

# 1967-2017: 50 Years | A leader's guide

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This year we commemorate the 50th anniversary of the Six-Day War and the liberation of Jerusalem. For some – both citizens of the State of Israel and Jews around the world – this date is celebrated as the exciting reunification of Jerusalem, the capital of Israel. For other segments of the population, however, it is a moment signifying the start of the occupation of Palestinians.

This Jubilee of this event offers an opportunity to delve into questions of boundaries, holiness, power and its limitations, democracy, and the status of Jerusalem as a whole.

Images serve as an educational aid: Images are a visual and expressive tool that integrate well with educational activities. They can serve as a means to launch or present a topic, as the basis for a thinking exercise, for a discussion, a processing session or summary of a topic.

Such images can present contemporary reality or historical evidence. They can illustrate a variety of opinions, activities, and expressions of daily life from perspectives that often go unexamined.

An explanation of each image in the kit can be found below.



## Jerusalem of Gold - Lyrics and Music by Naomi Shemer.

### Original performance, Shuli Natan.

The song was commissioned by Teddy Kollek, the mayor of Jerusalem, in advance of the Israeli Song Festival in 1967.

The title of the song is based on the name of a piece of jewelry on which Jerusalem of Gold is painted. According to tradition, this piece was given by the rabbinic sage, Rabbi Akiva, to his wife Rachel in appreciation for having encouraged him to study Torah. The song describes the situation of Jerusalem in pre- Six-Day War Jerusalem, when the city was divided by a wall separating the Kingdom of Jordan and the State of Israel. This is described in the song in the line "So lonely sits the city, and at its heart – a wall." The holy sites of Judaism in the eastern part of the city – the Temple Mount, the Western Wall and the ancient Jewish cemetery on the Mount of Olives – were not accessible to Jews. In this line, the song alludes to the opening verse in the Book of Lamentations, "How lonely sits the city" (Lamentations 1:1). The phrase "How the cisterns have dried" also refers to the Book of Lamentations. These parallels lend the song a sense of lamentation.

The song was a great success at the festival and the sound of the audience's trembling voices joining in singing the chorus is still remembered. The song was not part of the competition, but was played while the ballots were being counted. Nevertheless, it remains one of the most memorable songs from the festival.



## Bünting Map

The Bunting Map is a world map painted by the Protestant priest, theologian and cartographer Heinrich Bunting that was published in his *Itinerarium Sacrae Scripturae* ("Travel book through Holy Scripture") in 1581. The map was very popular and variations have been reprinted many time. One original copy is found in the Israel National Library in Jerusalem. The map is a figurative reproduction, depicting the world in the form of a three-leaf clover, with Jerusalem at its center. Jerusalem is depicted in the center of the three continents, with each continent represented in a different color: Europe in red, Asia in green and Africa in yellow. Between Africa and Asia, we find a Red Sea that is colored red rather than blue. At the top of the map are islands that symbolize England and Denmark (apparently this refers to Scandinavia). Opposite the coast of France at the lower left of the map is the American continent, which is presented as the "New World." A mosaic reproduction of the map has been installed on the fence of Safra Square, home to the Jerusalem city council.



## Separation Wall/Separation Fence

The separation barrier was erected by Israel along or aside the Green Line, beginning in 2002. Its purpose is to prevent unauthorized passage of Palestinian residents into Israeli population centers—an attempt to prevent infiltration of Palestinian terrorists.

Like the fence itself, its very name is controversial. Is it "a fence" or is it "a wall"? The different names reflect the political worldview of the speaker and his or her attitude toward the barrier.

In Hebrew it is often called the "separation fence," but Ariel Sharon, in a speech given in the United Nations, used the term "The Security Fence." This term also appears in Section 2D of the Government Decision of June 24, 2002. In Arabic, it is referred to as الجدار, which translates to "wall" or "fence," but the main argument revolves around how it should be referred to in English.

When discussing this in English, the State of Israel calls it "The Security Fence" and sometimes the "Anti-Terrorist Fence" in an attempt to emphasize its security importance in preventing terrorism. The entire system of fortifications and fences against terrorists in the seamline areas is called the "seam line barrier." Palestinians and opponents of the barrier call it "The Separation Wall" or the "Apartheid Wall," due to the racial segregation it establishes, and because much of it, especially in urban areas, consists of a high concrete wall and no fence.

