

PRESENTED BY THE ASPER FOUNDATION

# WORLD'S JEWISH MUSEUM

Celebration  
Civilization  
Culture  
Contributions  
Contributors





TEL AVIV, ISRAEL

# WORLD'S JEWISH MUSEUM

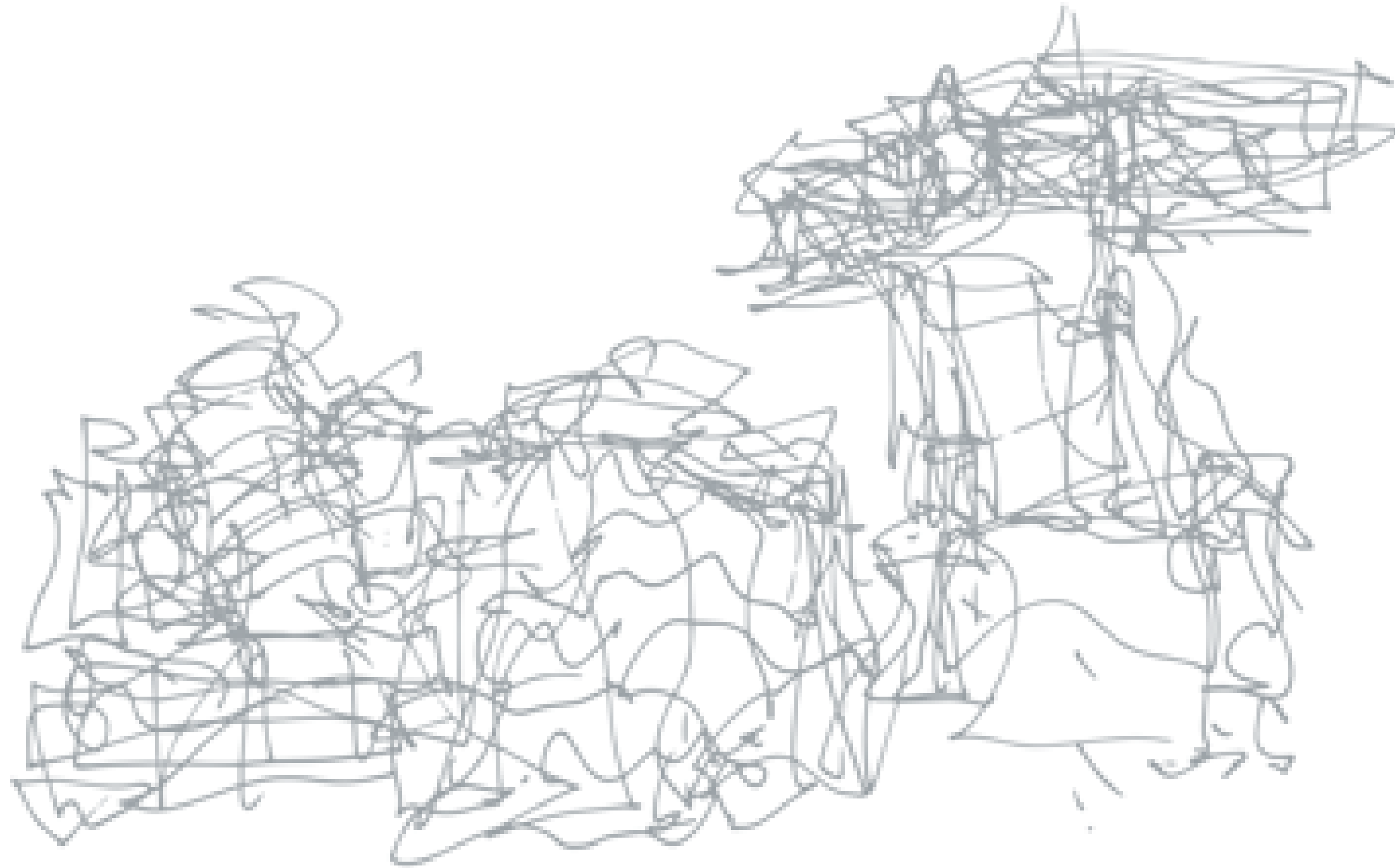
Celebration

Civilization

Culture

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A Frank Gehry museum for Tel Aviv, Israel



# THE VISION

The World's Jewish Museum represents a positive paradigm focused on linking past and present contributions—with an outlook to the future. Most crucially, the World's Jewish Museum will enhance the bond between Israel and the global Jewish population through the strengthening of its collective identity.

This museum will attest to the significance of outstanding Jewish attainment and intellectual output and showcase the ways in which these contributions have shaped the path of humankind. Exhibitions and programs will also document the connection between the world's Jewish peoples and the land of Israel.

Why create the World's Jewish Museum? The remarkable contributions of the Jewish people in the modern era—far out of proportion to their small number—is a cause for celebration and a subject for exploration. Their contributions and personalities are manifest. Whether working in a laboratory or a place of business, Jewish thinkers have transformed fundamental elements of modern life for all the world's citizens.





# THE PROCESS

In parallel with its architectural and exhibition development programs, the World's Jewish Museum has embarked on a content program that has begun to identify the individuals, contributions, and stories that best capture the epic breadth of Jewish history. To begin this work, a select group of rabbis, scholars, and public historians based in the US, Canada, Israel, the UK, and farther afield have met several times over the past two years to discuss and workshop content for the museum.

The World's Jewish Museum has also established a special founding partnership with the Hebrew University of Jerusalem in Israel. It will pursue further formal relationships with universities and other educational institutions around the world. As the project develops, we will bring in specialist historians and thought-leaders in each of the fields that the museum represents. The result will be a comprehensive global depiction of the Ashkenazi, Sephardic, and Mizrahi cultural contributions to Judaism.

From our group of scholars, we will soon request proprietary “white papers” that establish the customized content base for the permanent exhibition. This allows us to identify the stories and people to be featured in the museum—and the supporting artifact, image, document, and media research that will embellish the experience.

From there, we can fully develop the exhibition design. A full cohort of interactive and media producers, sourced from the best in Israel and internationally, will endeavor to honor the remarkable achievements of Jewish contributors by bringing them to life in all their vivid dimensions.

## The Asper Foundation

The Asper Foundation was established in Winnipeg, Manitoba, in 1983 to build on the philanthropic objectives of Israel Asper, OC, OM, QC, LLD (1932–2003), Babs Asper (1933–2011), and the Asper family. It undertakes and develops major initiatives in the areas of Jewish charity as well as culture, education, community development, and human rights locally, nationally, and internationally. Two such initiatives are the Canadian Museum for Human Rights, established as a Canadian national museum in 2008 and opening in 2014, and the award-winning Asper Foundation Human Rights and Holocaust Studies Program, established in 1997. In the recent past, over \$125 million has been donated to various charitable causes through The Asper Foundation.

The Asper Foundation has a strong track record of supporting cultural, educational, and community-building initiatives in Israel.

## Key projects include...

- The Menachem Begin Heritage Center
- The Asper International Holocaust Studies Program at Yad Vashem's International School for Holocaust Studies
- The Asper Centre for Entrepreneurship at the Hebrew University of Jerusalem
- The Winnipeg Community Action Centre in Be'er Sheva
- The Israel Asper Community Action Centres in Ofaqim, Migdal Ha'emek, and Ramot
- The Asper Institute for New Media Diplomacy at the Inter Disciplinary Centre, Herzliya
- The Empowerment Through Entrepreneurship Program and the Edible Garden Program.



- 1 YAD VASHEM** Dr. Israel Asper announces the creation of the Asper International Holocaust Studies Program at Yad Vashem's International School for Holocaust Studies, Jerusalem, Israel.
- 2 RAMOT** The Israel Asper Community Action Center, Ramot, Jerusalem, Israel.
- 3 EDIBLE GARDEN** The Edible Garden Program, Be'er Sheva, Israel.
- 4 WCAC** The Winnipeg Community Action Centre, Be'er Sheva, Israel.
- 5 BEGIN** Graduate Student Scholarship Program at the Menachem Begin Heritage Center, Jerusalem, Israel.
- 6 CMHR** Canadian Museum for Human Rights, Winnipeg, Manitoba.



AS A LEAD DONOR TO THE WORLD'S JEWISH MUSEUM, THE ASPER FOUNDATION IS DEMONSTRATING ITS LONG-STANDING COMMITMENT TO STRENGTHENING JEWISH AND ISRAELI CULTURE AND IDENTITY.

## BEHIND THE VISION

The idea for the World's Jewish Museum began with The Asper Foundation, a small group of modern-era Jewish contributors with a solid history of spearheading successful projects related to Jewish history and culture.



This is a museum of, for, about, and in celebration of the history of the Jewish people. It will be located at ground zero, where our people started, and be manifested by outstanding architecture and an interior program that leaves no question about the who, what, when, where, and why of the Jewish people.

It will reveal a collective DNA that builds a permanent bridge between Jews everywhere in the world, including Israel, and it's designed as a "living tree" that contemplates future generations.

**David Asper**  
Chair, The Asper Foundation



Here we are bringing together the leading talent in the world in architecture and museum design on a site befitting this grand story.

We did this before with the creation of the \$351 million Canadian Museum for Human Rights, Canada's fifth national museum, which opened in 2014. We have the history, the talent, and the leadership skills to deliver this big idea for the Jewish people.

**Gail Asper**  
Director and Volunteer, The Friends of The World's Jewish Museum

The project is sponsored by The Friends of The World's Jewish Museum, Canada, and The World's Jewish Museum of Jewish Culture and History (Private) Ltd., Israel.



It is long overdue that we, the Jewish people, are able to tell our story in our own narrative, in a land that we can call our own.

There has come a time, after the recent years and indeed the centuries of suffering, that the Jewish people establish an institution that can project the positive contribution of our people to the world, the miracle of our story, and the commitment innate within us to strive for an even better future for our people and the world as a whole.

**Leonard Asper**  
Vice-Chair, The Asper Foundation



I like to say that we did not build monuments, we created minds. The World's Jewish Museum will give us a place to celebrate and acknowledge this compelling history of creativity and contributions.

**Moses (Moe) Levy**  
Director and Volunteer, The Friends of The World's Jewish Museum

# TEL AVIV-YAFO FOUNDATION

Headed by Mayor Ron Huldai and operating out of offices in Israel, the US, Canada, the UK, and Germany, the Tel Aviv-Yafo Foundation is the international fund-raising arm of the City of Tel Aviv-Yafo. The Tel Aviv-Yafo Foundation has worked with the Asper Foundation since 2011 to develop the World's Jewish Museum.

