



Panim. yom. Zikaron.

A Face. A Memory. A Day

STUDY AND REMEMBER

A Face. A Memory. A Day

To commemorate *Yom HaZikaron* (Israel's Memorial Day for Fallen Soldiers and Victims of Terror) in a more meaningful way, Beit Avi Chai has created a diverse set of interactive educational curriculums for its [A Face. A Memory. A Day](#) animated film project.

Each curriculum includes descriptive overviews, activities, questions and topics for discussion. Each curriculum is also purposely designed to be adapted in different educational settings for different age groups, with tools for teachers, informal educators and community leaders.

Beit Avi Chai's *A Face. A Memory. A Day* initiative employs captivating storytelling and masterful animation that brings to life special moments frozen in time from the lives of our fallen soldiers and victims of terror. The films enable us to experience *personal memory* through the eyes of those whom we lost. As viewers, we are offered a chance to share in their *collective memory*.

We have no doubt that you will find this project as meaningful as we do.

Should you have questions or thoughts that you would like to share, we welcome you to write to us at: remember.edu@avichai.org.il.

The *A Face. A Memory. A Day* Team
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STUDY AND REMEMBER

Whose Memory Is It?



Activity Guide for the Animated Short Films “A Wall in Her Heart” and “Lost & Found”

Facilitator Introduction:

One of the fascinating things about memory is that it is deeply personal and yet it can also be shared with other people. Memories are linked to our experiences and things that happened to us in the past. However, we can also remember things that we did not actually see with our own eyes.

This lesson plan brings us the stories of two Israeli soldiers who fell in battle - Yuval Heiman and Yuval Harel. Yuval Heiman was a paratrooper who was killed in 2014 during Operation Protective Edge. Yuval Harel served in the Tank Corps and died in battle during the First Lebanon War in 1982.

The way that family and nation remember both of these individuals raises relevant questions about the role of memory. For those of us who do not live in Israel and want to feel a connection with Yom HaZikaron (Israel's National Day of Remembrance), this lesson plan will challenge us to think about our relationship with and approach to remembering Israel's fallen.

Goals:

- * Learn the stories of Yuval Heiman and Yuval Harel
- * Look into the relationship between personal and collective memory

Activity Length:

The suggested length is 60 min. For a shorter activity, please modify. There are additional activity options at the end of this Activity Guide for a longer, extended activity.

First Part: Introduction to Memory

(8 min)

Look together at the illustration by The New Yorker cartoonist Will McPhail - This amusing image places the goldfish with its seconds-long memory in a relationship with the never-forgetting elephant.

Question: Do you think that this friendship can work?

Question: Is your memory more like an elephant's or that of a goldfish? Can you give an example?

Facilitator: We are going to think about the types of things people in the room are good at remembering. Can anybody share? Maybe something like a birthday, historical date or a phone number.

Let's now try and share examples of an early memory, from childhood.

Question: What do you think it is that makes something particularly memorable?

Finally, let's think together about whether our memories are only of things that we experienced ourselves. Maybe someone in the group holds a memory of a story from their family or some moment in history.

Ask for an example or two.

Facilitator: It is possible that we have memories of things we were not directly involved in because they form part of what we call collective memory. Think about 9/11, Woodstock or the Second World War. For us as Jews, what about Mount Sinai or the Exodus?

Second Part: "A Wall in Her Heart" in Memory of Yuval Heiman (12 min)

Facilitator: This activity is part of the Beit Avi Chai project *A Face. A Memory. A Day*. The project uses animated short films to commemorate fallen IDF soldiers and victims of terror in a way that brings a part of them back to life. With animation techniques and different artistic styles, the project allows us to connect in a new way to these stories. We are going to watch a few short films from the project.

We will start by watching the animated film "A Wall in Her Heart" about Yuval Heiman. Yuval was killed in a firefight with Hamas terrorists who had infiltrated Israel across the Gaza border during 2014's Operation Protective Edge. Yuval was 21 years old.

The film we are about to watch focuses on Yuval and his relationship with his girlfriend, Revaya. It tells the story of their love and the Jerusalem's Old City walls, which was the special place they would hang out at as a couple. The animation techniques and artistic style allow us to share an intimate moment with the couple.

Facilitator: When we watch the film, try and pay attention to one particular moment toward the end when Yuval and Revaya encounter a number of historical characters who join them on the Old City walls. See if you can note down the characters.

Show the film [“A Wall in Her Heart”](#) (Length: 2 mins 9 seconds)

[Suggested film preview](#)

After screening the film, ask the students what they thought about it. Was there a particular moment, frame or element that caught their eye? What feelings did it evoke?