A more neutral term that serves as a compromise between these positions is use of the word "Barrier." We therefore find it referred to as "The Israeli West Bank Barrier," "The Israeli Separation Barrier" or "The Israeli Security Barrier."



## The Knesset building

The Knesset building has been located in the government compound in Givat Ram, Jerusalem since 1966. From 1949 until 1966, the temporary seat of the Knesset was located in the Frumin House on King George Street in the capital.



## Panoramic view of the Old City from the Haas Promenade in Armon Hanatziv



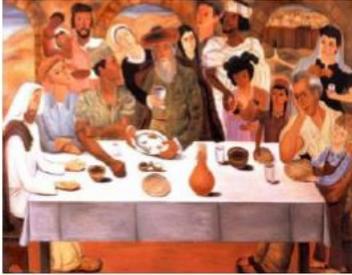
## Jews and Arabs refuse to be enemies

This slogan accompanied a wave of demonstrations attended by both Israeli Jews and Arabs following the 'Knife Intifada' that began in October 2015. A number of such demonstrations took place in Jerusalem, one of them organized by students at the Bilingual School situated at Pat Junction in the city.



## “The Month of May for Jews” from Ephraim Moses Lilien’s *Lieder des Ghetto* (Songs of the Ghetto – 1903)

Ephraim Moshe Lilien (1874-1925) was a Jewish painter, photographer and engraver. Active in Germany and Palestine, he was one of the founders of the Bezalel School of Art in Jerusalem. Because of his work on religious and Zionist subjects, he is sometimes referred to as "the first Zionist artist." This image depicts the “Galus (Exiled) Jew” trapped in a tangle of snake-infested thorns while yearning towards the East, to a large, impressive sun that rises above the legendary image of the city of Jerusalem (a combination of “Jerusalem of Heaven” and “earthly Jerusalem”). The hands of the Jew are stretched forward as if in prayer, striving to touch the light. At the time that this picture was painted, Lilien had not yet visited Israel. This Jerusalem comes from his imagination, appearing as a magical place, decorated with spires reminiscent of the castles in the Rhine Valley. The great sun is depicted as it sends its rays toward the Jew, spreading out over the entire sky.



### “The First Seder in Jerusalem” (1950) Painted by: Reuven Rubin

Reuven Rubin (1893-1974), a well-known Israeli artist, painted using a naive style. He described the life of the country in the 1920s. Rubin’s paintings are bright and colorful, depicting the landscapes of the country and its people.

The picture "The First Seder in Jerusalem" appears to have been painted around the time of the declaration of independence of the State of Israel. This work depicts the Seder table, around which a group of representative figures are sitting or standing. Behind the table is a pioneer wearing a cap, the hat worn by Eastern European wagon drivers, alongside a Palmachnik in a stocking hat. Behind them stands a Yemenite family: a couple with an infant who is carried on his mother's shoulder, embracing her head. In the center stands the rabbi in his shtreimel, absorbed in the ritual. He holds the seder plate while his wife, the rebbetzin, standing behind him wearing a kerchief, serves him the wine cup for Kiddush. To his left are two young figures who look like pioneers: a girl with black braids and a young man in a gray hat behind her. Next to her sits the head of the Bukharian family with a magnificent head covering, and below him, his nursing wife. Their daughter, the girl with the black braids, reaches for the round matza on the table. On the right side of the table we find the painter himself, surrounded by his family. Opposite them, on the left side, is an enigmatic, ancient-looking figure, bearded with elongated features, sitting at the table with bare feet and a white head covering. He looks like Elijah the prophet, but the position of his palms resembles the image of Jesus in the Christian scene of the Crucifixion.

Despite the fact that Rubin had come to Jerusalem many years before, and even lived in the city for some time, he still chose to remain close to the "literary" image of Jerusalem, describing it not as a reality but as an ideal, the object of yearning for Jews over the generations.