Since its inception in 1977, the foundation has established over 500 projects that have vastly improved the quality of life in Tel Aviv-Yafo with significant development of the city's educational, social-welfare, cultural, and environmental sectors.



From left: Zvi Kanor, CEO of The Tel Aviv-Yafo Foundation; GAIL ASPER, President of The Asper Foundation; RON HULDAI, Mayor of Tel Aviv; MOE LEVY, Director and Volunteer of The Asper Foundation; and RALPH APPELBAUM, President of Ralph Appelbaum Associates

From left: GAIL ASPER, BENJAMIN NETANYAHU, MOE LEVY

*Get to work  
Ron Huldai*

*Good luck for  
a great idea  
B Netanyahu*

# LOCATION

The location of the World's Jewish Museum on Israeli soil is of utmost importance for this project. The Jewish connection and attachment to the land of Israel is as old as the Jewish people, and their love for the land of Israel is expressed every day, through their prayers and practices.

Israel is the Jewish national homeland: the history, faith, religion, culture, and identity of the Jewish people have always been tied to this land.



A landscape of rolling hills and mountains at sunset or sunrise. The sky is a warm gradient of orange and yellow, transitioning into a pale blue at the top. The foreground and middle ground are dominated by rugged, rocky terrain with various shades of brown, orange, and dark purple. The hills recede into the distance, creating a sense of depth and vastness. The overall mood is serene and majestic.

# THE LAND OF ISRAEL

# CITY OF CULTURE

Tel Aviv possesses the qualities of a major city of culture. Its natural beauty, architectural profile, cosmopolitan lifestyle, and concentration of educated residents make it a natural home for a major new cultural institution. Within Israel, Tel Aviv is the second-largest city, situated on the Mediterranean coast just 60 kilometers northwest of Jerusalem. It is also home to the Tel Aviv Stock Exchange and to Israel's main corporate and research centers.

The city's tourism profile is ascendant. Currently the fifth-most-visited city in the Middle East and Africa, it is well positioned to become the major destination of the greater region. The art, film, and music communities within Tel Aviv have grown rapidly as of late, further contributing to the city's cosmopolitan reputation. In keeping with the Tel Aviv lifestyle, the museum and its various experiences will have extended hours.

## The McKinsey Report

McKinsey & Company, in a major study commissioned by The Asper Foundation titled "Building an Outstanding World's Jewish Museum in Tel Aviv," found:

- There is no "must visit" cultural institute in Tel Aviv.
- Tel Aviv is underrepresented in the Israeli museum landscape.
- Tel Aviv is missing an iconic architectural symbol.
- Almost 70% of Jewish museums around the world focus on the narrative of the Holocaust and the theme of survival. There are very few that illuminate the contributions Jewish people have given to the world.
- Its key finding was that there is a clear "white-space" for a major new cultural institution in Israel in general, and Tel Aviv specifically.

Assuming the museum can fully tap its target visitor groups and position itself as one of Israel's top three museums, we believe a target of 850,000 visitors annually is feasible.

McKinsey report, "Building an Outstanding World's Jewish Museum in Tel Aviv"

Founded by 60 families in 1909, it is the first Jewish city of the modern era

Top three finalist for the *Wall Street Journal's* "Most Innovative City 2013"

Israel's financial and cultural center

Three million live in the greater Tel Aviv metropolitan area

TEL AVIV



# UNPARALLELED SITE

Working with the Tel Aviv-Yafo Foundation, The Asper Foundation has conditionally secured a prime site for the museum.

An allotted piece of land of approximately 22 dunams (5.5 acres) has been offered by the City of Tel Aviv-Yafo. With easy vehicular access from Sderot Rokah and Ibn Gabirol, the site is at the northwestern edge of Hayarkon Park, very close to the highly popular Tel Aviv Port. Work is now underway with city engineers and planners to obtain all necessary access, infrastructure, and building permissions.



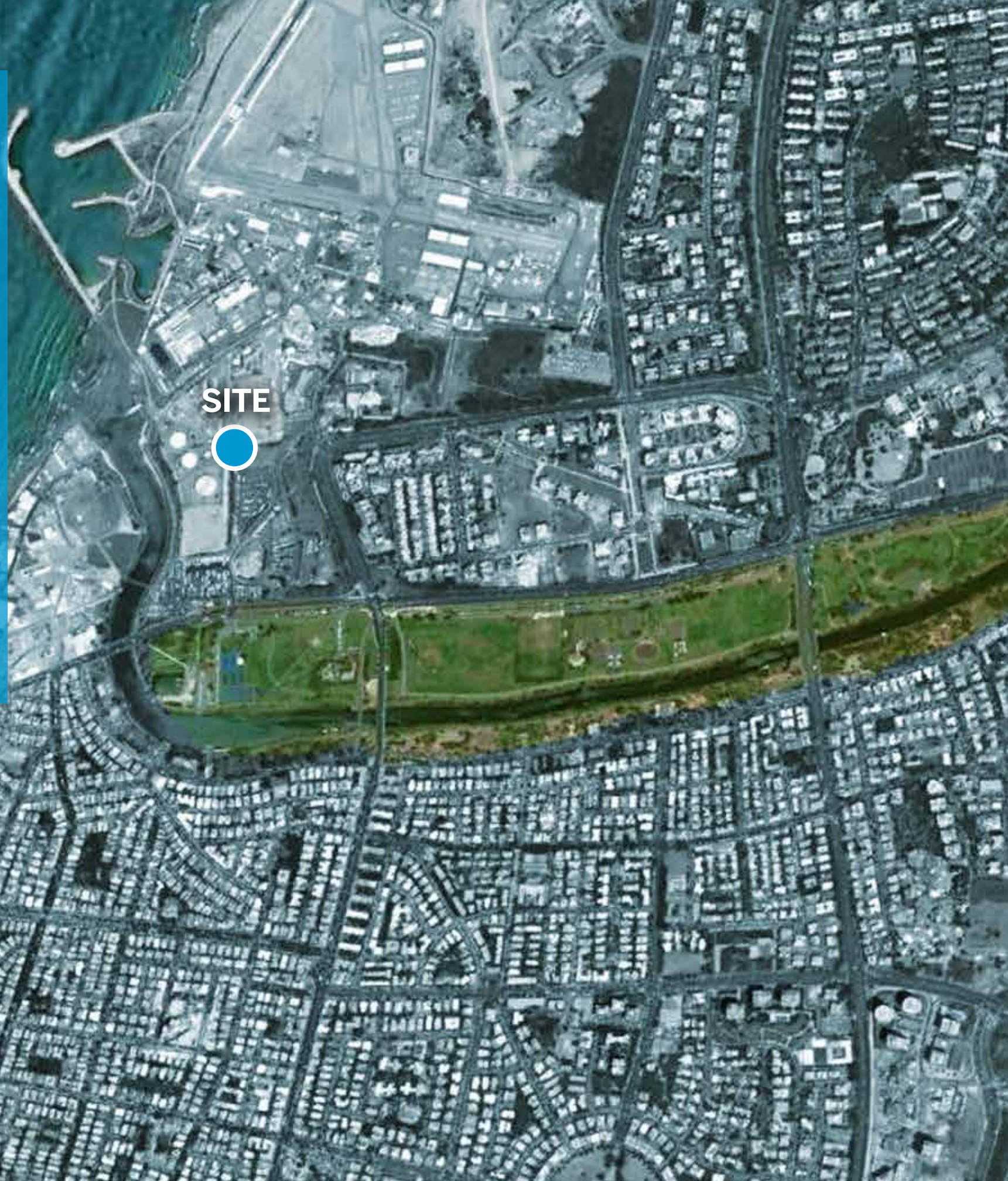
## **An Oasis of Culture and Recreation**

The museum will capitalize on a priceless opportunity: a generous site on the edge of Hayarkon Park—the major greenbelt for Tel Aviv. The park already receives some 16 million visitors a year, attracted by a range of recreational offers—from the botanic gardens and water park to sports fields and concert venues.

The site is also within walking distance of the highly popular Tel Aviv Port dining and shopping precinct, at the northern end of the city's famous boardwalk. The center's elevation will also allow visitors to enjoy sightlines across the city, to the historic Yafo settlement, and over the blue sea of the Mediterranean. To this abundant setting and to the city as a whole, the World's Jewish Museum will add a sparkling cultural jewel.



We imagine that the World's Jewish Museum can be the jewel that sparkles over this major city park, elevating it to a position among the world's great urban recreational spaces.



ARCHITECTURE

**+ EXPERIENCE**  
**THE POWER OF PLACE**

**“I think the most important thing architecture can do is to set the stage for the life of the building, to create an emotional and positive response and make it a place where people feel comfortable and elevated. There’s more to it—that there’s a lot of feeling in the architecture that comes from our hearts.”**

**Frank Gehry**

#### AWARDS

Elected as Fellow of the American Institute of Architects; American Institute of Architects, 1974.

Fellow of American Academy of Arts and Letters; American Academy of Arts and Letters, 1987.

Laureate; 1989 Pritzker Architecture Prize.

Praemium Imperiale Award in Architecture; Japan Art Association, 1992.

Honorary Academician; Royal Academy of Arts in London; 1998.

Gold Medal Award; Royal Architectural Institute of Canada, 1998.

1999 Gold Medal; American Institute of Architects, December 1998.

Gold Medal from the Royal Institute of British Architects, London, 2000.

Order of Canada, Canadian National Order, November 12, 2002.

Ordre National de Legion d’Honneur Chevalier; Government of France, 2005; Elevated to the rank of Commandeur of the Ordre National de la Legion d’Honneur, France, 2014.

Golden Lifetime Achievement Award at the Venice Biennale, Italy, 2008.

Prince of Asturias Award for the Arts, Spain, 2014.

Getty Medal, Los Angeles, 2015.

Harvard Arts Medal, Boston, 2016.

Presidential Medal of Freedom from US President Barack Obama, 2016.

I grew up as a child in the '30s in Canada, and it was just the beginning of the founding of the state of Israel. It was a major topic of discussion, and a positive beacon of hope for our families. At that time in Canada, we were experiencing a lot of anti-Semitism. We were all looking for a place of freedom and safety, and the talk of the creation of the state of Israel was an exciting story. So it gives me a great sense of pride that today I can share with you my Concept Design for the World’s Jewish Museum in this country and in Tel Aviv in particular.

If you look around at the skyline of Tel Aviv and what’s been built in just the last 10 to 15 years, and what is continuing to be built, it’s staggering. And there is a need for the kind of museum that’s being proposed here, and by nature, it can’t be static—it’s going to have to be continually moving, changing, growing, within its space, and adapting.

