



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

Beit Avi Chai, Jerusalem

STUDY AND REMEMBER

Memory Whose Memory Is It?



Lesson Plan for the Short Films “A Wall in Her Heart” and “Lost & Found”

Overview:

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.

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 and approach to remembering Israel's fallen.

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.

Beit Avi Chai's memorial project [A Face. A Memory. A Day](#) ("פנים. יום. זיכרון") commemorates Israel's fallen soldiers and victims of terror by using animated short films to bring them to life again on screen. Focusing on how their loved ones remember them allows us to not only visualize the person but also to connect with their character and story. This is one of the ways we can remember them as people.

By reflecting on how their families, their friends, and their nation remembers them, we raise relevant questions about the role of national versus personal memory, including collective memory. Collective memories of events can form from songs, movies and news articles. Think of Woodstock, the landing on the moon, and for us as Jews - Mount Sinai and the Exodus.

Goal:

Through exploring the **relationship and tension between personal and collective memory** we will learn the stories and personalities of Yuval Heiman and Yuval Harel.

*See Appendix I for a Curriculum Timetable

Opening: Introduction to Memory

(5 minutes)

The amusing image found in Appendix 2 places the goldfish with its seconds-long memory in a relationship with the never-forgetting elephant. The image is by The New Yorker cartoonist Will McPhail.

Question 1: Is your memory more like an elephant's or that of a goldfish?

Question 2: What is your first Jewish memory?

Question 3: Is it possible to have memories of the events we did not directly experience?

Film 1: "Lost & Found" in Memory of Yuval Harel

(5 minutes)

Show the film "[Lost & Found](#)" (Length: 4 minutes and 7 seconds)

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

[Suggested film preview](#)

Yuval Harel was born in Holon in 1962. He had two younger sisters. Yuval was a gifted and intelligent boy. He read books from an early age and had a passion and talent for music. His family moved to Jerusalem in 1982.

Yuval 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 to help. Yuval ended up calling his father in Hebrew over the PA system, telling him he was in the Lost & Found office.

Guiding Questions:

Question: Have you ever lost an item (hat, sunglasses, etc) in a crowded place?

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

Question: While the father Yechezkel is searching for the boy, what is Yuval doing? Why did the filmmakers have Yechezkel's point of view of the mall be in dark colors and Yuval's point of view be in bright colors?

Question: What did you feel when the red balloon floated upwards? Why do you think the filmmakers did that? What does it represent?

Bonus Question: Did anybody notice the violin player at the top of the escalator? Who do you think he is? Which song is he playing?

Bonus Question Answer: 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 creators of the film did not want to make this famous story the central narrative.

Film 2: “A Wall in Her Heart” in Memory of Yuval Heiman (3 minutes)

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

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

[Suggested film preview](#)

We will now watch the film “A Wall in Her Heart”. It tells the story of Yuval Heiman who was born in Jerusalem and grew up in Efrat together with his three siblings. Yuval loved sport and fitness and was a Madrich in the Bnei Akiva Youth Movement. He joined the Paratroopers Corps of the IDF and rose through the ranks to become an officer. Yuval was killed in a firefight with Hamas terrorists who had infiltrated Israel across the Gaza border during 2014's Operation Protective Edge. He 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 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.

Ask the class to pay attention to one particular moment toward the end of the movie when Yuval and Revaya encounter a number of *historical characters that join them on the Old City walls*.

Guiding Questions:

Question: What do you think about the filmmakers' choice to focus on Revaya, the girlfriend's story, over Yuval's? What is gained by this choice? What is lost?

Question: What is the purpose of the ghosts of historical figures that walk by?

So many people and civilizations have passed through Jerusalem and now Yuval becomes a link in that historical chain of those who have given their lives for Jerusalem and Israel.

Activity 1: The Story of Two Yuval Harels (15 minutes)

Building on the guiding questions above, students will now break into chavrutas for paired learning. Over the next 15 minutes, each pair of students will review their thoughts and answers to the above questions. Then they will unpack the intro to the song “Alliance of Blood” **Part A**, below. Then for **Part B**, play the song for the class and have them read the lyrics, still in chavruta pairs. Then they will respond to the guiding questions. For **Part C**, have them read testimonials from family and friends. Allow for a few moments at the end, to bring the class together to process and weave it all together before moving on to Activity 2.