### “Wedding” – Photographer: Yuval Nadel

This is a picture of a bride from one of the Hasidic communities in Jerusalem. From 2004–2008 the photographer, Yuval Nadel, documented Jewish religious ceremonies. The photographs were published in his book *Tradition, Prayer and Ceremony: The Jews of the Land of Israel*, Kinneret Publishing. In the preface to the book he writes: "In the course of the year, religious life is full of holiday customs, together with personal customs and ceremonies. Among them are birth ceremonies, bar mitzvahs, burials, marriages and so forth. On these occasions, there are times when the participants are focused on the ceremony or the prayer, and they experience intimate and emotionally charged moments. The challenge that I faced was to capture these feelings in photographs."



### "Beitar pure forever"

A grandstand banner hung by the fans of the Beitar-Jerusalem soccer team, protesting non-Jewish players in the team.

In 2015, the movie "Pure Forever" appeared. The film was presented as depicting racism in Israeli society. In fact, the movie focuses on the Beitar-Jerusalem team and its fans, who refused to accept two Muslim players from Chechnya, who were recruited to the team by the then-team owner, Arkadi Gaydamak (2012-2013). Beitar-Jerusalem fans, who made no apologies for their racism, shouted this loudly from the stands. They did this with the express intention of hurting the team that they supported since childhood, in an attempt to force the hand of team management to return the new players to their country of origin.



## “Price Tag”

This is the name given to illegal actions attributed to Israeli radical right-wing activists.

These activities, in which the phrase "price tag" is graffitied on walls, began in 2008, and included violent acts against Palestinians and their property (such as throwing stones, damaging mosques, burning fields and orchards and destruction of property), together with arson and property damage directed at property belonging to the Israel Police or the IDF (mainly vehicles). There were also cases of threats against and damage to left-wing Israeli political activists and Israeli Arabs. These actions usually took place in response to demolition of unauthorized structures in settlement outposts by the Israel Police or the IDF, and following terrorist attacks against Jews.



## Yad Vashem Hall of Names.

There are four million names of Holocaust victims' names in the Hall of Names. The Hall consists of three parts: A place for remembrance and communion, an archive (*geniza*), and a room for computer searching names of victims. The main parts of the building are those devoted to remembrance and the archive.



## 'Pashkevil'

'Pashkevil' - is a wall poster or announcement on the ultra-Orthodox street, often containing a belligerent message toward a given idea or individual. They are sometimes written in archaic Hebrew ("*lashon ha'kodesh*") that is often flowery and dramatic. The image shows a wall poster on the streets of Mea She'arim announcing: "Internet causes cancer."



## The "Victory Parade"

The "Victory Parade" is a reconstruction of the relief that appears on the Arch of Titus in Rome (the reconstruction is located in the Beit Hatfutsot museum in Tel Aviv).

The reliefs depict the triumphal victory parade where we see Roman legionnaires carrying the holy vessels taken from the Temple in Jerusalem. Among the vessels are the Temple candelabrum, the golden altar, the silver trumpets and the shovel for collecting the ashes after the sacrifice. It should be noted that contrary to the popular perception that the people seen in the relief are Jewish prisoners, in fact it is Roman soldiers who are depicted as carrying the spoils, as can be seen from their laurels and victory banners.

The seven-branched candelabrum that appears on the Arch of Titus is the model for the menorah that appears in the emblem of the State of Israel. The bottom of the candelabrum has a base decorated with mythological figures, animals or monsters, a motif that contradicts the prohibition against making a graven image that we know was observed at that time. The prevailing theory suggests that the base is a pedestal created by the Romans that allowed for convenient carrying of the candelabrum.



## 'Liberation of Jerusalem'

On June 7, 1967, at around 11:00 AM, two infantry battalions entered the Old City: Paratroopers of the 55th Brigade entered through Lions Gate, reaching the Temple Mount and the Western Wall, and the soldiers of the Jerusalem Brigade entered through the Dung Gate liberating the Jewish Quarter.

About four hours later, the command echelon entered the Old City through Lions Gate. This moment was commemorated by a photographer from the Government Press Office, Ilan Bronner. In the photograph, we see Yitzhak Rabin (Chief of Staff), Moshe Dayan (Defense Minister) and Uzi Narkis (OC Central Command) walk into the Old City, with Lions Gate in the background. This photo has become one of the most famous symbols of the Six-Day War and has been published all over the world.



