



EXAMPLES FOR GUIDING UNITS

In order to help the students prepare for the written licensing exam and to demonstrate how to write an appropriate answer, the following are a few examples of short guiding units as well as an example of an elaborate one. Following each example there are 'tips' explaining what is generally considered a good answer or alternatively, suggestions of general elements and attributes which would enhance and improve it. The examples and tips are suggestions/options of replies in various styles of guiding units, and are by no means a compulsory way of writing a complete or perfect answer to a specific question. Every examinee may choose his/her style.

You may not quote any of these replies (in full or in part) in your exam!

Example 1:

A short guiding point – Peace Valley

We are standing at the entrance to the Lotem Centre, situated in the Valley of Peace
[map]

In the past, the valley was named Valley of the Two, after Yoash and Yitzchak, guards who fell at the time of the Great Arab Revolt (1936-1939). Two Cypresses were planted as a monument to them [song]. In the 1960's, Bible loving German messianic Christians, who believed that this is where the Vision of the End of Days [read text from Isaiah] will take place here. They established an autarkic farm and named it The Peace Valley.

Herman and Joseph, the last Germans who lived here, left the land to the regional council of Megiddo. The council subsequently gave it to the Lotem organization, which set up a guiding center for children with special needs.

Discuss the struggle of the local residents to save the Peace Valley from building construction.

Guiding aids – Geologic map; Song by David Shimony about Yoash and Yitzchak; Bible (O.T.)



Short guiding points – Peace Valley (writing style in point form, and guiding-on-the-move at the site).

- **Peace Valley - general explanation.**
- In the *kirton* hills of Ramot Menashe.
- Previously called Valley of the Two (after Yoash and Yitzchak). Two Cypresses – reminiscent of memorial candles.
- **Walk in the Lotem complex near the agricultural facilities, explaining further about the farm.**
- In the 1960's, German messianic Christians, who believed this is where the Vision of the End of Days will take place [read from Isaiah]. They established an autarkic farm and named it Valley of Peace.
- Herman and Joseph, the last of the German establishers of the farm, left the land to the regional council of Megiddo.
- The council gave the land to Lotem association, which established a guiding Centre here for children with special needs.
- The struggle of the local residents recently became headlines, in their effort to save the Peace Valley from extensive building in the area [Discussion] .

Tip:

The two methods of writing this unit (telling the story at one, static point, or describing it in several points while walking through the site), include exactly the same guiding components. In both cases, the guiding unit is well arranged, relevant to the site, exact in its details, makes it easy to understand the topics and subject matter, and provides interesting information in an original manner.

Note that writing in points may often be an efficient way of saving words, yet does not impair the clear and coherent guiding.

Please note that the choice of writing style in points is not limited to an on-the-move guiding, and can be static.



Example 2:

A short guiding unit, along the road – driving from Kfar Yasif to Kishor, along Road 8533.

We are passing Kfar Yasif, where Muslims and Christians coexist. On its outskirts we can see the ancient Jewish Cemetery of the Acre Jews – an expression of the human and ethnic mosaic of the Galilee. We are at the tip of Upper Galilee.

The Druze, their religion and the reasons for their persecution and escape to this region.

We pass the Druze village of Julis, with its special spiritual life for the community and home of Sheikh Muafak Tarif, the spiritual leader of the Druze in Israel.

Now we pass Kfar Yarka. In the past it was a desolate village, but today it is an economic center with a lively shopping complex for the community.

Approaching the village of Kishor, a village in Gush Tefen, established in 1976 as a Nachal outpost of the Shomer Hatzza'ir, before the *Mitspim* plan for Jewish settlements in the Galilee [elaboration of the plan].

Guiding aids: Map of the region

Tip: A good guiding includes not only mentioning what is on our left and right, but also an elaboration of the subject, which will be discussed during the drive. In this example it is obvious that aside from mentioning the names of the villages, the guide also intends to present the culture and history of the Druze, as well as explain the plan for Jewish settlement in the Galilee.

It is also possible to talk about the vegetation and topography seen along the way.

Remember: Guiding along the way must include at least three sites/points, which can be seen along this section of the trip.

Example 3:

A short guiding unit – Viewing Point type. Panorama from the Avtalyon olive press, facing north.

We are in the region of the tribe of Asher, in the heart of Lower Galilee. Behind us is the Avtalyon olive press. Olive trees were a popular agricultural branch in Biblical times [read quote. (Explanation: cold press)].



The Lower Galilee is composed of hills and valleys. The largest valley, just beneath us is the Sakhnin Valley, with Shagor Ridge behind it. Beyond it is the Bet haKerem Valley, separating the Lower from Upper Galilee. The peak of Mount Meron [point] juts above the hills. In the north-east we can see Zefat.

Large Arab settlements in the valley are: from the right, Deir Hanna, opposite us is Arraba and on our left is Sakhnin. On the ridge are Kamon and Michmanim of the Gush Segev settlements that are part of the *Mitzpim*. We note that the Jewish settlements serve as a buffer on the high points, between the Arab villages.

Guiding aids: A regional map; the Bible (OT – read out from Genesis 49 and Deuteronomy 33); a picture of olive harvesting; a map of Arab vs Jewish settlements.

