



Israel From Bumper to Bumper:
Stickers Rapped by Hadag Nachash

Curriculum and Resources Compiled by Gabe Salgado

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Israel from Bumper to Bumper

The beauty and poetry of Israel's music and the bombastic, shrill nature of its bumper stickers, slogans and graffiti are two phenomena that play important roles in Israeli society. Both speak volumes about Israel's politics, values, culture and passions- and both are invaluable educational tools that should be a part of every Israel curriculum for young people.

By listening to Israeli music and absorbing the lyrics simultaneously, young students of Israel can connect on an emotional level to Israeli reality. By studying bumper stickers and their backstories, students stand to gain a tremendous amount of knowledge and insight into contemporary Israel.

Shirat Hasticker ("The Sticker Song"), written by veteran Israeli author and intellectual David Grossman and performed by the youth-oriented hip-hop band Hadag Nachash, is basically a hip-hop recitation of a long series of Israeli bumper stickers- perfectly oriented so that their meanings and sounds mesh and flow seamlessly. *Shirat Hasticker* presents Israel educators with an extraordinary opportunity to tap into the best of two worlds, the impact of the Israeli bumper sticker, and the power of the Israeli song.

I recognize that every teacher creates lesson plans and tailors them to their individual style. This compilation is meant as a resource guide to forming your own lesson plan. In the next few pages, I provide a few ideas for potential lesson plans. After the activity ideas, you will find detailed explanations of each sticker, a sticker gallery, and three superb articles that relate directly to this song and/or the political and societal nature of musical expression in Israel.

Both Grossman and Hadag Nachash are profiled in the articles included in this compilation, and their biographies should be incorporated somehow into every activity or presentation done on the song.

The song is innovative in its wordplays and in the order in which the stickers were "compiled". This innovation is a perfect fit for Hadag Nachash. The band deals constantly with Israeli politics and culture, rapping out stories and narratives that form deep portrayals of Israeli national sentiment and psyche. Also, their own name is a play on words. New drivers in Israel are required to place a placard in the rear window of their cars that reads *Nehag Chadash*- "New Driver". The band's name, "The Snake Fish", is an anagram of this placard. **"New Driver"**



A profound irony is that the song's author and the band are both associated with left-leaning politics in Israel, but right wing slogans and stickers are both given equal prominence in the song. In fact, I ran across the following post in a Hebrew discussion board dealing with the song:

Subject: What the hell's up with this song????

And to think I was sure that Hadag Nachash was totally left wing...

I didn't like the song... I didn't know they were so right wing!

The tune's great, it's got a decent beat, but the words are so.... blah!

The last thing we need, is for Hadag Nachash to become like Subliminal, with their extreme right wing opinions about the army and the government.

Subliminal is a rapper who flows about the situation in Israel from a comparatively right-wing perspective. As mentioned in the attached articles, the Israeli music scene has, since the 1970's, tended to be predominantly left-wing in its politics. Israeli radio stations initially were reluctant to play Subliminal's music. But with the terrorist onslaught that accompanied the outbreak of the second Intifadah, Subliminal's messages began to resonate with Israeli listeners.

The songs of Subliminal and other popular Israeli singers who deal with politics, culture, and social issues, are a no less important tool in painting an educational picture of contemporary Israeli society. For every issue or study topic involving Israel, you will surely be able to find an appropriate song to go along with the lesson. It's only a matter of seeking them out. *Shirat Hasticker* should be the beginning of a musical journey through Israel, rather than the be-all-end-all.



The sticker explanations refer to many ideas and concepts (such as *Halacha*, Israeli political left and right, Messiah, the Green Line, the West Bank and Gaza, etc.) that require further explanation and teaching for beginning students. My assumption is that teachers of Israel will have at least a rudimentary grasp of those concepts, and that they will be at least touched on in class or youth group settings before dealing with the song.

Also, I'd like to dispel the myth that every single line in the song is an actual bumper sticker. Some of the lines are actually "take-offs" of real bumper stickers, invented especially for the song. I have indicated places where this is the case in the explanation section. Also, the stanza at the end of the song in which words such as "exterminate", "kill", etc. are shouted out, contains no actual bumper stickers (except for the song's closing line). The shouting out of those words in the context of bumper stickers is a worthy topic of discussion in dealing with the songs.

I have combed the explanations for mistakes, and have attempted to explain the stickers without placing political value judgments. (The only exception would be the stickers and slogans that I perceive as racist. I hope you can forgive me for that one exception!) However, I'm sure some glitches have made their way through. If you find any mistakes, please let me know. I am also sure that I have missed a few interesting "backstories". If you have any information that I may have overlooked, please contact me. Also, I have been unsuccessful in my quest to find a graphic of every sticker- and you will notice in the gallery that there is a disproportionate amount of right-wing stickers. I simply wanted to make every sticker I could find available. I will definitely update the curriculum, so please contact me if you can find any more stickers mentioned in the song- and don't hesitate to let me know if I have provided any incorrect information.

I can be reached by email at gaberoonie@gmail.com.

For assistance and ideas on this curriculum, I owe a debt of gratitude to Inbar Pavon, Gull Pavon, Ariel Gabai, and Sari Roded. I took a peek at Dan Rice's translation of the song, and got some excellent translation ideas, so he deserves credit for helping me second-hand with the translation.