## IDF Checkpoint

A security checkpoint established by the Israeli army, whose purpose is to inspect people crossing a given place by car or by foot. The checkpoints have different purposes. Those located on or near the Green Line are designed to control the movement of Palestinians in and out of

Israel (e.g. day workers, visitors, delivery of goods), and prevent the passage of persons suspected of terrorist activity. Checkpoints located inside Judea and Samaria are intended primarily to enable security control, keep Israelis from entering Area A, and protecting roads and settlements.



### “The paratroopers at the Western Wall”

This is a famous photograph taken by David Rubinger, dated June 7, 1967, during the capture and the liberation of the Old City and the Western Wall by the IDF in the Six-Day War.



### Violent Riots in East Jerusalem

These refer to escalating violent riots, disturbances, vandalism and terrorist attacks by Israeli Arabs and East Jerusalem Palestinians, together with an increase in Palestinian terrorist activity in Judea and Samaria. In the summer of 2014 (June-October) there was a dramatic increase in the number and intensity of events following the kidnapping and murder of three Israeli youths, the murder of Muhammed Abu Khdeir and Operation Protective Edge. The riots in Jerusalem had already begun in late 2012 as part of a "popular uprising" that broke out in Judea and

Samaria and East Jerusalem against the background of the peace negotiations between Israel and the Palestinians (2013-2014) and their failure. The uprising consisted mainly of protesters throwing stones and Molotov cocktails, but it also included stabbings and shooting attacks. In Jerusalem, Jews were attacked during this period by Palestinians from East Jerusalem and flashpoints were areas of friction like Mount Scopus near Issawiya, the Old City, French Hill and the neighborhood of Pisgat Ze'ev.



### Jerusalem as a Ball 2010 - Acrylic on canvas.

The artist, Rafi Peretz was born in Jerusalem in 1965. Peretz is an Israeli painter who is best known for his work describing LGBT life. Peretz is also a well-known painter of naïve art. Over the past 20 years he has created naïve paintings of Tel Aviv, Haifa, Jerusalem, paintings couples in a naïve style, Tel Avivian Bauhaus balconies and the skyscraper culture developing in Tel Aviv. In his more recent paintings one can see, sometimes as a hint of symbolism, the gay pride flag, male couples, and faith in the path to peace and equality between nations and religions.



### 'The Monster'

'The Monster' is a playground in the Kiryat Hayovel neighborhood of Jerusalem, on the main road leading Hadassah Ein Karem hospital. The park is known for its concrete installation, called the golem or monster, which serves as a slide for children. A winding staircase leads up through the monster's head and three red slides lead from its mouth into the sand around it.

Using cast concrete, the French sculptor Niki de Saint Phalle spent two years creating the monster (1971-1972). The park where the monster stands is called Rabinovich Park, after the man who financed the construction of the sculpture and the park. According to Saint Phalle, the monster symbolizes feminist ideas.



## The Attack at Congregation B'nai Torah

The shooting and stabbing attack took place during morning prayer services on November 18, 2014 in the synagogue in the Har Nof neighborhood of Jerusalem. The attack was carried out by two Palestinian terrorists, residents of the Jabel Mukaber neighborhood in East Jerusalem, who killed five people – four people praying in the synagogue and a policeman – and injured seven others. One of the wounded died of his wounds about a year after the attack, bringing the number killed to six.



## ZAKA Evacuates the wounded after a terror attack

Zaka is the Hebrew acronym for “Identification of Disaster Victims.” It is a voluntary ultra-Orthodox Jewish organization that assists the Israel Police and rescue forces in dealing with disaster scenes. Their main function is to identify victims of disasters and bring their bodies for burial. The organization was founded by R. Yehuda Meshi Zahav. Most of the ZAKA volunteers are ultra-Orthodox Jews who work with Magen David Adom teams and the police in identifying victims of terror incidents, car accidents and other disasters, taking care of the victims, and, if necessary, collecting body parts and blood scattered around the scene to ensure proper Jewish

burial. The organization's volunteers are considered members of the Civil Guard, which grants them the requisite powers to play a role in situations of disasters and terror attacks and disaster. ZAKA volunteers are also involved in locating and rescuing missing persons.



## Mahane Yehuda Market

The Mahane Yehuda Market is a food and clothing market located between Jaffa and Agrippas Street next to the Mahane Yehuda neighborhood in Jerusalem. It serves as the central food market in the capital. There are many stalls and shops in the market, including fresh vegetable and fruit stalls, butcher shops, bakeries and delicatessens. Mahane Yehuda also has stores that sell groceries, spices, organic food, candy, flowers, housewares, tools and clothing, as well as falafel stands and popular restaurants. It serves as a center for both international and local tourism.