The site has got a lot of potential; being at the mouth of the river signifies a story, that this is a meeting between the international, the sea, the world—and this community, which is the river. And they meet at this point where we’re going to build this museum. It’s a symbolic confluence, and we are fortunate to have this site. I think it is a miracle!

There’s so much history that we have to talk about, and it keeps going on. I think that the important thing is to get the world to understand the Jewish community. The Jewish community should be proud of its contributions and of its relationships, and the rest of the world should understand that we are partners.

I think the most important thing architecture can do is to set the stage for the life of the building, to create an emotional and positive response and make it a place where people feel comfortable and elevated. There’s more to it—that there’s a lot of feeling in the architecture that comes from our hearts. And we’re going to portray that in this building that you see unfold here in this book.



# A Frank Gehry design...

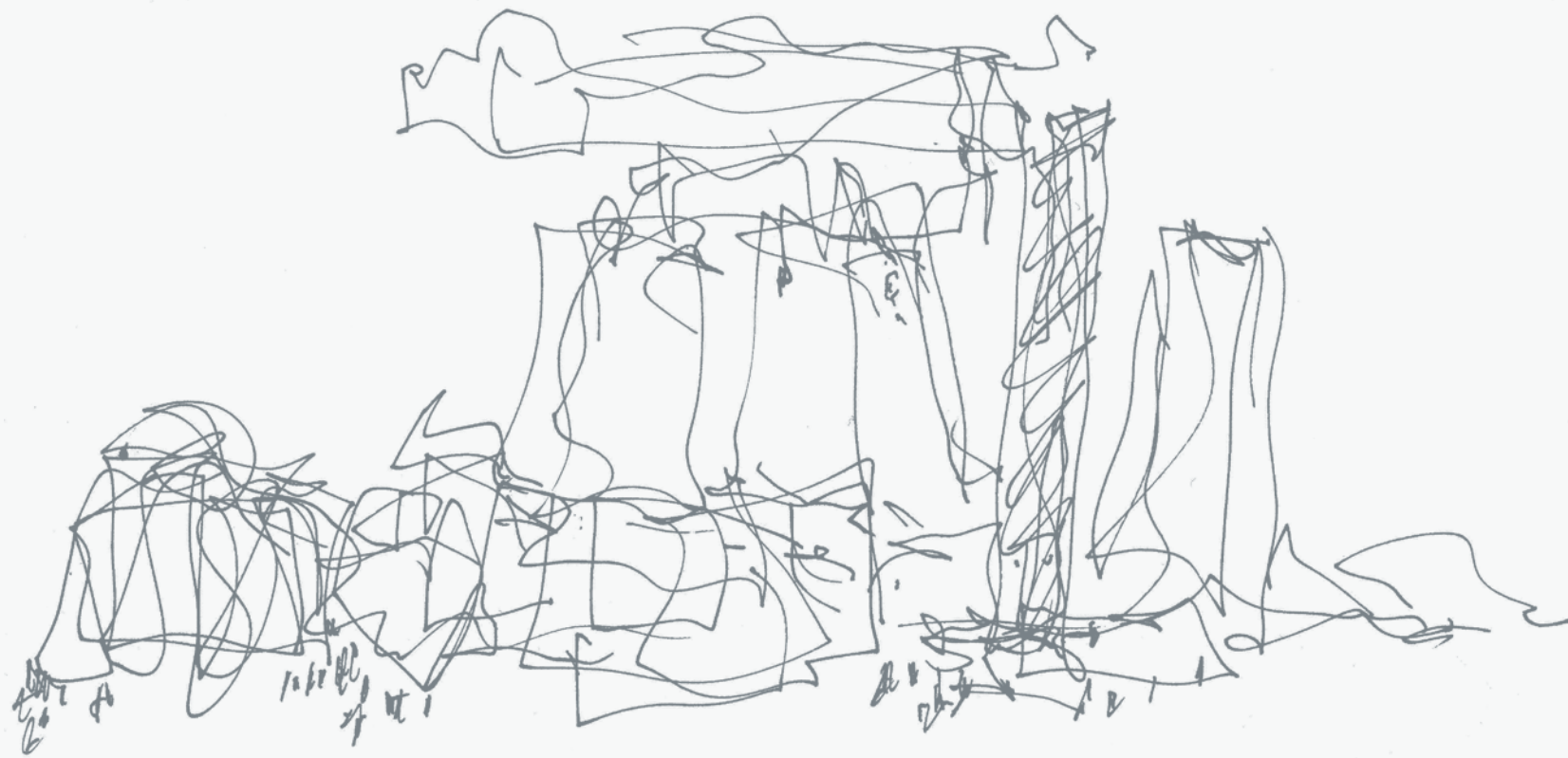


Fig. 10.1

W.M.J. 2016

## World's Jewish Museum by the Numbers

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**5.5**

**ACRES**  
Site Area

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**437**

Parking Spaces

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**71.65**

**METERS**  
Height of the building

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**491**

**NET SQUARE METERS**  
Restaurant on Level 6

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**154**

**NET SQUARE METERS**  
Café on Level 1

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**568**

**NET SQUARE METERS**  
Rental venue in Grand Observatory

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**225**

**NET SQUARE METERS**  
Square footage of Children's Gallery

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**565**

**NET SQUARE METERS**  
Temporary Gallery on Level 1

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**300**

**PEOPLE**  
Capacity of outdoor amphitheater

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**631**

**NET SQUARE METERS**  
Educational facilities

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**312**

**PEOPLE**  
Capacity of indoor theater

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**800**

**NET SQUARE METERS**  
Genesis Garden

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**356**

**NET SQUARE METERS**  
Retail Space

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**4,559**

**NET SQUARE METERS**  
Exhibition space in Permanent Galleries

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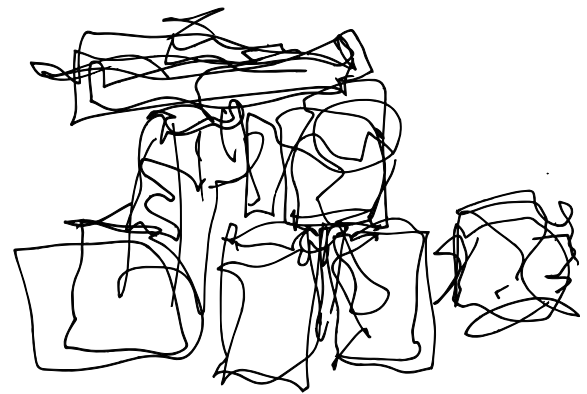
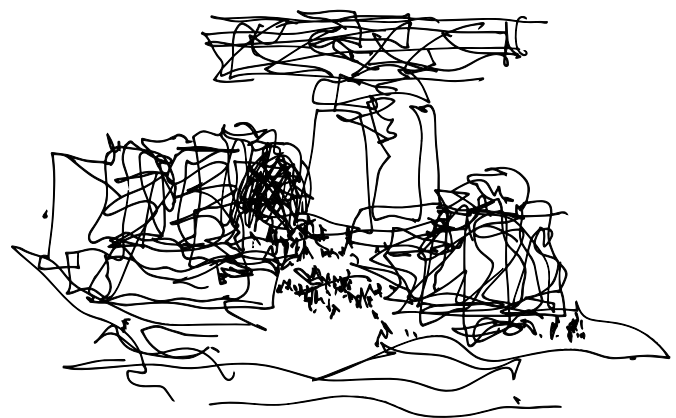












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# IMAGINE...



Genesis Garden



Land of Israel and Covenant Theater



Covenant Theater



Creativity Gallery



Philosophy, Education, Politics, and Law Gallery



Science, Inquiry, and Invention



Enterprise Gallery



The Survivor Generation

“Fundamental to the World’s Jewish Museum will be a narrative, humanistic approach to interpretation. We aim to create rich, multilayered, immersive experiences that absorb visitors in compelling stories. Utilizing dramatic, interpretive environments, multiple entry points, and carefully selected media and information technologies, we bring these Jewish stories and the people connected to the collections to life, engaging visitors of all ages and interests more deeply in the exhibition experience.”

**Ralph Appelbaum**



Tzedek, Tzedakah, Tikkun Olam



Grand Observatory



Children's World



Classrooms



Library



Temporary Gallery



Theater



Amenities

# GENESIS GARDEN

This lush, colorful, grand environment provides a welcoming gathering space for guests to the museum and those attending special events. Distributed ground level gardens are surrounded by hanging gardens and terraces with sweeping views out to the sea. Embedded in it are outdoor sculptures, games spaces, arena seating, and areas for Israeli food demonstrations by chefs. This “Garden of Eden” is a sensual delight open to all, and is unlike any other place in Israel.



## ACTIVITIES

Visitors young and old will have opportunities to immerse themselves in the green spaces of the garden.

**Experience the splendor of the garden**



**Discover unique botanicals**



**Explore site-specific installations**



**Play amongst the new and unusual**

## TOPICS

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<sup>01</sup> **Community**

<sup>02</sup> **Recreation**

<sup>03</sup> **Meditation**

<sup>04</sup> **Beauty**

<sup>05</sup> **Relaxation**

<sup>06</sup> **Inspiration**

## THE EXPERIENCE

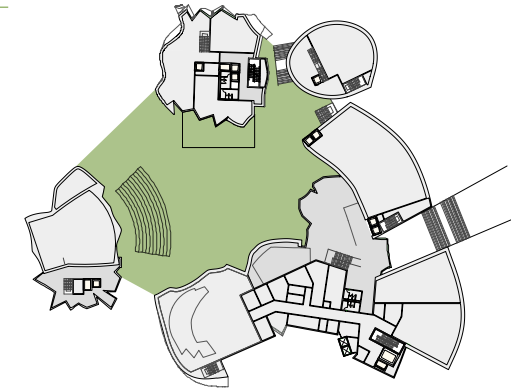
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ENJOY THE COLORS  
OF A FLOWER GARDEN



DINE AL FRESCO  
BY CANDLELIGHT



SEE A LIVE  
PERFORMANCE



PLANT A SEED  
IN A COMMUNITY GARDEN

HANGING GARDENS  
THAT CONFOUND AND ASTOUND



INSPIRING ART  
IN A SCULPTURE GARDEN







**Land of Israel and Covenant Theater** The Jewish attachment to the Land of Israel is as old as the Jewish people itself. Our love for Israel is expressed every day through our prayers and practices. The history, faith, religion, culture, and identity of the Jewish people have always been tied to this land that bears our name—from its ancient Judea to its modern Israel.