Facilitator Note:

There is more information about Yuval's life on the [project's website](#).

Question 1: What do you think the purpose is of the historical characters that walk by?

Question 2: What do you think about the filmmakers' choice to focus on the girlfriend's story? Do you think there should have been more focus on Yuval's life and character?

Suggested Answer 1: The film shows four historical characters walking by - a water carrier, a garlanded woman, a harpist and a soldier. This fits perfectly with the historical setting of the couple sitting on the Old City walls, overlooking the view of Jerusalem. So many people and civilizations have passed through Jerusalem and now Yuval becomes a link in this historical chain and joins the list of people who have given their lives for Jerusalem.

Suggested Answer 2: We do not actually learn much about Yuval from watching this film. We see Yuval as part of a couple – sitting together, holding hands, smiling. There are no words as the focus is primarily on the relationship. This was an intentional choice on the scriptwriters' and the animators' part. The initiative to create the film came from Revaya. In interviews after Yuval's death, she talks candidly about the challenge of being 'only' the girlfriend and how difficult it was for her to find her place among the mourners while not being a spouse, parent or sibling of the deceased. This film is a testament to Yuval and Revaya's love.

Third Part: “Lost & Found” in Memory of Yuval Harel (10 min)

Facilitator: We are now going to watch our second film about a different soldier, also called Yuval. He served in the Armored Corps and was killed when a rocket hit his tank during the First Lebanon War in 1982. He was 19 years old.

The film tells the story of a moment in Yuval's early childhood. The family went to live in Canada because the father was working as a Community Shaliach (emissary). One day Yuval got lost in a mall. The father frantically runs around looking for his son. Yuval, who was only 4 years old at the time, managed to find someone who helped him. Yuval ended up calling his father in Hebrew over the PA system, telling him he was at the Lost & Found office.

Show the film [“Lost & Found”](#) (Length: 4 mins 7 seconds)

[Suggested film preview](#)

Facilitator Note:

There is more information about Yuval's life on the [project's website](#).

After screening the film, ask the following questions:

After screening the film, first ask the students what they thought about it. Was there a particular moment, frame or element that caught their eye? What feelings did it evoke?

Question 1: How do you think the father felt once he noticed Yuval was not by his side?

Question 2: While the father is searching for the boy, what is Yuval doing?

Question 3: Did anybody notice the violin player at the top of the escalator? Who do you think he is?

Suggested Answer 1: His father sees everything dark and blue and flooded in water. The father is clearly scared that he has lost his son.

Suggested Answer 2: Yuval appears to be on an adventure. He skips and dances his way around the mall and up the elevator, interacting with people and full of curiosity for the colorful world around him.

Suggested Answer 3: The violin player (seen at 1 minute 43) is a representation of an older Yuval. The violinist is playing a segment of a well-known Israeli song called 'Bound by Blood' or in Hebrew - *Brit Damim* - ברית דמים. The song tells an important story that we will now explore.

Third Part: The Story of Two Yuval Harels

(15 min)

The song was written by Imanuel Tzabar and Yair Rosenblum and performed by Miri Aloni in 1985. Click [here](#) to watch a recent version of the song performed by one of the IDF's music bands.

The lyrics can be found in Appendix 2.

Facilitator: The song is played every year during Yom HaZikaron and forms part of the classic Israeli songbook of music created in response to war and conflict. Since the creation of the State of Israel, musicians have written and performed songs that touch on tragedy, loss and mourning. Many of these songs are now embedded in national culture and have become an integral part of the annual commemoration of the lives of Israel's fallen soldiers and victims of terror.

This particular song is well known and tells the story of two soldiers, both called Yuval Harel, and both from the same neighborhood in Jerusalem who were killed within days of each other during the First Lebanon War. One family was initially informed of the death of their son Yuval only to later learn that it was not their son who had died but a different Yuval from a different family. Just as they began to recover from the shock of the news told to them in error, they received word that their son had indeed also been killed. Both Yuvals were buried in the Mount Herzl military cemetery, a few graves apart from one another.

The story of the mix-up of identities and the ultimate tragedy that befell both families shocked many people. After the release of the song, the story became more widely known. These days it holds an almost mythic status.

Question 1: Why do you think the film only hints at the story of the two Yuvals?

Question 2: Do you think the film in any way helps to bring Yuval back to his mother?