## Wall graffiti

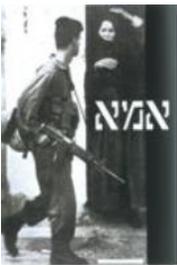
“If I forget thee, O Jerusalem...it is because of Tel Aviv,” which plays on a verse in Psalms 137:5-6. It appears on walls in Jerusalem and occasionally can be found in Tel Aviv, as well.



## Celebration of the 'Sigd' on the Armon Hanatziv promenade

The Sigd is the popular name of the Mehelella holiday, one of the Beta Israel (Ethiopian Jewish community) holidays. The holiday falls on the 29th of the month Heshvan, 50 days after Yom Kippur. The Sigd is a day of fasting, purity and renewal, centering on renewing the covenant between the people and God. In Ethiopia the ceremony was held at the top of a high mountain, symbolizing Mount Sinai, and administered by the community priests. The ceremony opens with the Kes reading excerpts from the Bible, spoken in Ge'ez and translated to Amharic and includes blessings and prayers for redemption. The inspiration for the holiday customs comes from a similar ceremony described in the Bible, organized by Ezra and Nehemiah at the time of the return to Zion at the beginning of the Second Temple period.

In Israel, it has become customary to conduct the Sigd ceremony at the Haas Promenade in Armon Hanatziv overlooking the Temple Mount, in the presence of members of the Ethiopian community and public figures. In 2008, a law was passed in the Knesset making the Sigd an official national holiday and an optional vacation day.



## Ima (Mother)

Ima (Mother) – is a poster created by David Tartakover, who was born in Haifa in 1944. Tartakover is a graphic designer, artist, curator and collector of items from the early years of the State of Israel. He is a senior lecturer at the Bezalel Academy of Art and Design and was named Israel Prize laureate for design (2002).

The poster, in black and white, shows a large photograph of an Israeli soldier passing by the doorway of an elderly Arab woman's house and looking at her. The caption "Mother" in large white letters appears in the center of the figure of the woman. The picture was originally taken by a photographer from the Reuters news agency. The poster was designed and printed in 1988, during the first intifada. It seeks to convey in a simple and direct manner a message of reconciliation combined with pain and compassion.



### Stain 2005

Poster by the graphic artist David Tartakover. This poster is part of a series called "STAIN" in which photographed portraits of prominent people are covered with a birthmark-like red stain in the shape of the Land of Israel beyond the Green Line. Tartakover explained: "We are all marked by the Occupation."



### Thirty Years of Occupation

A poster created by the artist David Tartakover to mark the thirty year anniversary of the Six-Day War. In the poster, Tartakover crosses out in red the three generals who appear in David Rubinger's famous photograph, as a critique of the political situation in the aftermath of the war.



## Holyland

Holyland - is the name of a residential apartment complex that was established in southern Jerusalem, at the summit of a ridge that rises opposite the Malha neighborhood, at a height of about 770 meters above sea level. The area borders the neighborhoods of Bayit Vegan to the north and Ramat Sharet to the west, with the Begin Highway and Gazelle Valley on the east. The complex is named for the Holyland Hotel that stood there before this project was developed. The buildings tower over the Jerusalem skyline in a particularly prominent manner, contrary to the accepted practice regarding high-rise construction in Jerusalem. From the very beginning, the negative impact on the Jerusalem skyline led to strong opposition to the project from both residents and green organizations. Despite all the objections, the project was quickly approved by Mayor Ehud Olmert together with the chairman of the local planning committee, Uri Lupolianski. The expedited approval of the project, the unusual building rights and the concessions that were granted to the contractors led to corruption prosecutions and the imprisonment of various players.



## Separations - Photographer: Yoram Amir.

An ultra-Orthodox bride and groom praying at the Western Wall on the eve of their wedding.