Part A: Music of Yom HaZikaron

This 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. A lot 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.

Guiding Question:

Question: Do you have a favorite song to listen to when you are sad?

Two fallen soldiers, both called Yuval Harel and both from the same neighborhood in Jerusalem, 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 Har 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. These shared stories now have a mythic status.

Guiding Questions:

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

Question: What is gained and what is lost by their stories (and lives) becoming collective memories?

Question: How do their memories live on for their loved ones? Thinking back to the two animated films we just watched - how has each Yuval been remembered by their family members?

Part B: Play the Song “Blood Alliance” for the Class

Click [here](#) to watch a recent version of the song performed by one of the IDF's music bands. The song was written by Imanuel Tzabar and Yair Rosenblum and performed by Miri Aloni in 1985. The lyrics can be found in Appendix 3.

Part C: Family Testimonials

Conversations with Miriam, Yuval's mother, reflect her need – almost a plea – to commemorate Yuval in a different way, to tell his story based on life, not based on the song. It became clear that Miriam's request was in line with the spirit of the project *A Face. A Memory. A Day*, which presents fragments of life and does not necessarily focus on loss and bereavement. Yuval's mother Miriam pointed out in interviews that since her son's death people only talk about Yuval as a soldier. See Appendix 4 for a quotation by her. **Yuval's mother wanted to remember her son as he was when he was alive and not when he was a soldier in the army.** Part of the power of this film is Yuval's mother and how the creation of

this animation offered her a chance to have Yuval remembered as a person and not just as a story/myth/song. This idea is the driving force behind the project of *A Face. A Memory. A Day*.

For Yuval Heiman, the drive 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 is to find your place among the mourners when you are not a spouse, parent or sibling of the deceased.** This film is a testament to Yuval and Revaya's love.

The story of Yuval Heiman's girlfriend Revaya forces us to ask whether girlfriends are entitled to have a place among the mourners. Should the circle of the bereaved be expanded beyond the immediate family to include friends and community members?

The Girlfriends of Fallen IDF Soldiers (GFIDF) is in contact with the girlfriend immediately after the loss of her fallen soldier. From that moment on, the GFIDF assists the unmarried partner with any needs that may arise from this loss. Members of the GFIDF are encouraged to join a support group where they are able to connect and bond with other members who are often grieving at the same time they are. These support groups take place all over Israel and are led by professionals recommended by the Rehabilitation Center of the Ministry of Defense (<https://www.girlfriendsidf.org.il/activities>).

Activity 2: Five Minutes for Reflection **(5 minutes)**

Students will write in a journal or in a notebook. This is a time for students to gather their thoughts.

Activity 3: Conversation **(15 minutes)**

Taking this question further, what about us, Jews who don't live in Israel: do we have the right to grieve and mourn on Yom HaZikaron? We do not live in Israel and do not necessarily know any of the soldiers who have died or the innocent people killed in terror attacks, but does this make us any less able to feel their loss? Or to honor them on Yom HaZikaron?

Part A: Collective AND Personal Grief

Looking back at the two films, we can now understand the larger questions they pose. Who gets to grieve? Who gets to remember the fallen soldiers? Can it be both the bereaved families and also the larger society? *Yuval Harel's story shows what can happen when private mourning gets taken over by the collective feeling of shock and loss.* Is there a way to allow for both?

Part B: Connection to Yom Hazikaron

Taking this question further, how can we as Jews who don't live in Israel remember and also honor the lives of the fallen on Yom HaZikaron?