Tip: This unit describes a viewing point. It is important to mention not only names of places and sites seen from it, but also to add to the subjects and content the guide will mention at this point. In this example, it could be the topography of the region, the *Mitzpim* plan and the olive industry - past and present (also in the context of the tribe of Asher). A relevant anecdote might often add insight and originality.

Remember – The viewing point must include at least three sites/points that can be seen from here.

Example 4:

A short guiding point – The Herodian Palace in Sartaba

This is where the Herodian palace in Sartaba once stood. The palace is situated on the eastern slope of the mountain, atop the water wells. Impressive relics are the stone columns at the corners, which form a heart shape when “sliced” [Show a sketch].

After the column was plastered, it created an impression of two columns. This demonstrates a great effort and investment, as befits a Herodian building. When the palace collapsed, the heart shapes were dispersed in the surrounding area.

We are standing opposite the Jordan Valley, and this is a good opportunity to point out the mountains in Transjordan – Gilead, Amon (directly opposite us), Moab and Edom.

According to the Rosh Hashanah tractate [read out], during the 2nd Temple period, this was the second station after the Mount of Olives (the Mount of Annotation) in the order of lighting beacons for announcing the new month.



Guiding aids: A drawing of the palace columns; chart; map of Trans Jordan; map of beacon sites, Mishnah.

A short guiding unit – The Herodian Palace in Sartaba (in point style)

- Ruins of the Herodian Palace in Sartaba, on the eastern side of the mountain, above the water wells. (Mention other Herodian palaces in the region, and the reason for their abundance).
- Debris of stones that have rolled down from the Hasmonaean fortress.
- An explanation of the large, heart shaped corner columns. “Slices” were laid out one on top of the other to form a corner column [show drawing]. Once plastered, it looked like two very impressive columns. When the palace collapsed, the heart shaped columns were dispersed in the surrounding area.
- Talk about the Jordan Valley and the various names of the mountains – Gilead, Amon, Moab and Edom.
- The Rosh Hashanah tractate in the Mishnah [read out], according to which this was the second station after the Mount of Olives (the Mount of Annotation) in the order of lighting beacons for announcing the new month during the 2nd Temple period.

Guiding aid – a sketch of the palace columns; map of Transjordan; map of the beacon sites, Mishnah.

Tip: A short guiding unit may combine several subjects and as demonstrated here, even if the unit is not a viewing point but one whose focus is the Herodian Palace, it utilizes the advantage of a panoramic site in order to elaborate the topographic features; Transjordan; and aspects about the announcement of the new moon in Jewish tradition.

Note that due to word saving, the use of point form enables elaboration about other Herodian palaces.



Example 5:

An elaborated point

Site: Horvat Uza (above the Kina River).

Subject: The Edom desert route/between the desert and the inhabited land

Position: On the ramp, close to the fortress wall.

Looking north, we see the fortresses of Tel Arad. Looking south, we note that we are standing at the beginning of a route that meanders downwards in the direction of Hemar and Zohar rivers. Close to us is the Beduine settlement of Furah.

Some ten years after conquering the Negev, ruins of this - as well as another small fortress situated at the bottom of Zohar River - were discovered, alongside remains of the Biblical Edom Route. This was the route taken by the Israelites and Kenites to conquer Arad (hence the name “Kina”); the kings of Judea came out to fight the Edomites; and several other Biblical episodes took place here. Aharoni was convinced that this was a fortress [point out the square formation and walls] from the time of King David and Solomon, built in order to fortify the route, and continued to serve whoever looked for a convenient passage enroute to Jordan in later times.

But five seasons of excavations in the 1980’s changed the picture. Although this was indeed a Judean fortress, adjoining the walls one can still notice the ruins of urban building [show], and it is believed that in times of danger/threat, the whole city could “cave/fold in”. But this fortress was built several hundred years after Kings David and Solomon, when the kingdom of Edom was strong and had started penetrating the Negev, just before the whole kingdom of Judea fell to the hands of the Babylonians (6th C BCE). Right here, among the rubble, a unique finding was uncovered – an ostrakon with an ancient Semitic Edomite inscription [hand out tablets and play a game of deciphering the inscription]. The language is very similar to ancient Hebrew and by comparing it to several findings from Tel Arad (show picture of the ostrakon, warning the head of the fortress from the imminent arrival of the Edomites).

Researchers deduced that Edom slowly conquered more and more land in the southern border of Judea, in a long and perpetual struggle (still relevant today), between the population of the inhabited land and those who lived the desert - between the kingdom and the nomadic tribes.



Tips and clarifications:

- This guiding point was written in an exam where the elaborated unit was on a Biblical site in the Negev.
- The guidance in this example is static but can also be written as an on-the-move guiding style between several points at the site.
- Use of tablets for analyzing the ostrakon is an example of providing a creative experience with reference to the site and the subject.
- Another possible topic - which was not mentioned in this answer - is about an archaeological site appropriate to “walking with the Bible in hand”, relevant to many sites.
- The unit is coherent, flowing, and orderly, and relates to the area and the surrounding region seen from it.