Following the time of Abraham, Isaac, and Jacob—the ancestors of Judaism—Jewish history begins with the revelation given to Moses at Mount Sinai more than 3,000 years ago. In the course of the Diaspora during the centuries since, Jews have lived under extremely varied conditions, spoken multiple languages, and acquired a diversity of customs that reflected their host culture. For example: Rashi lived in Christian France; Maimonides grew up in Islamic Spain; Rabbi Akiva lived under Roman rule; Hillel the Elder lived in Babylonian civilization. Their societies were utterly different—all that linked them across space and time was a faith and a commitment to the Torah.

Throughout the Mediterranean, Eastern European, and New World Diaspora, religion played a pivotal role in the lives of Jews: It was a cohesive force and motivation in Jewish life. The ability to preserve Jewish identity, and the will to do so, has been a defining feature. Throughout the ages, it has been of utmost importance to Jews to guard the religious inheritance with which we were entrusted and to ensure that this responsibility be passed on to succeeding generations.

The achievement of a national Jewish homeland in Israel in 1948 represented a watershed. This thriving country protects the rights of its citizens and the freedom of religion, ensuring that all people have access to their religious sites. Israel safeguards democracy, a free press, minority rights, and women's rights in a part of the world where such protections are rare. It is a vibrant country of terrific innovation. Whether in the area of technology, environment, energy, or medicine, Israel works to share her contributions with the rest of the world. It is a Jewish ethic to safeguard and improve the human condition; Israel, as the Jewish state, lives by that guiding principle.

Jewish history altered the path of human history from its inception. Jews were the first to believe in a single god. Our conception of ethical monotheism is a unique founding contribution. It makes an absolute connection between an individual's ethical behavior and divine action. In Judaism, human lives are shaped by the actions of others; this freedom (and accountability) to affect those around us is understood by Jews as an ennobling and inspiring force for good.





# MIRIAM CIRCA 13TH CENTURY BCE



Miriam is named as one of seven major female prophets of Israel. She plays an important part in saving the life of Moses. Scripture describes Miriam and her brothers, Moses and Aaron, leading the people of Israel from slavery in Egypt.

# QUEEN ESTHER CIRCA 600 BCE



Queen Esther was a Jewish exile living in Persia, eventually becoming queen. She interceded on behalf of the Jewish people and prevented them from annihilation. Her story is told during the holiday Purim, in the Book of Esther.

# MOSES CIRCA 13TH CENTURY BCE



Moses is considered the most important prophet, religious leader, and lawgiver in Judaism. He is attributed with the authorship of the Torah, or the “acquisition of the Torah from Heaven.” He, with Aaron and Miriam, led the Israelites out of Egypt and to Mount Sinai, where he received the Ten Commandments.

# THEODOR HERZL 1860-1904



Born in the Jewish quarter of Budapest, Herzl was a journalist, playwright, political activist, and writer. Considered the founder of Zionism and a father of the State of Israel, Herzl began his political career with his publication *The Jewish State*. Herzl formed the World Zionist Organization in 1897 and promoted Jewish migration to Palestine in an effort to form a Jewish state.

# LAND OF ISRAEL AND COVENANT THEATER

The Land of Israel gallery and Covenant Theater are connected spaces that, together, convey the deep historical foundations for the World's Jewish Museum. The Land of Israel gallery is a highly dignified space that showcases select artifacts, including religious objects, texts and scrolls, photographs and icons of nationhood. These provide an overview of some of the treasures of Jewish history. Digital devices provide a means to unravel their embedded meanings, and to view precious objects from surprising angles.

## Rendering



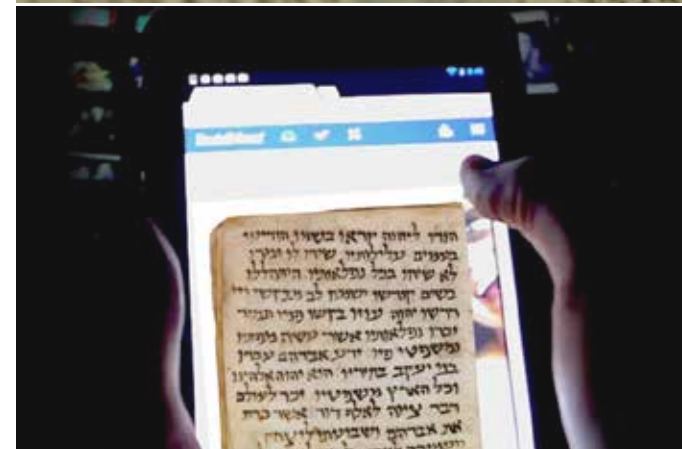
## ACTIVITIES

Come up close to explore a selection of some of the founding artifacts and documents of Judaism.

[Live the ancient Jewish story](#)



[Discover historical treasures](#)



[Interpret ancient texts](#)



[Participate in the modern Jewish story](#)



<sup>01</sup> **The Ideas, Values, and Leaders**

<sup>02</sup> **Revival of the Hebrew Language**

<sup>03</sup> **The Zionist Dream**

<sup>04</sup> **Tel Aviv, The First Hebrew City**

<sup>05</sup> **The Kibbutz Movement**

<sup>06</sup> **From the Macabees to the IDF**

## THE EXPERIENCE

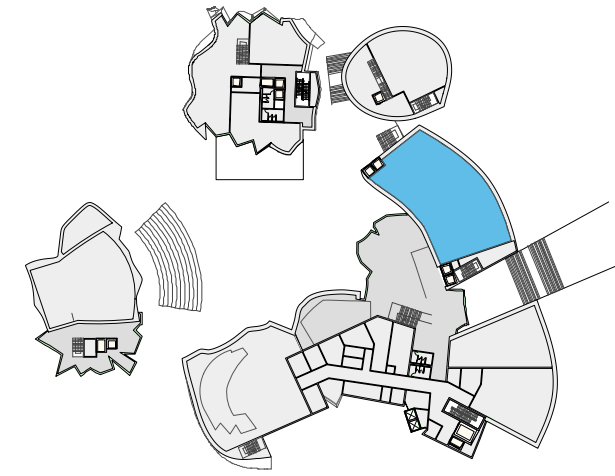
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EXPLORE THE  
LEGACY, LAND, AND  
PEOPLE OF ISRAEL



EXPERIENCE  
CUTTING-EDGE LIVE  
PERFORMANCES



DISCOVER JUDAIC  
TREASURES FROM BIBLICAL  
TIMES TO MODERN TIMES



JOIN THE  
DIGITAL DIASPORA

SEE RARE AND FASCINATING  
PHOTOGRAPHY AND ARTIFACTS



WATCH THE STORY UNFOLD IN A  
SPECIAL FORMAT THEATER





**COVENANT THEATER (CONTINUED)**

The Covenant Theater introduces the revolutionary concepts, values, and ideas of the Bible. It is a theater-in-the-round that communicates the Jewish origin story, which itself informs the historical drive for innovation featured in the successive galleries. The biblical story of the Nation of Israel's pact with God and of Moses's role in the ensuing Exodus are related through a large-scale media program that wraps the spherical walls. It also explores how Israel came to be, including the prime ministers, presidents, and personalities who helped shape and create the modern Jewish nation. In the center of the space is a re-creation of the Ark of the Covenant. This mechanical interactive allows imagery such as holograms to appear, in synchronicity with the story being told around the screens. A live presenter may also explain the significance of what guests see.

Visitors will be encouraged to ask questions, share opinions, and react to the multimedia display, which asks how, against insurmountable odds, great Jewish contributions have occurred. The answer is through the cultural internalization of a set of highly productive values, carried across continents and strengthened generation by generation. Embarking from this pavilion, every visitor should feel empowered by this knowledge and will gain insight into how, and why, Jewish values and ideas have remained strong across thousands of years.







**Creativity** It is difficult to imagine the world's arts, design, and entertainment spheres without the tremendous contributions of Jews. In the past two centuries, the Jewish willingness to break the mold and invent new artistic forms—spanning fields as wide as literature, theater and film, painting, sculpture, photography, comedy, music, fashion, and architecture—can be seen as resulting from two phenomena.

One is inward, residing in the Jewish character. The intimate, causal relationship between Jewishness and creativity stems from a number of qualities: curiosity, a love of learning, and a propensity for questioning convention. Each of these has its origin in a religion that values intense study, the interrogating of any prevailing idea from multiple vantage points, and a passion for storytelling. Over the centuries, Jewish tradition has creatively analyzed and interpreted the Torah—the challenge to find something new in stories we read year after year demands creativity.

The other phenomenon is outward, residing in historical circumstance: Throughout the Diaspora, Jews have lived on “verges,” as Daniel Boorstin called them—places at the crosscurrents of dissimilar cultures, technologies, and political views, for example, the trading hubs on the edges of the Moorish Islamic and Spanish Catholic worlds, or cities such as New York or Tel Aviv. In such places, we notice more poignantly who we are, what we are thinking, and how we are thinking. There is a special openness to original ideas. When we encounter something different, we become aware that things can be reimaged. There is also a strong community consciousness. In the face of the unfamiliar, we lean on one another and form close-knit, creative communities. These combined inward and outward phenomena account for many famously fertile pockets of culture—from Yiddish theater in 1870s Warsaw to the New York School of painting in the 1950s to the contemporary Mizrahi Renewal in music and literature in Israel.

The Jewish Enlightenment of the 18th and 19th centuries strove for both a cultural renewal (including that of the Hebrew language) and the optimal integration of Jews into their surrounding societies. Allowed out of the Pale of Settlement and into European society (and critically, into the public sphere in cities like Berlin, Vienna, and Prague), they populated in astonishing numbers the professions of theater and music, the fine arts, writing, and publishing. A huge reservoir of talent, previously dammed behind a wall of Talmudic learning, was released to spill into all fields of Gentile activity. In many cases, creative forms were undergirded by serious intellectualism. At the same time, they were often pure fun: The founding of Hollywood and role in popular culture forms like theater, pop music, magazines, and comics spawned worldwide dissemination of the pleasures of the American dream around the world.







# AMEDEO MODIGLIANI 1884-1920



Amedeo Modigliani was born in Livorno, Italy, to a Jewish family that had immigrated a few generations prior as religious refugees. While Modigliani did not attain great success during his life, he achieved immense popularity after his death. He died in Paris of tubercular meningitis at the age of 35. He is best known for his modernist portraits and nudes.

# IRVING BERLIN 1888-1989



Irving Berlin, born in Imperial Russia, immigrated to New York's Lower East Side with his family to escape religious persecution. After leaving school at the age of 12, he began performing on street corners to earn money for his family. He eventually started working on Tin Pan Alley, and his 1911 hit, "Alexander's Ragtime Band," quickly earned him the sobriquet King of Tin Pan Alley. Berlin wrote and performed prolifically, and he remains one of the greatest songwriters in American history.

