

# ***HaTikvah › Hope***

## **From Abstract To Concrete**



**Educational Guide  
For Israel's National Days**



## EDUCATOR

As we approach Israel's national days—Yom HaZikaron and Yom HaAtzma'ut—we find ourselves in a time of profound challenge and reflection. Israel remains at war on multiple fronts, and Hamas is still holding our hostages captive in Gaza. Antisemitism has surged worldwide, particularly on college campuses.

In the wake of the events of October 7, 2023, we continue to navigate uncertainty. Yet, amid the struggle, we also witness extraordinary resilience, courage, and optimism—expressions of hope that have sustained the Jewish people for generations.

Hope has always been a cornerstone of Jewish identity, from our ancestors' prayers in exile to the determination of Israeli farmers cultivating the land and to our own personal aspirations for the future. But how do we move beyond abstract hope and turn it into something tangible?

To explore this question, we turn to one of our most powerful sources of collective hope—Israel's national anthem, *HaTikvah*. We recite our anthem at national and communal gatherings but often do so without spending time reflecting on its words. Yet, in its verses, we find both a declaration of hope and a roadmap for resilience and renewal. How can the message of *HaTikvah* help us transform hope from something abstract into concrete action?

This educational guide is designed to explore the place of hope in our personal and communal lives. Through the use of creative tools, including textual reading and video screening, we will dive into essential questions like:

- How do we choose hope in times of difficulty?
- How can hope transfer from a passive concept to a call to action?
- What part do we play in fostering hope today?

### Essential Question

This lesson plan explores the essential question: How do we transform hope from an abstract concept to something concrete and apply it to our lives?

### Goals

- Participants will be able to distinguish between abstract hope and concrete/active hope.
- Participants will reflect on their personal values and how they drive them toward meaningful action.

## Materials

- Computer and projector or smartboard
- Whiteboard /posterboard /markers
- Journal paper/pens
- Smartphones/tablets with access to the internet

### Note to Facilitator:

Due to the sensitive nature of the material, please familiarize yourself fully with the lesson plan to ensure that the questions and activities are appropriate for the individuals in your group and their circumstances. This educational guide contains some options and variations to suit different needs. Please adapt the questions and activities to the sensitivities of your group.

## PART I > INTRODUCTION 5 MINUTES

→ Guiding Question: What is hope?

### Opening Activity: Word Association

Give participants 90 seconds to write down their associations with the word HOPE. This can be done with an online tool like [Mentimeter](#) or on a poster board or whiteboard with markers. After the allotted time, ask participants to look at the collective results and make some observations about hope.

\* Are there recurring words or ideas?

## PART II > EXPLORING HATIKVAH 20 MINUTES

→ Guiding Question: How does this anthem, written over a century ago, resonate with our lives today?

The modern version of *HaTikvah* is based on a poem by Naftali Herz Imber, a Hungarian Jew who spent years in Ottoman-controlled Palestine before making his way to the United States, where he ultimately died penniless. *HaTikvah* was matched to a Moldovan folk melody by Samuel Cohen and was sung annually at the World Zionist Congress.

For further background reading about *HaTikvah* :

[\*How HaTikvah \(The Hope\) Became Israel's National Anthem\*](#)

[\*The Bohemian Who Wrote "Hatikvah:" The Career of Naphtali Herz Imber\*](#)

### Creative Writing Activity

Read the poem *HaTikvah* (Appendix A) to yourself in Hebrew or English. Circle one word, phrase, or sentence that resonates with you today, give yourself a moment to think about why you have chosen these words and what these words mean for you at this point.

Then, choose one of the following options:

1. Write the word, phrase, or sentence you chose and then begin a two-minute stream of consciousness exercise (write for two minutes without filtering, and don't put your pen down).
2. Use that word, phrase, or sentence as a title and write a paragraph relating to it.

### Here are some questions to help guide the writing:

- What do you notice about the text that you wouldn't have noticed before October 7th?
- At this point in time, which line resonates with you the most?

**Note to the Facilitator:** Invite participants to voluntarily share what they've written – whether a sentence, phrase, or full reflection in a circle or small groups. As they share, gently prompt deeper thinking by encouraging them to reflect on specific lines from the text. For example, what might the sentence "להיות עם חופשי בארצנו" ("lehiot am hofshi b'artzenu"/ "to be a free nation in our land") mean in today's context?

Or examine the words "עוד לא אבדה תקוותנו" ("od lo avda tikvatenu"/ "our hope is not yet lost") and consider how familiar phrases might take on new meaning in today's context.

## PART III > FROM ABSTRACT TO CONCRETE 35 MINUTES

→ Guiding Question: How can we transform hope from abstract to concrete?

