let's jump in!

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**BuzzFeed Game:** Send all participants the BuzzFeed quiz to identify which of three Jewish ethnic minorities they are most interested in learning about (Moroccan, Tunisian, and Yemenite).

**Ask participants to share out the key Shakshuka ingredient that goes with each of the ethnic minorities:** All three of these groups are referred to in Israel by the same collective identity, “Mizrachim” -- or Jews from Arab lands. But as you can see, their takes on Shakshuka are different, their spices are different, and so are their dominant historical narratives in Israel.

**Instruction:** People self-select into one of the three groups based on which shakshuka they are. Each room will be facilitated.

- Goal is to learn about that community, the challenges they face and the opportunities/accomplishments of the community

**Break out Rooms:** Ask for 3-4 volunteers to share their stories, make sure to have a variety of places and emotions -- positive/negative, but also different emotions in the same place.

Yemenite:

- **Yemenite Story:** Two major waves of Yemenite Aliyah: The 1800s, before the major immigration of European Jews to Mandate Palestine & 1958 operation Magic Carpet after the 1948 Arab-Israeli war. Important to note these two major aliyot from the Yemenite community because it highlights two defining elements of the tension between the Mizrahi community and the Ashkenazi elite: the former came to Israel before the modern concepts of Zionisms took hold. They came of their own volition and mostly were religious.
  - Share music video: [Hana Mush Hu Al Yaman](#)
  - Questions: What jumps out to you? This music video is about the three sisters' great grandmothers. What seem like key aspects of the Yemenite story according to this telling? What questions might you have about the Yemenite experience based on this song?
- **Moroccan Story:** In 1945, Moroccan migration to Israel began and the first waves of Moroccan Jews made their way to Israel. Today, there are over 1,000,000 Moroccan Jews in Israel. After migrating to Israel, Moroccan Jews faced discrimination, sparking the creation of the Israeli Black Panther Movement. Today, Moroccan Jews are a huge part of

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Israel's makeup, and have influenced the Israeli culture. Notably, through the holiday Mimouna. Mimouna has become an Israeli holiday celebrated by all of Israel, and demonstrates how a country can learn and grow from their differences and celebrate them.

- Share:
- Questions:

- **Tunisian Story:** Jews of Gabes

Also spelled Cabès, Cabes, Kabes, Gabbs and Gaps. In Arabic: قابس, Arameic: Qabis, the ancient Tacapae

A seaport and capital city of the Gabès Governorate in Tunisia.

Gabes is situated in a luxuriant palm forest; the city was an important commercial and industrial center.

Under Arabic rule the Jews were farmers and manufacturers, who wove silk and exported - mainly precious cloth; they gained considerable wealth as a result of their trade with Sicily, the orient, and the interior of Africa. Some of them were merchants of worldwide importance. In Gabes many Jews devoted themselves to poetry and music, and their intellectual leaders, such as the Ibn Jama family, succeeded in converting their academy into a religious center whose importance was comparable to that of Kairouan.

These rabbinical scholars maintained contact with Sura and Pumbedita, where the gaon Abraham al-Qabisi (i.e., of Gabes) had already settled at the beginning of the ninth century. During the 12th century they frequently communicated with the Jews of Spain; Abraham ibn Ezra stayed in Gabes. After incursions by the Normans of Sicily (1117, 1147) the community was destroyed by the Almohades in 1159. Once reconstituted, the community did not return to its former importance. During the following centuries, the Jews of Gabes generally lived in peace. Many of them were engaged in commerce. The weaving of cloth and the wood and jewelry trades were principally Jewish crafts. The community, which numbered about 3,200 before World War 2, suffered extensively under the German occupation of 1942 - 1943. From 1948 its members emigrated to France and Israel. Only about 200 families of wealthy Jewish landowners still lived in Gabes in 1970.

Video: <https://www.youtube.com/watch?v=Cl3xkumf-Ao>

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*Share out:* What did you learn? What questions are you walking away with? What was new or surprising?

## Closing:

- While Israelis often come from different ethnic backgrounds and have unique stories, you can still find the same core dish in many of their kitchens. Shakshuka, then, becomes a metaphor for one of the ways we can understand Israeli identity. On the one hand, it's a shared dish across various peoples. On the other hand, once you dig deeper you realize that this shared dish is flavored and spiced according to the stories of those who are eating it. The way that we spice our meals is how we integrate our stories and our flavor into a common/shared idea.

## BRINGING IT BACK TO CAMP & SHIFTING TO IN PERSON:

- While at camp, instead of bringing up a BuzzFeed quiz on the internet, campers can participate through a handwritten quiz! The answers can be coordinated by color, and at the end of the quiz individuals add up how many answers of one color they chose, and from there split into their groups by the color answer they chose the most. These groups can then be revealed to be Moroccan, Yemenite, or Tunisian!