# GEORGE GERSHWIN 1898-1937



Born Jacob Gershowitz, in Brooklyn to a close-knit immigrant family, George Gershwin was an American composer and pianist whose work spanned popular and classical genres. He began his musical career as a song-plugger on Tin Pan Alley, after dropping out of school at the age of 15. He is still one of America's most beloved popular musicians.

# FRANZ KAFKA 1883-1924



The Czech writer's fame was largely posthumous. A longtime sufferer of tuberculosis, Kafka died at 41, having left instructions that his unpublished writings be destroyed. But his friend Max Brod disobeyed Kafka's wishes, and the books *The Trial* and *The Metamorphosis*—masterful works of imagination and alienation—established his reputation. The nightmarish hopelessness of many of his characters has brought the word *Kafkaesque* into the English language.

# CREATIVITY GALLERY

In this soaring, double-height gallery, visitors are invited into vertical studios, each of which is dedicated to one of the arts: music, painting, dance, comedy, theater, photography, architecture, and more. The exterior of the studios contains a collage of the great works of Jewish creativity, and a vertical glass case may contain original artifacts associated with famous artists.

Inside the studios, the activities are hands-on and dynamic. In the music studio, for instance, visitors might learn about Bob Dylan's compositional techniques. Using a mixing board, they might isolate one of his guitar tracks and play it themselves. A comic book studio would have visitors practice drawing with a digital stylus, inventing new superhero characters for others to see. Archival video showing groundbreaking performances or interviews with famous artists plays in the overhead space.

Toward the rear of the space, a green room allows people to record videologs or short movies, which could be compiled and broadcast in one of the World's Jewish Museum's theater spaces. Visitors' acts of creativity can also be saved on their personal device and uploaded to a museum catalog of creativity that celebrates new amateur productions. The outer walls of the space can exhibit a touring selection of artworks from historical and contemporary Jewish artists, from Israel and abroad.

## Rendering



## ACTIVITIES

Stand in the shoes of Jewish artists of all kinds by getting inside a range of creative processes.

**Dream up a new space**



**Experience the story of Jewish creativity in new ways**



**Design your own musical soundscape**



**Share your creativity with the audience!**

## TOPICS

<sup>01</sup> **Performing Arts**

<sup>02</sup> **Broadway Musicals**

<sup>03</sup> **Comedy and Humor**

<sup>04</sup> **Comic Books**

<sup>05</sup> **Architects**

<sup>06</sup> **Movies, Film, and Hollywood**

<sup>07</sup> **Radio, Television, and Newspaper**

<sup>08</sup> **Fashion, Jewelry, and Cosmetics**

<sup>09</sup> **Food**

<sup>10</sup> **Sports and Games**

<sup>11</sup> **Literature**

## THE EXPERIENCE

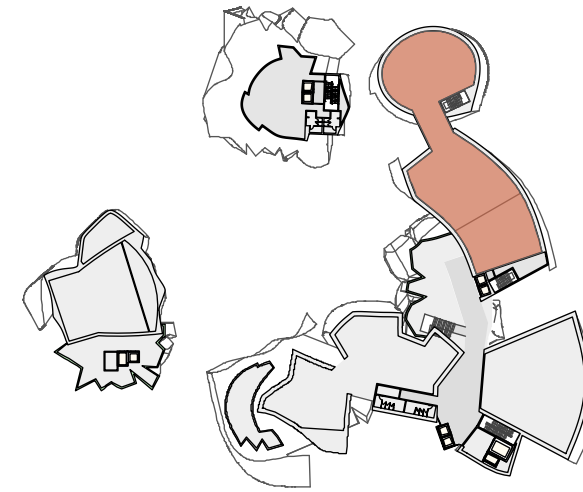
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DANCE TO THE MUSIC  
OF MOSHE PERETZ



SING ONSTAGE FOR  
FRIENDS AND FAMILY



LISTEN TO A  
PIANO RECITAL



PAINT A BILLBOARD-SIZE  
CHAGALL MURAL

---







**Philosophy, Education, Politics, and Law** Dispersed across the southern Mediterranean and Europe, Jews by necessity practiced a decentralized and portable religious culture: one that could exist without a holy land or temple but could instead reside in words, rituals, texts, objects, and deeds. For Jews living and working in close village quarters, oratory and tolerance for competing views became a way of life. As is the case today, Jews talked—and listened—to those with whom they disagreed. According to Maimonides, the Hebrew term for the word *hear* has three meanings: to listen, to accept, and to understand. Combined with centuries of Talmudic training, which developed abstract thinking rather than dogma, Jews nurtured structured education and literacy at unusually high levels.

In medieval Spain, Jews prospered culturally, and some notable figures held high posts in the Caliphate of Córdoba. Jewish philosophers, mathematicians, astronomers, poets, and rabbinical scholars contributed rich cultural and scientific works. Centuries later, after 500 years of ghettoization in Europe, Ashkenazi Jews experienced a burst of creativity borne of Talmudic study. In particular, the concept of *pilpul* (disputation for its own sake) was essential to verbal creativity, and almost all the initial creative accomplishments of Jews were in the fields of essays and literature. Talmud was a rigorous study, and suddenly our intellectual talents, such as the ability to recall from memory dozens of arguments by dozens of different rabbis, were given expression in secular areas.

Jewish thinkers and writers would soon span an array of literary genres and philosophical viewpoints, from creationism to humanism, classicism to Marxism, feminism to deconstructionism, psychoanalysis to logical positivism, existentialism to absurdism. These diverse applications of thought, which are now part of our Jewish intellectual inheritance, are valued precisely because they share at their core a search for greater truth.

Along with these varied responses to modernity, Jewish philosophical ideas were developed across a range of emerging religious movements. These developments could be seen as either continuations of or breaks from the canon of rabbinic philosophy of the Middle Ages and other dialectic aspects of historical Jewish thought, and have given rise to diverse contemporary Jewish approaches to philosophical methods.

~~Handwritten text in Hebrew and Latin~~  
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plant. per  
et



# BARUCH SPINOZA 1632-1677



Born in Amsterdam in 1632 to a Sephardic Jewish family that was fleeing Portugal because of religious persecution, he was thought to be one of the greatest rationalists of 17th-century philosophy. Spinoza was responsible for laying the foundations for the 18th-century Enlightenment and modern biblical criticism, including conceptions of the self and the universe.

# MARTIN BUBER 1878-1965



An Israeli existentialist philosopher from an observant Jewish family living in Vienna, Austria-Hungry, Buber moved to Israel in 1938 and was a professor of philosophy at Hebrew University of Jerusalem. He was nominated for the Nobel Prize in Literature ten times and the Nobel Peace Prize seven times.

# MOSES MAIMONIDES 1135-1204



Maimonides was a medieval Sephardic Jewish philosopher, prolific Torah scholar, and legal codifier as well as an astronomer and physician. He was raised in Córdoba, Spain, but eventually his family was forced to flee because of religious persecution. He remains today one of the world's most widely studied Torah scholars.

# BENJAMIN DISRAELI 1804-1881



The only British prime minister of Jewish heritage, Benjamin Disraeli was a politician and writer. He served twice as prime minister of the United Kingdom, from 1874–1880. He is credited with playing an instrumental role in the creation of the modern Conservative Party.

# PHILOSOPHY, EDUCATION, POLITICS, AND LAW GALLERY

Reinforcing the importance of teaching, learning, and the book as central Jewish values, this gallery showcases achievements in philosophy, political thought, and the life of the mind. The space is open and composed, allowing visitors to explore ideas at their own pace.

Long interactive tables in the center of the gallery allow visitors to explore connections between Jewish thinkers and their ideas. They can move seamlessly between centuries, continents, and schools of thought, building their own “mind maps” as they go. The gallery also features several media alcoves, each of which has a looping audiovisual program exploring a philosophical theme. Some of these may have interactive “voting” features, producing a data-driven portrait of opinions and values of other visitors.

On the exterior of the alcoves, large bookcases collect all the great works of Jewish writing. Certain books are interactive. By touching or swiping the “hotspot” spine, visitors can open a media window on the bookcase surface and learn more about the ideas contained within, or they can activate original audiovisual material of the person in question, or other academics paying tribute to them. In the rear of the space, the background media panels position a pair of great thinkers in conversation with each other, comparing and contrasting their ideas through original quotes, selections of text, and commentary.

## Rendering



## ACTIVITIES

Get inside the minds of great Jewish thinkers from different periods.

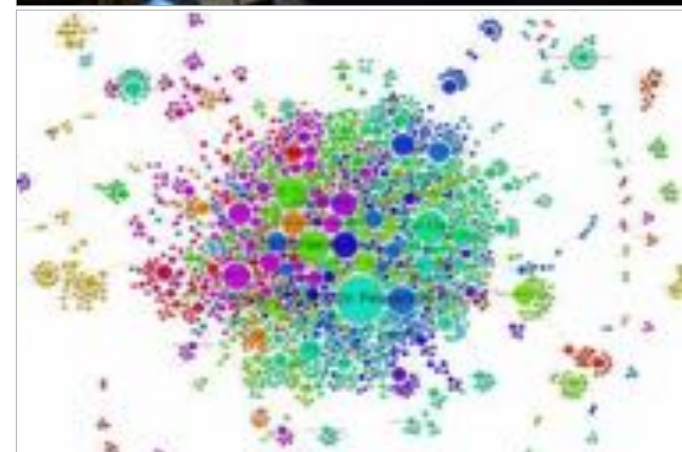
**Experience interactive media**



**Explore the life of the mind**



**Study the work of famous Jewish thinkers**



**Create your own “mind-map”**

## TOPICS

<sup>01</sup> **Philosophy**

<sup>02</sup> **Education**

<sup>03</sup> **Law**

<sup>04</sup> **Politics**

Fighting for Freedom and Democracy

## THE EXPERIENCE

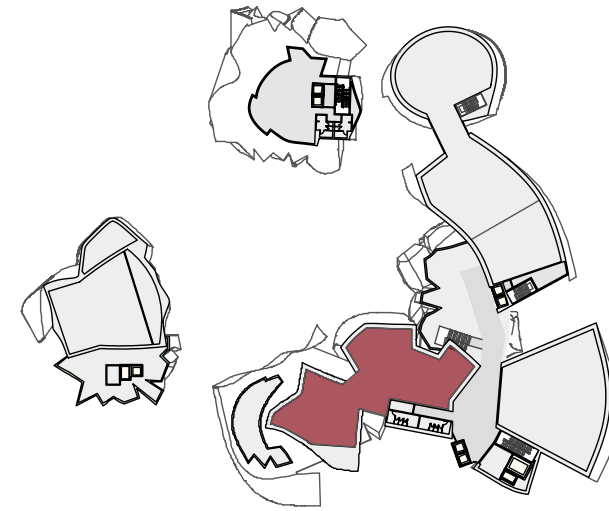
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READ THE LESSONS FROM  
THE GREAT EDUCATORS



DEBATE MOSES AND  
MAIMONIDES AT AN  
INTERACTIVE TABLE



LISTEN TO THE  
PHILOSOPHERS  
AND THINKERS



EXPERIENCE A RICH  
HISTORY AND CULTURE  
IN STORY COVES

WALK INTO THE PAST









**Science, Inquiry, and Invention** Science is the intellectual struggle to comprehend the physical world and the utilization of the knowledge gained for practical effect. Judaism, which sought to demythologize the universe, is widely seen as a precursor of Western rationality, which produced scientific study. It is not by chance that so many of the founders of modern science have been Jews. The imperative to assertively engage with the world lies at the core of the Jewish ethos. Its purpose is clearly defined: the unrelenting improvement of human existence.