After we've unpacked what the concept of hope means for us today through the text of HaTikvah, let's shift from understanding hope as an abstract idea to envisioning what hope can look like in our own lives- transferring hope from a conceptual understanding into something tangible that is expressed by actions.

### Hope in Action: Adam / Adama (Man / Land)

→ Guiding Question: What are some expressions of active hope that we see in Israel today?

**Pre-screening:** One expression of actionable hope can be found within the agricultural communities of Israel, which were deeply impacted by the events of October 7th. Farmers faced immense challenges, enduring the violence of war and terrorism as well as disruptions to daily operations as civilians were called up to military reserves and foreign workers became unavailable.

Some of these stories can be found in Beit Avi Chai's documentary series 'Adam/Adama' ('Man/ Land'), filmed in the months following October 7th. This series voices farmers' experiences and challenges while highlighting their resilience and determination. In the face of adversity, they chose to persevere, fueled by hope, duty, and a bond to their nation and land, showing how these forces drive tangible steps toward survival and renewal.

## Adam/Adama

The war along our borders has turned the spotlight on Israeli agriculture and the stories of the women and men who grow our food and bring forth bread from the earth. In "Adam/Adama," the new online series by Beit Avi Chai, musician Shlomi Shaban and farmer and chef Hedai Offaim embark on a journey across the country to visit fascinating and inspiring farmers in the fields and vineyards, orchards and plantations, cowsheds and pens. Hedai will bring his kitchen to them and cook straight from the field onto the plate. And Shlomi will play them the soundtrack of our lives – in places where a grand piano has never been seen before.

### Screen the video

- \* [The video](https://www.bac.org.il/en/videos/?seriesID=1216) in this lesson is a short compilation made from two episodes of the "Adam/Adama" series. You can view the full episodes and explore the complete series on this page: <https://www.bac.org.il/en/videos/?seriesID=1216>.

### Post-screening questions - Think · Pair · Share

To help the participants process the film, ask the following questions:

- What surprised you?
  - What stood out to you?
  - Is there any question you would have wanted to ask the farmers?
  - What do you think about their choice to stay? What would you have chosen?
  - What role do relationships — connection and commitment to people, animals, or the land. play in shaping the actions and decisions made in the story?
- \* An additional activity focusing on "Adam/Adama" can be found in *Appendix B: Food for Thought*.

## Hope as a value and our 'Why'

Values are the foundational beliefs and principles that guide our actions, influence how we navigate challenges, and give meaning to our choices. In the film, we see that values like hope, courage, and bravery are not just abstract ideals—they are lived every day. While the Galid and Sitbon families demonstrate their values and provide concrete expressions of hope, there are countless other examples around us:

- Can you think of other expressions of hope in action you've witnessed or encountered during this time?
- What values do you believe were behind these actions?
- Are there any conflicting values you've noticed while watching the film? If so, what are some ways to make sense of that conflict?

Hope is not passive; it is an active force rooted in our values. Our "Why" keeps us connected to that hope, no matter how challenging things become.

Our values answer the questions "Why am I here?" "Why should I keep going?" and "Why do I/we do what I/we do?"



Take a minute and write down for yourself:

- What is your "Why" — the values that drive you forward and give you hope?

## Creative Expression › Our 'Why'

Choose one of the following exercises:

- Look through the images on your phone or create an image using AI that encapsulates the values that give you hope.
- Look through your phone and find a picture representing your "Why."

Post your images on a Padlet. (Optional)


## PART IV > SUMMARIZE

When we first read *HaTikvah*, we encountered hope as an abstract concept in our personal and communal lives. Through our session, we explored hope as an active force, saw examples through the lens of agriculture in Israel post-October 7th, and examined how hope is rooted in our core values. Then, we deepened our understanding of what drives us into action and why we do what we do.

Now, let's go back to the text of *HaTikvah*. Are there any words or lines that stand out to you now that didn't before? Does anything take on a new meaning for you?

### Closing Exercise - Dominos

*HaTikvah* is one long conditional sentence that has been compounded with two parts – "kol od" (as long as), THEN, "lo avda tikvatenu" ("our hope is not yet lost"). As we dive into this sentence, we ask: What is the hope that sustains us – our "Why" – when we say, "Od lo avda tikvatenu," "Our hope is not yet lost?" Why does our hope endure? What values keep our hope strong?

 Conclude with the activity in Appendix B, domino cards that we invite you to fill out, asking participants to think of what their "Kol Od" is. What's the action or mindset that keeps their hope alive?

### Instructions for the domino activity:

- Each participant receives a domino card.
- Write your own "Kol Od" sentences, solidifying and clarifying for yourself one element you need in order for your personal or our collective hope to not be lost.
- For example, you might say:  
"Kol Od I stand with my people, then my connection remains unbroken."

