

2022 RULES AND SUBMISSION GUIDELINES

INTERNATIONAL #DoYouDreidel Design Challenge

Who can participate?

Students in Kindergarten-8th grade. *Individual and Group entries will be accepted. Contestants sharing entries MUST be from the same division (i.e. K-2, 3-5, 6-8).*

What is the design challenge?

1. **DESIGN:** Design a dreidel using only recycled materials that spins for the longest amount of time. Times must be submitted by school representatives to be considered. Your dreidel must be free standing without the support of human contact.
2. **ARTISTIC PRESENTATION:** Your dreidel design should reflect the theme and can be further explained in your artist's statement.
3. **REFLECTION:** Write an artist's statement that demonstrates your understanding of the theme and how it connects to your dreidel design.

When is my entry due?

All entries will be due online through Artcall by **Friday, January 6, 2023 at 9:00 am. CST.** For more information including information about how to submit your entree as well as the rubric, click [here](#).

How will entries be judged?

All entries will be judged based on the dreidel design (specifically, the length of time the dreidel spins for), the artistic presentation (how the dreidel reflects the year's theme and the specific leader chosen, and the artist's statement. *The strongest artist statements will include attention to the message (which should demonstrate the child's understanding and connection to the topic as well as their unique voice in the conversation), the connection between the message and the design, and writing mechanics.*

When will the winners be announced? The winners will be notified by email to the school representative on **Thursday, January 12th by 9:00 a.m. CST** and will include the winners for the K-2, 3rd-5th, and 6th-8th. There will be certificates printed for students/groups who place in 1st-3rd place and a grand prize to be revealed in each category. *The winners and the national panel of judges will be announced at the conclusion of the contest.*

An Explanation of Achdut and Guidelines for Grade-Level Categories

An Explanation of Achdut:

The meaning of *achdut* is unity. There are core texts below that we would like for you to read and *connect* to the people who you think bring more unity to this world. Your explanation of your dreidels should connect to at least ONE of the core texts from our Source Sheet for Teachers and Parents below.

Kindergarten-2nd Grades Your school will choose **ONE PERSON** that all K-2nd grade students will study through a paragraph about his/her life and/or a specific saying for which the individual is known. Explain why this person is important to your school and how they create/d greater *achdut* for their community. Design a dreidel to reflect the person you studied and what s/he brings/has brought to our world.

3rd-5th Grades

Your job will be to choose a person in your community who displays or displayed *achdut*. Design your dreidel to reflect the individual you chose and his/her accomplishments. There are many people in our communities that work to bring greater *achdut* to this world. The challenge for our 3rd-5th graders is to find a person in *your* community who represents these ideals and write about them. Make sure to describe *how* their actions have brought more *achdut* to your community. Your explanation should connect to **ONE of the core texts**. Write about who they are, how they acted to bring more *achdut into this world* and how your community and/or you has changed because of them. Your dreidel design will reflect these ideas as well.

6th-8th Grades There are multiple ways that Jewish individuals have impacted our world. Pick one Jew/group of Jews who have brought greater *achdut* to our world. Design your dreidel to reflect this person or group of people. Your artist's statement should explain your choice and how you think the chosen individual's/group's identity as a Jew impacted their contribution to this world. Make sure to refer to at least **ONE of the core texts**. Your dreidel design should reflect the same ideas found in your Artist's Statement.

All entries will be scored using a rubric that is shared on the Akiva website.