What might account for the Jewish success in science? Foremost, there is a profound sense among Jews that this universe is intelligible. Since the days of Abraham, Jews have been iconoclasts, prepared to challenge the conventional wisdom. Jews do not have a prohibition against “playing God”; on the contrary, God wants us to be his partner in the work of creation.

Physical health has always been important in Jewish scripture. It became the sphere of learned rabbis; the most famous example was Maimonides. When the Jews were expelled from a particular region, as often happened, they could take their profession with them—healing and medicine were innately portable. Achievement in newer disciplines like chemistry and physics reflected a long educational investment in numeracy, abstract thinking, and the patient testing and retesting of results.

Constant questioning is a quintessential part of being a Jew. Being in the “out group” of society reinforces the tendency to think differently. This explanation merges with the historical circumstances in which modern science appeared. In the new lands of the United States, the United Kingdom, and Russia, Jews turned to science in great numbers because it promised a way to transcend the old world orders that had for so long excluded most Jews from power, wealth, and society.

Science, based as it is on values of universality, impartiality, and meritocracy, appealed powerfully to Jews seeking to succeed in their new homes. Once universities opened their doors to Jews, much of the Jewish emphasis on scholarship shifted from the religious to the secular, partly as a result of our tremendous desire for social respectability. Hence, it is not so much what Jews have tended to be (such as intellectually curious and bookish) that explains their success in science; it is also a reflection of the desire to live in liberal and meritocratic societies that allow them to be equal, accepted, and esteemed.



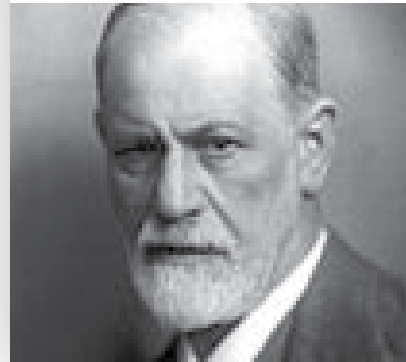


# ABRAHAM BAR HIYYA 1070-1136



A Jewish mathematician, astronomer, and philosopher born in Barcelona, Abraham bar Hiyya's most influential work is his "Treatise on Measurement and Calculation," a Hebrew treatise on algebra and geometry, which contains the first complete solution of the quadratic equation.

# SIGMUND FREUD 1856-1939



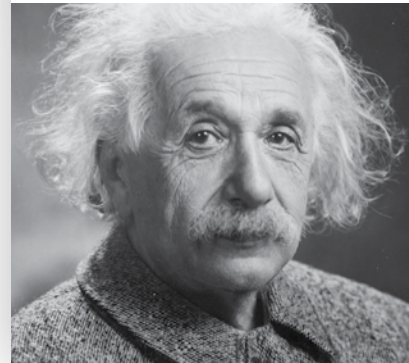
Sigmund Freud, a neurologist and the founder of psychoanalysis, was born in Freiberg, now the Czech Republic. He fled the Nazis in Austria in 1938 and moved to the United Kingdom. His psychoanalytic theories are considered some of the most influential academic concepts of the 20th century.

# FRANZ BOAS 1858-1942



The German-born anthropologist is the pioneer of modern anthropology and is widely regarded as the “Father of American Anthropology.” He founded the 20th-century relativistic, culture-centered school of American anthropology. His work is associated with the movement of anthropological historicism.

# ALBERT EINSTEIN 1879-1955



Albert Einstein was born in Ulm, Germany, to a secular Jewish family. He is considered the most important and influential physicist of the 20th-century. Einstein was forced to flee from Nazi Germany to the United States during World War II. He was awarded the Nobel Prize in Physics in 1921.

# Science, Inquiry, and Invention Gallery

This gallery pays tribute to the inquiry-based tradition in Jewish thought that produced revolutionary, life-enhancing accomplishments in physics, chemistry, biology, and medicine. Bright and airy, the space reinforces the theme of free inquiry.

At a series of interactive tables, visitors learn about the discoveries that changed the world, from the medieval period through to contemporary times. By manipulating a physical device, visitors are provided a surface on which to test experiments, try out hypotheses, and answer questions. One table might be dedicated to Albert Einstein's theoretical physics, and would explain his ideas by placing a planet model device on interactive zones. Another might involve Jonas Salk's discovery of the polio vaccine; in this case, a beaker would become the interactive device. On the video screens behind the tables, a short clip would explain the scientist's working method and the significance of his or her breakthrough.

A large multiuser experience anchors the center of the space. This "ethics table" looks at both historical and contemporary challenges facing the world and asks visitors to vote on the ethics and efficacy of possible solutions. The table cycles through a number of issues—for example, the uses of DNA, the human genome project, animal cloning, or the future of fossil fuels. Asking questions that prompt considered responses and aggregating the results on the center screen, the ethics table raises awareness of the social world in which contemporary Jewish scientists act.

## Rendering



## ACTIVITIES

Explore and test past discoveries and new theories using a combination of physical and digital interactives.

**Test out your own hypothesis**



**Debate ethical questions**



**Watch experiments unfold in real time**



**Live the spirit of experimentation**



## TOPICS

01 **Physics**

02 **Medicine**

03 **Pharmacology**

04 **Chemistry**

05 **Computer Science**

06 **Genetics**

07 **Agriculture**

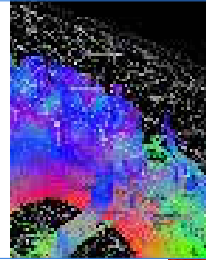
08 **Engineering**

09 **Mathematics**

10 **Nobel Prizes**

## THE EXPERIENCE

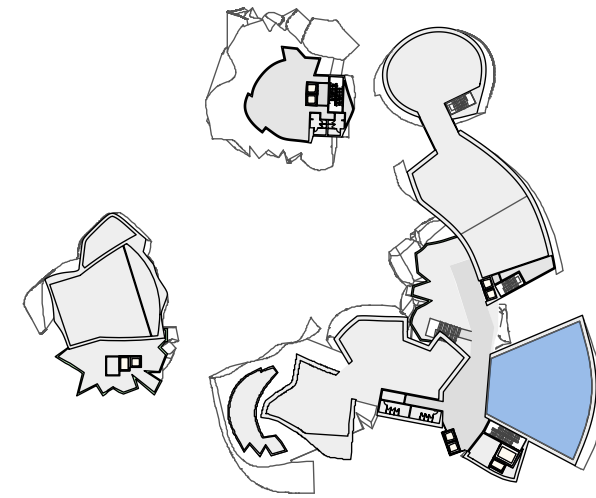
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UNDERSTANDING THE BRAIN:  
PSYCHOLOGY, THE MIND,  
AND LEARNING



EXPLORING THE  
COSMOS



BEYOND AND THE  
MICROSCOPIC WORLD



SCIENTIFIC  
BREAKTHROUGHS

EINSTEIN'S  
BLACKBOARD



START-UP NATION



RESEARCHERS FROM TEL AVIV UNIVERSITY DEVELOPED A MORE EFFICIENT CATALYST FOR WATER SPLITTING

RESEARCHERS FROM TEL AVIV UNIVERSITY DEVELOPED A MORE EFFICIENT CATALYST FOR WATER SPLITTING



**Enterprise** Jews have been disproportionately successful, to their numbers, in modern capitalist societies, and some of that success reflects their roles as entrepreneurial innovators. The literacy of the Jewish people, coupled with a set of legal, contract-based institutions developed during the five centuries after the destruction of the Second Temple, gave the Jews a comparative advantage in occupations such as crafts, trade, and moneylending.

Success in business required a different set of skills than farming or any of the traditional trades. Some were social: cultivating connections, winning trust, the power of argument. But success also required numeracy—a fluency in mathematics, dexterity with numbers. Numeracy, literacy, critical reasoning: For millennia, these have been the currency of Jewish culture, with its root in Talmudic study.

After 1850, with the increasing Jewish admission into the institutions of Western culture, Jews were able to make greater use of their literacy and commercial know-how. Jews can be seen as the first people to undergo, and take advantage of, globalization. They had a network of far-flung connections long before other peoples, and strong and supportive communal organizations that extended credit and helped Jews everywhere.

A certain degree of marginality also played a positive role—the lack of acceptance within commercial, cultural, and political establishments created incentives to find new ways of making one's mark and one's fortune. An important influence on creativity may have been the sense of alienation Jews experienced: You need a little grit to produce the pearl, an irritant to secrete the beauty. For Jews, marginalization may have produced this constructive tension.

Jews progressed in commercial fields because many other areas were blocked to them. Initiative was key. For instance, in 17th-century Amsterdam, Portuguese Court Jews played a key role in the establishment of the first stock exchange; on the American East Coast in the 1890s, Jews created the ready-to-wear fashion industry; on the West Coast, the cinema industry was created from scratch in the 1930s; in the 1990s Jews created new products in the high-tech economy—another industry requiring intellectual agility.

Many modern economic institutions, while not entirely or even primarily created by Jews, have seen Jews enter in high numbers as entrepreneurial innovators. Evidence suggests that Jews do not necessarily have greater business success than other entrepreneurs—but simply that they are raised in a culture where they are encouraged to *try*.

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# MAYER ROTHSCHILD 1744-1812



Born in a Jewish ghetto of Frankfurt, Rothschild was a German Jewish banker and the founder of the Rothschild banking dynasty. He is thought of as the founding father of international finance. He was ranked 7th on the *Forbes* magazine list of the Twenty Most Influential Businessmen of All Time in 2005.