## 'Good Friday' Pilgrim Processional

Good Friday is a Christian holiday that commemorates the Crucifixion of Jesus, taking place on the last Friday of the week before Easter. Easter is one of the major liturgical holidays in the Christian year. In ancient English the word "good" also means "holy," so the holiday is actually "Holy Friday." According to Christian tradition, on this day Jesus was crucified at Calvary in Jerusalem, following his journey along the Via Dolorosa. The crucifixion of Jesus and his death on the cross is, perhaps, the most essential and foundational event in Christian theology. Christians come to Jerusalem to follow in Jesus' footsteps by walking along the Via Dolorosa dressed in period costumes and reenacting his crucifixion.



## Pride Parade in Jerusalem

Pride parades have taken place in Jerusalem since 2002, with marchers taking to the streets of the city. These parades have been initiated and produced by the "Open House," an organization that promotes LGBT rights in Israel generally and in Jerusalem specifically. The Jerusalem parade is presented as a protest march, and does not contain the elements that give the Tel Aviv gay pride parade a carnival atmosphere. There are no floats with dancers, and no rhythmic music is played. Although there is no official dress code at the Jerusalem parade, most of the marchers throughout the years refrain from exposing themselves or wearing sexually provocative clothing.

The number of participants in the parade has ranged from 3,000 to 25,000, with the number dependent on the prevailing circumstances and the tension surrounding the parade at any given time. Violence has occurred on two occasions, when the same individual, Yishai Schlissel, an ultra-Orthodox Jew, attacked marchers with a knife. In the 2005 parade he injured three marchers and was sentenced to prison. In 2015, shortly after his release, he murdered Shira Banki, a 16-year-old girl, and wounded five marchers.



### The Arrest of Anat Hoffman, chairwoman of Women of the Wall in October 2012

Photo: Michal Fattal – “Women of the Wall” is a women's organization whose main declared goal is "To allow freedom of worship for women at the Western Wall." The group was established in 1988 after a group of women asked to pray at the Western Wall plaza, but were prohibited from wearing prayer shawls or reading from Torah scrolls – whether their own or those belonging to the Kotel. As a result, a group of Jerusalemite women decided to hold a prayer service on a monthly basis, and the Women of the Wall group was formed. Anat Hoffman has served as Chairwoman since the group's establishment. Since that time, the group has held services every Rosh Hodesh morning, reciting Hallel in the women's section of the Western Wall. In accordance with a committee decision approved by the High Court of Justice, the group moved to the near-by Robinson's Arch for a time, so that they could read the Torah and allow women who wanted to wear prayer shawls and phylacteries to do so. Since 2013, however, the reading of the Torah has taken place in the women's section of the Western Wall, oftentimes accompanied by arrests of participants and violence directed against the women by protesters.



### 'Now Ensemble'

'Now Ensemble'— is a Jerusalem dance group composed of men from the religious sector that performs contemporary dance. The ensemble operates in the context of a Jerusalem cultural organization "Between Heaven and Earth" whose goal is to try and connect the world of traditional Judaism with the contemporary dance scene – a fascinating attempt to connect the old and the new. In the photo we see dancers performing in the Ben Yehuda pedestrian mall in the city.



Mizrah (East) – An original, handmade painting by the Jerusalem painter Anna Porat.

"From the rising of the sun in the East to its setting, the name of the LORD is to be praised. " Pictures of the "East" have been widely accepted over the generations in many diverse Jewish communities. The "East" is the central spot in the synagogue to which the eyes of all worshipers turn in their prayers. The Mizrah decoration adorns the eastern wall in many houses, as a sign of the direction of Jerusalem.



## The Formula 1 Race

The Formula 1 Race took place in the streets of Jerusalem in 2013-2014. The organizers of the race wanted to send Jerusalem a message of peace, without controversy, and invited all sports enthusiasts to participate in the event, regardless of race, religion or gender. In the photo we see one of the cars with the Old City's Tower of David in the background.



## The Jerusalem Light Rail

The light rail began to operate in the summer of 2011. It runs from Pisgat Zeev in the eastern part of the city to Mount Herzl. The picture shows the human fabric in the city, including the light rail users.



## The Chords Bridge

The Chords Bridge is a side-spar cable-stayed bridge built at the entrance to Jerusalem as part of the light rail project. The structure was designed by the Spanish architect and engineer Santiago Calatrava and was inaugurated on June 25, 2008. The bridge is used for the light rail crossing between Jaffa Street and Herzl Boulevard, as well as for the crossing of pedestrians, and was designed as a new symbol for the city of Jerusalem. The construction of the bridge was

accompanied by many objections. Opponents claimed the bridge was too expensive, a foreign element and an unnecessary colossus at the entrance to the city that would be hidden by the buildings that surround it. Some argued that it is not particularly suitable for the landscape and character of Jerusalem.