### Matching:

- Once the cards are complete, move around the room.
- Look for other participants whose "Kol Od" resonates with you.
- Reflect on any insights or commonalities.

### Call to Action

You have the power to turn your hope into action. Today, ask yourself: What's one small, concrete step I can take right now to bring my "Why" to life? Whether making a phone call, standing up for your beliefs, or taking time to reflect, take that first step. Your purpose isn't just something you believe in — it's something you live.



## APPENDIX A > HATIKVAH

### HATIKVAH

As long as in the heart within,  
The Jewish soul yearns,  
And toward the eastern edges, onward,  
An eye gazes toward Zion.

Our hope is not yet lost,  
The hope that is two-thousand years old,  
To be a free nation in our land,  
The Land of Zion and Jerusalem.

Naphtali Herz Imber

### התקווה

כָּל עוֹד בְּלֵבב פְּנִימָה  
נִפְשׁ יְהוּדִי הוֹמִיָּה  
וּלְפָנֵי מִזְרַח קְדִימָה  
עֵינַי לְצִיּוֹן צוֹפִיָּה

עוֹד לֹא אֶבְדָּה תְּקוּוֹתֵנוּ  
הַתְּקוּוֹה בֵּת שְׁנוֹת אֲלָפִים  
לְהִיּוֹת עַם חִפְשֵׁי בְּאֶרֶצֵּנוּ  
אֶרֶץ צִיּוֹן וִירוּשָׁלַיִם

נפתלי הרץ אימבר

## APPENDIX B › 'ADAM/ADAMA' — FOOD FOR THOUGHT

What role do you think food and music play in helping people cope? What brings you comfort and strength when you find yourself in a challenging situation? Is there a connection between these sources of comfort and the idea of hope? In the film, Shlomo chooses Eran Zur's song, "Tree." He quotes these lines:

Even when everything seems lost and the wind is strong in the trees,

Deep in the forest, a sapling suddenly sprouted.

- ? What associations does this imagery bring up for you?
- ? How do you feel when you are surrounded by nature?
- ? Do you find hope in nature?

עוֹד לֹא אֲבָדָה תְּקוּתָנוּ.

(OUR HOPE IS NOT YET LOST)



כָּל עוֹד

(AS LONG AS)

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## APPENDIX D › TEXTUAL RESOURCES ON HOPE FOR CHEVRUTA STUDY

"Optimism and hope are not the same. Optimism is the belief that the world is changing for the better; hope is the belief that, together, we can make the world better. Optimism is a passive virtue, hope an active one. It needs no courage to be an optimist, but it takes a great deal of courage to hope. The Hebrew Bible is not an optimistic book. It is, however, one of the great literatures of hope."

[Rabbi Lord **Jonathan Sacks**: To Heal a Fractured World]

### Discussion:

- ❓ According to Rabbi Sacks, what is the difference between optimism and hope?
- ❓ What are some examples of optimism that you have witnessed recently?
- ❓ What are some examples of hope that you have experienced, seen, or read about?

ואפשר לראות את התקווה כמין עוגן, שנזרק מתוך קיום חנוק ונואש לעבר עתיד טוב וחופשי יותר. לעבר מציאות שעדיין איננה קיימת, שרובה עשוי ממשאלות לב. מדמיון. העוגן נזרק ונאחז בקרקע העתיד, והאדם, ולפעמים חברה שלמה, מתחילים למשוך את עצמם אליו. זה מעשה אופטימי: היכולת להשליך את העוגן הדמיוני אל מעבר לנסיבות המוחשיות והשרירותיות מעידה על כך שבנפשו של האדם שמעז לקוות יש עדיין מקום אחד שהוא חופשי."

[דוד גרוסמן, הארץ, 29 באוקטובר, 2020]

"Hope can be seen as a kind of anchor, thrown from a stifled and desperate existence towards a better and freer future. Thrown towards a reality that does not yet exist, most of which is made up of wishes, of imagination. The anchor is thrown and grips the ground. The future, the person, and sometimes an entire society, begin to pull themselves towards it. This is an optimistic act: the ability to throw the imaginary anchor beyond the tangible and arbitrary circumstances indicates that in the soul of the person who dares to hope, there is still one place that is free."

[David Grossman]

### Discussion:

- ❓ Does the metaphor of hope as an anchor resonate with you? If yes, why? If not, what other metaphor can serve this purpose? (You can find an AI image that would explain the metaphor you chose.)
- ❓ If hope is an anchor, what is the line that connects us to that anchor?
- ❓ Think of the anchors in your life that help you hang on to hope in difficult times.