SOURCESHEET on ACHDUT FOR TEACHERS AND PARENTS

SOURCE 1a: Exodus (Shemot) 19:1-2	
<p>On the third new moon after the Israelites had gone forth from the land of Egypt, on that very day, they entered into the wilderness of Sinai.</p> <p>They journeyed from Rephidim, they entered the wilderness of Sinai and they encamped in the wilderness. Israel encamped there in front of the mountain...</p>	<p style="text-align: right;">בְּחֹדֶשׁ הַשְּׁלִישִׁי לְיֵצֵאת בְּנֵי־יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם בַּיּוֹם הַזֶּה בָּאוּ מִדְבַּר סִינַי: וַיִּסְעוּ מֵרֶפְדִּים וַיָּבֹאוּ מִדְבַּר סִינַי וַיַּחֲנּוּ בְּמִדְבַּר וַיַּחֲנֶה יְיָ אֱלֹהֵי יִשְׂרָאֵל נֶגֶד הָהָר:</p>

The scene above is from the Book of Shemot and talks about Bnei Yisrael camping at the foot of Mt. Sinai while waiting to receive the Torah.

- What do you notice about the verbs in YELLOW vs. the verb in blue?
- What do you think the Torah is trying to teach us?

SOURCE 1b: Rashi on Exodus (Shemot) 19:1-2	
<p>Israel encamped there [Heb. וַיַּחֲנֶה] – the singular form of encamped]: They encamped as one person with one heart, whereas all the other encampments were [divided] through complaints and strife.</p>	<p style="text-align: right;">וַיַּחֲנֶה יְיָ אֱלֹהֵי יִשְׂרָאֵל. כְּאִישׁ אֶחָד בְּלֵב אֶחָד. אֲבָל שְׂאֵר כָּל הַחֲנֻיּוֹת בְּתַרְעוּמוֹת וּבְמַחֲלָקוֹת:</p>

- What do you think Rashi means when he says that Bnei Yisrael moved from being filled with ‘complaint and strife’ to ‘one people with one heart?’
- What does you think **אִישׁ אֶחָד בְּלֵב אֶחָד** means? Can you give some examples from your life when you felt ‘one’ with a people?

SOURCE 2: Talmud Bavli: Brachot 58a	
<p>Our rabbis taught: If one sees a crowd of Israelites, they say, “Blessed is the One who discerns mysteries,” for the mind of each is different from that of the other, and the face of each is different from that of the other.</p>	<p style="text-align: right;">ת"ר הרואה אוכלוסי ישראל אומר ברוך חכם הרזים שאין דעתם דומה זה לזה ואין פרצופיהן דומים זה לזה.</p>

- Why do you think Jewish tradition has a bracha that can be said when seeing a crowd? What can we learn from this bracha?
- What does this bracha have to do with אחדות (*achdut*)?

For Sources 3 and 4, consider:

- What is the difference between a crowd and an individual?
- What do you think is the relationship between diversity and אחדות (*achdut*)?
- How can these texts teach us how to create אחדות (*achdut*)?

<p>SOURCE 3: Rabbi Abraham Isaac Kook (1865-1935): Rav Kook was the first Ashkenazic chief rabbi of pre-State Israel.</p>	
<p>Every human being needs to know and understand that within them is a lit candle, And no two people's candles are alike, And there is no person who lacks a candle. Every human being needs to know and understand that they need to work and to discover how to share their candlelight with others, and to ignite it into a big torch that illuminates the entire world.</p>	<p>צריך שכל אדם יידע ויבין שבתוך תוכו דולק נר, ואין נר שלו כנר חברו ואין איש שאין לו נר. וצריך שכל איש יידע ויבין שעליו לעמול ולגלות את אור הנר ברבים ולהדליק לאבוקה גדולה ולהאיר לעולם כולו</p>

<p>SOURCE 4: Chayei Moharan (The Life of Rabbi Nachman of Breslov), Avodat Hashem Translation adapted from Rabbi Joseph Telushkin, The Book of Jewish Values, pp. 186-187</p>
<p>I heard in the name of Rabbi Nachman: Disagreement (<i>machloket</i>) does a favor, because through machloket they can grow and develop. It's like when planting a seed in the soil. If the soil is tightly packed and uniformly solid, the seed cannot grow and develop into a tree. It is necessary for the soil to be [aerated], broken up (<i>mechuleket</i>) a little, in order for there to be room for the tree to grow. So it is when one has a disagreement with another, it can provide space for [a new way of thinking], growth, and development.</p>