### Jews praying at the Western Wall during Ottoman rule

The Land of Israel was ruled by the Ottoman Empire beginning with the conquest of the land by the Sultan Selim I in 1517. Ottoman rule ended in 1918 with the conquest of the land by the British during the First World War. This photograph of Jews praying at the Western Wall was taken in 1900.



### The Dance of Flags on Jerusalem Day

The origins of this parade lie in the tradition of Rabbi Zvi Yehuda Kook and students of Yeshivat Merkaz Harav to march to the Western Wall down Jaffa Street, singing and dancing. This custom began in 1968, with the parade taking place at night after the end of the holiday celebration at the yeshiva. In 1974, Yehuda Hazani, a student at the yeshiva, introduced musical accompaniment to the event and invited high school students to participate. Later on, the event was moved to daytime in order to allow more people to take part in the march. During the march the city streets are flooded with tens of thousands of participants carrying Israeli flags, accompanied by musicians playing Hasidic songs. The parade usually begins at the city

center, Independence Park or Sacher Park, heading east towards Jaffa Road, Safra Square, and IDF Square. From here, the marchers split up and entered the Old City through its various gates, meeting again at the Western Wall plaza. In recent years men and women have been directed to enter the Old City separately. At one point some of the marchers entered the Old City through Lions Gate, but in recent years the police have forbidden entry through this gate.

The march has led to some friction in recent years between participants and East Jerusalem Arab residents, who feel provoked and humiliated. In 2015 and 2016, the High Court of Justice rejected petitions submitted by the Ir Amim and Tag Meir organizations, that requested that the procession be barred from entering the Muslim Quarter. Most of the participants in the march and the Jerusalem Day festivities are religious Zionists who come to the city from all over the country.



### **Mohammed Abu Khdeir**

This boy's murder was a terrorist incident that took place on July 2, 2014 when he was abducted and murdered from the village of Shu'afat in East Jerusalem by three Jews. The murder took place against the backdrop of the kidnapping and murder of three Jewish youths, and led to a wave of violence in East Jerusalem.



### **View from the Haas Promenade in Armon Hanatziv, Jerusalem**

In the photo we see women and children, residents of the area's Arab villages, looking out at the Old City walls and the Golden Dome of the Rock.



## Highway 1

Highway 1 – is the main road connecting Tel Aviv, Jerusalem, Ma'aleh Adumim and Jericho. It is also known as the Jerusalem-Tel Aviv Highway. This highway is one of only three roads that traverse the entire length of the country.



## Ultra-Orthodox demonstration against the draft of yeshiva students

A prayer gathering and protest rally attended by hundreds of thousands ultra-Orthodox Israelis led by their leadership in Israel. The participants protested against a bill drafted by the Shaked Committee, whose intent was to obligate both junior and senior yeshiva students to be drafted into the Israeli army or other national service. The demonstration disrupted daily life in a large part of the capital at the beginning of March 2014, from the entrance to the city to Malkhei Yisrael and Yirmiyahu Street. Parallel events were held in several other locations throughout the world in places with large ultra-Orthodox populations. Demonstrations against laws requiring ultra-Orthodox army service have continued to this day.



## The Jerusalem Marathon

First established in 2011, The Jerusalem Marathon takes place each year in March. The marathon route traverses the city, from the Jerusalem city center and the Old City in the east to Giv'at Ram in the west, and from Mount Scopus in the north to Hebron Road in the south. The marathon begins and ends near the Knesset building with the runners passing through the city streets and its main sites. These include: the Israel Museum, the Supreme Court, the President's Residence, the walls of the Old City and the Armenian Quarter, the two university campuses and various cultural institutions such as the Jerusalem Theater, the Khan Theater and the Sultan's Pool. Marathon Day also boasts a half-marathon race, a 10-kilometer race and non-competitive short-distance races.



Billboards at the entrance to the ultra-Orthodox neighborhood of Mea She'arim in Jerusalem, requesting that tourist groups refrain from entering the neighborhood.