Closing Activity: Exit Ticket **(2 minutes)**

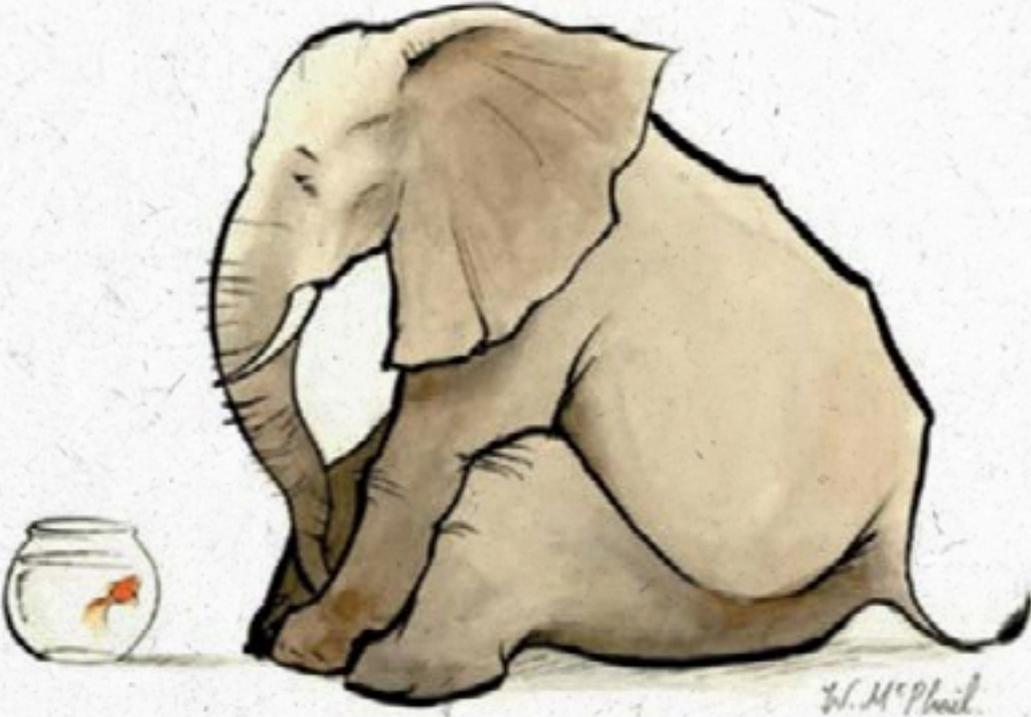
For each person you 'met' today, write down one thing you learned about them. Feel free to use your notes.

Appendices

Appendix I: Curriculum Timetable

Time:	Activity:	Directions:
5 min	Opening: Introduction to Memory	<i>The New Yorker Cartoon</i> Is your memory more like an elephant's or that of a goldfish? What is your first Jewish memory? Is it possible to have memories of the events we did not directly experience?
5 min	Film 1: "Lost & Found"	Guiding Questions: Have you ever lost something in a crowded place? Point of view of Yuval versus Yechezkel? What does the red balloon represent?
3 min	Film 2: "A Wall In Her Heart"	Guiding Questions: What do you think about the filmmakers' choice to focus on Revaya, the girlfriend's story, over Yuval's? What is the purpose of the ghosts of the historical figures that walk by?
10 min	Activity 1: Song ברית דמים	<i>Think, Pair, Share</i> Why do you think the film only hints at the story of the two Yuvals? What is gained and what is lost by their stories (and lives) becoming collective memories? How do their memories live on for their loved ones? Thinking back to the two animated films we just watched, how has each Yuval been remembered by their family members?
5 min	Activity 2: Five Minutes for Reflection	Write in a journal or in a notebook.
15 min	Activity 3: Conversation	Taking this question further, what about us as American Jews: do we have the right to grieve and mourn on Yom HaZikaron? We do not live in Israel and do not personally know the soldiers who have died or the innocent people killed in terror attacks, but does this make us any less able to feel their loss? Or to honor them on Yom HaZikaron?
2 min	Closing: Exit Ticket	For each person you 'met' today, write down one thing you learned about them. Feel free to use your notes.
Total Time: 45 minutes		

Appendix 2: Memory Photograph - Elephant and Goldfish



WE SHOULD BE FRIENDS

[Photo source](#)

Appendix 3: 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"

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.

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...

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

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

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 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 4: 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)