# DAVID SARNOFF 1891-1971



A great pioneer in American radio and television, Sarnoff led and developed RCA and NBC. During World War II, working under General Dwight Eisenhower, Sarnoff oversaw the creation of Radio Free Europe. He was named a reserve brigadier general in the Signal Corps, and was widely known as the General.

# DOÑA MENDES 1510-1569



Known also as Gracia Mendes Nasi, she was one of the wealthiest Jewish women of Renaissance Europe. She was born into a Jewish family who had been forcibly baptized. Mendes was a prominent Sephardi figure in the Ottoman Empire, providing charity and aid to Jewish captives and supporting synagogues, Jewish hospitals, and rabbis. She also saved hundred of Jewish *conversos* from the Inquisition by developing an escape network.

# ENTERPRISE GALLERY

This gallery is an interactive exploration of historical and current Jewish innovations in commerce and industry. Using next-generation touchscreen technology, visitors explore a series of case studies along a continuous media ribbon, which, beginning hundreds of years ago, brings the story of Jewish entrepreneurship through the 20th-century and up to today.

Artifacts may be embedded in the timeline, along with video screens that play short clips, and interactive text and graphics, which allow visitors to explore innovations in more detail. The overarching idea linking the case studies is how Jewish entrepreneurs broke the mold from what had been the prevailing norms in certain fields and industries.

In this way, visitors can make connections through the decades, and between ideas—from Court Jews in the medieval period to the Rothschild family to Milton Friedman to Ben Bernanke, for instance. The digital nature of the displays makes them easily updateable, to showcase the next generations of business leaders. There will also be a focus area that demonstrates why Israel is called the “Start-Up Nation.” A full-length window at the rear of the gallery provides an inspirational outlook for visitors, encouraging them to dream about future innovations.

## Rendering



## ACTIVITIES

Walk the timeline ribbon and get the background stories of Jewish inventors, entrepreneurs, and businesspeople.

Explore cutting-edge media



Learn about the inventions that have changed our world



Go in-depth



Be a part of Israel's “Start-Up Nation”

## TOPICS

- 01 Economics, Finance, Banking**
- 02 Start-Up Nation**
- 03 Digital World**
- 04 Sports and Business**
- 05 Pirates, Mobsters, and Fraudsters**
- 06 Jewish Enterprise  
from the Rothschilds  
to the Sassoons**

## THE EXPERIENCE

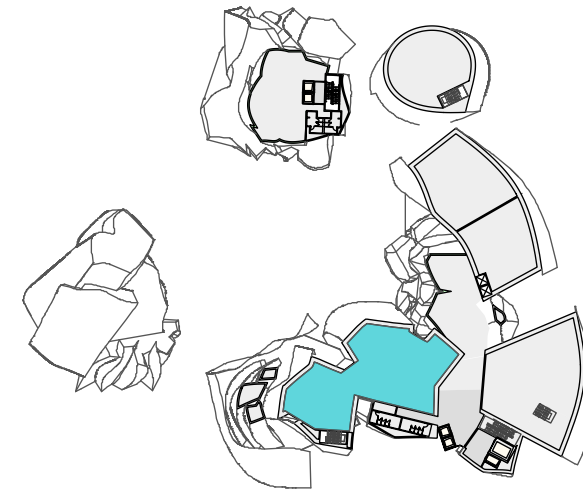
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HONOR A LEGACY OF ISRAELI  
TECHNOLOGICAL INNOVATION



KICK-START A  
NEW BUSINESS IN  
A MAKER LAB



SHARE THE MUSEUM  
ON SOCIAL MEDIA



EXPERIENCE THE  
INNOVATION STATION

EXPLORE  
URBAN FARMING







# THE SURVIVOR GENERATION

The spirit of the survivor generation informs our collective understanding of the human condition. We view with respect the ways in which the strength and perseverance of the survivor generation reflects the Jewish story throughout history.

We recognize the contributions of survivors of the Holocaust in a special meditative gallery. This gallery offers visitors the opportunity to hear their stories, learn of their accomplishments and struggles, and, importantly, reflect on their collective strength.

Directly following this gallery is the Tzedek, Tzedakah, and Tikkun Olam Gallery—a media world of good works and charitable action, urging visitors to get involved and stay connected through interactive agency.





**Tzedek, Tzedakah, Tikkun Olam** The Jewish commitment to social justice in general and to the struggle for civil rights in particular is not a modern phenomenon. To understand this historic and continued passion for the work of justice, it is critical to comprehend the concept of justice, or *tzedek*, in Jewish tradition. *Tzedek, Tzedek Tirdof; Justice, justice shall you pursue.* The Jewish concept of justice stresses equality and the idea that every human life has equal value. In Jewish life the attainment of justice is critical to the attainment of holiness. The rabbis of classical Judaism praised tzedakah, calling it, for example, “equal in value to all the other mitzvot combined.”

As a value, tzedakah is close to family; it can be fulfilled by supporting your children beyond the age of legal requirement, or your parents in old age. Both Jews and Gentiles can be beneficiaries of these acts. According to Maimonides’s “eight degrees” of tzedakah, the highest degree of all involves aiding one who faces poverty, giving him a loan, entering into a business partnership with him, or giving him a job in order to strengthen his hand.

Throughout Jewish history, in small towns and large cities, within both Israel and the diaspora, it has been customary for Jewish communities to create an address for centralized giving. The obligation to perform tzedakah can be fulfilled by giving money to the poor, to healthcare institutions, to synagogues, or to educational institutions. The challenge we face in the modern age is to recognize this value: the righteousness of righteous deeds—even when there may be no immediate benefit for us. With each chance encounter with the needy, we stand in the presence of God.

Today’s Jews again find themselves in rapidly changing societies spread across many countries and continents. Future achievement is not guaranteed but instead needs to be constantly reinvigorated and reseeded, drawing on the cultural inheritance that was carried across far-flung lands for thousands of years. A cherished element of this endowment is living a moral life. For inspiration, we need only draw upon the words of the 1st-century scholar Honi ha-M’agel (the “circle-drawer”), It was he who first offered a Jewish definition of sustainability when he declared: “Just as our parents planted for us, so we will plant for our children.”





## EMMA LAZARUS 1849-1887



Emma Lazarus was a Sephardic-Ashkenazi poet from New York City. She was one of the first successful Jewish American authors, and part of the late 19th-century elite. She is known for the sonnet "The New Colossus." The lines appear on a bronze plaque on the pedestal of the Statue of Liberty. She was an important forerunner of the Zionist movement.

## HELEN SUZMAN 1917-2009



Helen Suzman was a South African antiapartheid activist and politician. Born to Lithuanian Jewish immigrant parents, Suzman started her career as an economist and statistician at Witwatersrand University and was later elected to the South African House of Assembly. She received 27 honorary doctorates and was nominated twice for the Nobel Peace Prize.

# HANNAH SENESH 1921-1944



Hannah Senesh was a poet and one of 37 Jewish parachutists of Mandate Palestine sent into Yugoslavia during World War II to help rescue Hungarian Jews who were to be deported to Auschwitz. She was captured, imprisoned, tortured, and eventually executed. She is a national heroine in Israel. Her poetry is still widely read today.

# SAMUEL GOMPERS 1850-1924



Gompers was an American labor union leader and a significant figure in American labor history. He was born in England but moved to the slums of New York City with his family when he was 13. He sought to improve the lives of workers by forming unions. He was the founder and first president of the American Federation of Labor (AFL).

# TZEDEK, TZEDAKAH, TIKKUN OLAM

This gallery, which is the closing chapter of the permanent exhibition, attests to the importance of justice and charity in Jewish ethical life. The large screens at the rear of the gallery provide a way to make evident and bring the “world” in the World’s Jewish Museum to life. In a constantly updated program, a variety of global organizations—perhaps a school in São Paulo or a Jewish Cultural Center in Brooklyn—request pledges for help. This may be monetary, or may be in the form of services, such as painting a wall or donating food. Visitors can survey the requests, and after touching the screen to select one, drop their pledge into one of the tzedakah boxes. This is then added to a scrolling list of pledges displayed in this gallery, and in the museum’s lobby.

In the rear of the gallery are youth-oriented social forum spaces for live interaction with other international visitors. In comfortable seating, a trained host facilitates conversation about what it means to be Jewish today.

In the center of the gallery is a large interactive table, shaped for the Hebrew word *chai*, meaning “life.” Here, visitors explore historical and contemporary examples of “everyday heroes” who have helped others, such as rabbis, teachers, nurses, Holocaust survivors and representatives from Jewish family organizations, social service agencies, and more. Visitors learn that their achievements, while not celebrated in the same way as those exemplars in other galleries, have also been integral to the maintenance and strengthening of the Jewish people.

## Rendering



## ACTIVITIES

Meet the everyday Jewish heroes from around the world who are creating positive change, and decide how you might make a difference.

**Make a pledge for change**



**Meet the people improving our world**



**Engage with others**



**How might you make a difference in the world?**

## TOPICS

<sup>01</sup> **Philanthropy**

<sup>02</sup> **Social Activism**

<sup>03</sup> **Justice**

<sup>04</sup> **Jewish Organizations**

The Jewish Federations

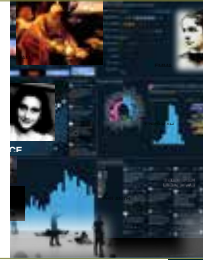
Jewish National Fund

American Jewish Joint Distribution Committee

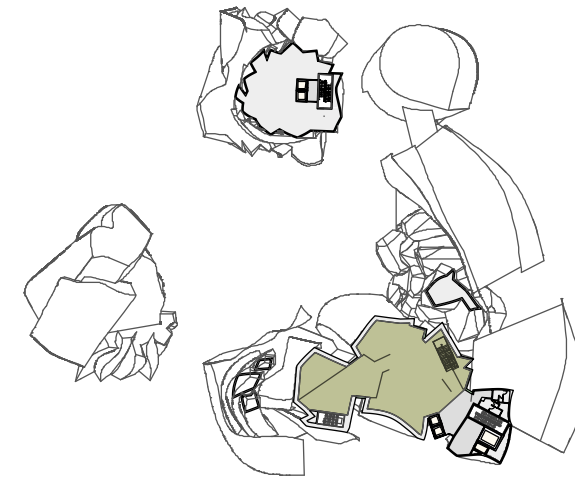
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THE EXPERIENCE

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HONORING PHILANTHROPIC ORGANIZATIONS AROUND THE WORLD



OBSERVING TEL AVIV THROUGH A DIGITAL VIEW SCOPE

PLEDGING TO MAKE A DIFFERENCE IN THE WORLD



LOOKING OUT TO THE SEA AND DREAMING OF FUTURE POSSIBILITIES

JOIN THE TZEDAKAH CIRCLE



BE PART OF THE COMMUNITY





# CHILDREN'S WORLD

FAMILY AND EDUCATION CENTER

## The Children's World will:

- Invite children and families from all backgrounds to explore and celebrate Jewish achievements in music, art, science, literature, and the performing arts.
- Provide flexible education, demonstration, and activity spaces that the museum can use for a variety of educator-led and self-guided learning activities.