Suggested Answer 1: The violinist in the film plays a little segment from the song 'Bound by Blood'. The creators of the film did not want to make this famous story into the central narrative. More importantly, they wanted to capture Yuval as a person and not as a myth.

Suggested Answer 2: Yuval's mother Miriam points out in interviews that since her son's death people only talk about Yuval as a soldier. See Appendix 3 for a quotation by her. Yuval's mother wanted to remember her son as he was when he was alive and not only when he was a soldier in the army.

Additional General Question for Discussion: What is the role of animation in these films? In what way does the use of animation enhance our experience as viewers and what we take from the film?

Fourth Part: Small Group Discussion

(12 min)

Facilitator: Now that we have learned a little bit about the two Yuvals, we are going to return to the act of remembering and the concept of memory.

Discussion Questions:

- * Who actually remembers the dead soldiers or terror victims?
- * Do you think there is a hierarchy of mourning?
- * Whose memory is more important - the personal memory held by a relative or the national, collective memory of Yom HaZikaron?
- * What right do we have to mourn if we didn't know the person or don't even live in the same country as they did?

Facilitator Notes:

Clearly, the bereaved family has the right to mourn. Yet, the story of Yuval Harel shows what can happen when private mourning is taken over by the collective feeling of shock and loss. Miriam Harel experienced years of added pain as the loss of her son was subsumed under the general narrative of the war and the tragic story of the 'two Yuvals' captured in song.

The story of Yuval Heiman's girlfriend Revaya forces us to ask whether girlfriends are entitled to a place among the mourners. Her voice challenges us to expand the circle of the bereaved beyond the immediate family to include friends and community members.

In Israel, the loss of a soldier or a victim of terror is always a national story. The news outlets and other media will focus on the individual, their background and story as well as the details of how they lost their lives. Every loss of an individual is felt as a loss to the entire country. The culture and mourning rituals around Yom HaZikaron, together with the place of the army in Israeli society in general, really embed the value of the collective and the nation within the wider and more private acts of mourning and remembering.

We, who do not live in Israel and do not necessarily know soldiers who have died or innocent people killed in terror attacks, in what way are we able to connect with the acts of remembering and honoring that take place each year on Yom HaZikaron?

Conclusion

The aim of Beit Avi Chai's *A Face. A Memory. A Day* project is to commemorate Israel's fallen soldiers and victims of terror in a unique way. The films we watched allowed us to connect with two individuals, among the many who are remembered each year on Yom HaZikaron.

Through these short films we tried to explore the relationship between personal and collective memory.

Finally, we noted how the creation of this film offered Miriam Harel a chance to have her son Yuval remembered as a person and not just as a story, myth or song. This idea is the driving force behind the *A Face. A Memory. A Day* project.

Appendices

Appendix I: Memory Photograph - Elephant and Goldfish



WE SHOULD BE FRIENDS

[Photo source](#)

Appendix 2: Translation of Lyrics of Song “Bound in Blood”

With the approval of God and the
approval of the congregation
Our vehicle rides like storm and rage
We are certain
"Don't lay your hand on the boy"

That night, Mother, Har'el lamented Yuval
He was still speaking when another
arrived and said, Mother,
Yuval lays dead.

In the meeting of the heavenly court and
in the meeting of the earthly court
He was still speaking when another
arrived and said
That night, may darkness take him
That night has come.

That night, Father, there was a big cry
He was still speaking when another
arrived and said,
Har'el and Yuval, Yuval and Har'el
A bereaved city, built magnificently

Educated and satisfied, they know the hour
Har'elim and Yuvalim (names of boys)
galloped forward
Soldiers
Lebanon and armor and a voice which
breaks the Cedar tree

In the meeting of the...

Magnificent you are my country, Har'elim
in your gate

Blood covenant, eternal covenant in
your flesh

Your offsprings will console the terror of
the days

In the meeting of the...

In thy blood – live

Note: The song is full of references to Jewish texts. The opening “With the approval” is taken from the Kol Nidrei service, said on Yom Kippur. “Don’t lay your hand” is from the Akeida story. “He was still speaking when another” comes from the beginning of the book of Job. “In thy blood - live” is taken from the prophet Ezekiel and is recited during the ceremony for a Brit Milah.

Appendix 3: Quotation by Miriam Harel, Mother of Yuval

"What about their whole childhood?

What about everything they thought about, talked about and dreamed about?

And the happy times, and the times they annoyed people?

What about everything they did and experienced with their brothers and sisters, parents, grandparents and friends?

It is as if none of that happened, and we always, only, address their death."

(Miriam Harel)