## ACTIVITIES

Stimulate curiosity and creativity by providing hands-on learning and free-play opportunities for children.

**Get creative!**



**Play!**



**Explore!**



**Get colorful!**

## TOPICS

<sup>01</sup> **Interactive Playscape**

<sup>02</sup> **Arts and Crafts Space**

<sup>03</sup> **Hands-on Science**

<sup>04</sup> **Music**

<sup>05</sup> **Performing Arts**

THE EXPERIENCE

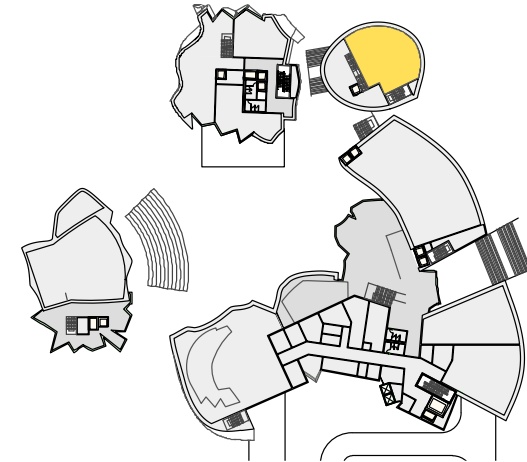
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SCALE A GLOWING MOUNTAIN



EXPLORE SCIENCE UP CLOSE!



ACT OUT YOUR OWN SUPERHERO STORY!



SHARE THE STORIES FROM OUR PAST

CONDUCT A SYMPHONY OF SOUNDS



CREATE YOUR OWN DIGITAL MURAL



# GRAND OBSERVATORY

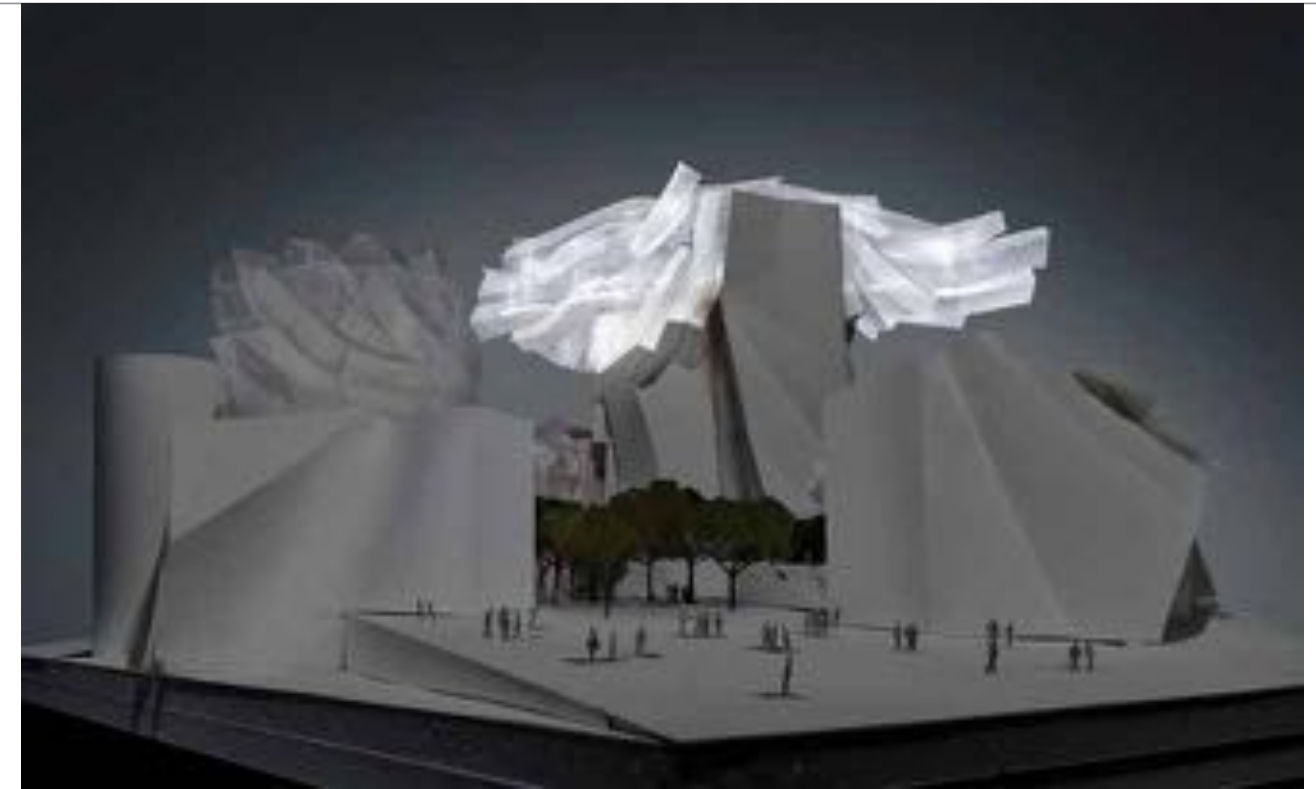
From the lobby, visitors can ascend via elevator to the Observatory Experience, which hangs over the ground, leaving free the green space between the pavilions. From this elevation, visitors are offered various vantage points from which to look out over Tel Aviv and the Mediterranean, and symbolically, to the world. A roof garden and restaurant cap the experience.

Multiple projection spaces and surfaces capable of live feeds and programmed events take us into the past, present, and future of Jewish life, in all its rich diversity. The media shows take place on a highly flexible set of screens that can move apart across the surfaces, or come together in one large, unified show. The Grand Observatory can be open to the sky through the

use of plasma screens, or made dark through a shading system that can fully enclose the space to create an immersive spectacle.

Separate elevators to this floor and the restaurant and bar would make these spaces available independent of museum hours and would therefore facilitate their use as highly attractive rental spaces.





# SERVING THE COMMUNITY

The World's Jewish Museum will contain spaces and amenities that enrich Tel Aviv's and Israel's cultural and social landscape. Open to all, they will be inviting places where new interests are pursued, ideas are shared, and friendships are forged.



## CLASSROOMS

The museum will provide exceptional multidisciplinary learning spaces, which may include multipurpose classrooms, incubator and science labs, and hands-on creative studios. Their design and layout encourage participation and collaboration.



## LIBRARY

A library and reading room will combine both new and old research resources—app libraries as well as books—in a comfortable setting. With a particular focus on attracting younger visitors, it can become an educational hangout space.



## TEMPORARY GALLERY

The modular design of this space will support changing exhibitions of various styles and subjects, and will complement and embellish the permanent exhibition. The space can host traveling exhibitions from other museums and collections.

### Possible Exhibit Ideas

<b>Architecture</b>	Modernist Jewish Design
<b>Art</b>	Influence of Music on Marc Chagall's Art
<b>Theater</b>	New York's Yiddish Stage
<b>Music</b>	Jews and Rock 'n' Roll



## THEATER

A generously sized theater will provide cutting-edge audiovisual facilities for large groups. With flexible setup arrangements, it will host concerts, performances, fashion shows, lectures, and more.

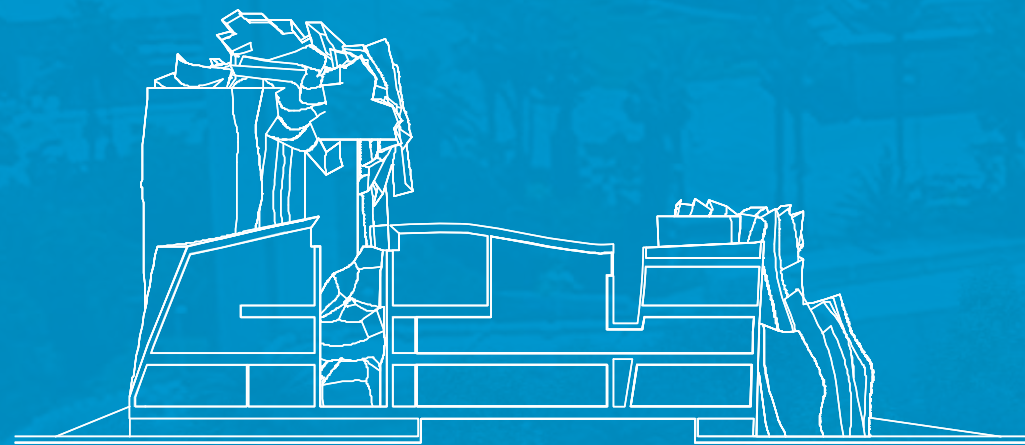


## AMENITIES

These inviting, open eateries will showcase local cuisine and beverages within spaces designed to take advantage of the site's indoor-outdoor flow. A high-end restaurant will also be a highlight experience on the Observatory floor.



# WHY CREATE THE WORLD'S JEWISH MUSEUM?



The remarkable contributions of the Jewish people in the modern era—far out of proportion to their small number—is a cause for celebration and a subject for exploration. Their contributions and personalities are manifest. Whether working in a laboratory or a place of business, Jewish thinkers have transformed fundamental elements of modern life for all the world's citizens.

They are bound by certain cultural values; a commitment to learning; a drive toward open inquiry, inventiveness, and enterprise; and a desire to repair and improve the world—often in the face of oppression.

The World's Jewish Museum will provide inspirational windows onto these extraordinary events and people and their diverse realms of attainment. Visitors will encounter challenging theories, groundbreaking inventions, and many moments of novelty, humor, and beauty.

By nurturing the collective values and culture that have produced the remarkable legacy of ancient and modern Jewish achievement, the museum will play a role in motivating and encouraging the next generations of contributors. The World's Jewish Museum will tell the many stories of Jewish contribution, and will inspire visitors to seek excellence themselves.







Jewish ideas have changed the  
world without the world knowing it.  
Now it will.

**Rabbi Joseph Telushkin**



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**THE WORLD'S JEWISH MUSEUM OF JEWISH CULTURE  
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