I'd also like to thank all the fellows and faculty at (ti-ke-ä) who attended my workshop on Israeli music, everyone who supports my Israeli music obsession, and all the kids at Temple Isaiah who love to jam with me to the best of Zionist hip-hop!





Connecting with the Song, Connecting with Israel's Realities

There are countless ways to present this song and use it in classroom or informal Jewish education settings! Activities based on Israeli music should be fun and interactive, while always adhering to the teacher's personal style. Feel free to pick and choose from the following activities- and I encourage you to be creative about introducing new ones. (Pass those ideas on to me and other Jewish educators as well!) These brief activities are also "modular"- you can use any number of them in any combination, and in any order, based on your judgment. This song's educational use is meant to be a fun way of connecting students to Israel and bringing its realities to life. Please note that this is a song that can be "revisited" in successive lessons, referring to different issues brought up in stickers. Feel free to contact me by email if you need help.

1) Seeing The Stickers

Supplies:

- Laptop computer with appropriate wiring
- LCD Projector or large TV monitor
- PowerPoint Presentation or QuickTime Movie
- CD Player/Stereo
- *Hadag Nachash* "Homer Mekomi" CD- Track 3

Anyone who pays attention on the streets and highways of Israel is bombarded with bumper stickers that seem to "shout out" at observers. In the same way, this song collects and "shouts out" the slogans, bringing a layer of raw emotion that truly fleshes them out. Hearing the song, you can almost form images of the stickers in your head. The song's power can be fully absorbed by non-Hebrew speaking Jews when they hear the song played loudly while seeing a simultaneous translation appear before them. Play the PowerPoint Presentation or QuickTime movie for your class or Youth Group, either as an introduction to the song, or after an activity dealing with the meaning of the stickers. (Without the electronic visual aids, the "next best way" may be to have students read along with the attached lyrics sheet while listening to the song.) I do suggest introducing at least the *Shalom, Chaver* sticker before listening to the song with a group.

After listening to the song, use the explanations to answer questions that the students may have about the meanings of individual stickers.

2) Discussing The Stickers

Supplies:

- Cutouts of 4-10 different stickers of the teacher's choice (from the explanation section of this curriculum- please read that section first). These should be cut out from the explanations included here, *with* or *without* the "Category" and "Meaning/Origin" sections. Make an amount appropriate to the number of students in the class.

Randomly distribute copies of the stickers with the transliterations, translations, and play-on-words explanation parts *only* to the students. Have the students group up according to their stickers, discuss the slogans, and try to take a guess at their meanings. Regroup and have a presenter from each group share their theories about the stickers. At the end, "unveil" the answers by explaining the backstories of their actual meanings. This can take place before, after, or in between listening to the song with translation or viewing the video. For use *with* the Category and Meaning/Origin sections, small groups can discuss and then present the stories that go along each one (such as the Tunnel Riots, the "Yarka Smog Test", the direct elections, etc.), then present "pieces" of Israeli political/societal reality to the rest of the class.

3) Making The Stickers

Supplies:

- ~3" by ~8" Cards, or better yet, blank bumper stickers!
- Permanent or Semi permanent markers



After presenting the song, have each student come up with a bumper sticker that reflects his/her personal values. You can assign the students to create one based on their relationships with Israel, or on any other topic. Have students share the stickers, then put them up in a prominent place.

4) Identifying with The Stickers

No Supplies Necessary

After presenting the song, have each student pick the sticker that they most identified personally with and explain why. This works better with more advanced classes that have at least a basic understanding of the issues brought up in every sticker. (This activity is often done with Israeli youth groups.)

5) Watching The Video

Supplies:

- Hadag Nachash "Sticker Song" DVD
- DVD Player and Monitor

Watch the video. Afterwards, have the students brainstorm a list of the different Israeli "types" shown in the video. Afterwards, go through the list and have the students try to guess what each "type" was supposed to represent.

- Ultra-Orthodox Man in black
- Orthodox woman with baby
- Nationalist Religious man in knit kippah
- Woman army officer
- Ethiopian soldier
- Hip-hop, American-influenced boy
- Blond woman in skimpy clothes
- Man with goatee
- Etc.

Finally, discuss the video. Was it appropriate for the song? How was it similar in spirit? How was it different? Were the stereotypes fair, or was this making an important statement about the song and/or the topic? What was the statement?

Discussion Questions:

- Why do you think political bumper stickers are so common in Israel? Why do you think so many Israelis feel the urge to express their politics through brief (often 3-4 word) slogans?
- What are the advantages of expression through slogans? How is this good for society?
- What are the drawbacks of expression through slogans? How can this negatively affect dialog on important issues?
- Why do you think that politically charged music is so popular in Israel?
- Which sticker do you most agree with? Which sticker do you least agree with?
- Why do you think that politically charged music is so rare in the American mainstream, while Israeli popular music is likely to be highly political?
- What does this song say about Israel's social conscience?
- Why do you think political passions run so high in Israel? What do these slogans say about the friction between movements in Israel? Where does all the friction between Israelis stem from?
- What do the stickers say about the Democratic nature of Israel? About its Jewish character?
- Read the words from the "shoutout" section towards the end- "Exterminate, Kill", etc. Point out that this part was not based on specific bumper stickers. What is its meaning? Why was it composed/included in the song?
- *Kama Roa Efshar Livloa* ("How Much Evil Can We Swallow"), as the chorus, is the centerpiece of the song. Why do you think it was given such prominence? What are its possible meanings and interpretations?



Shirat Hasticker- "The Sticker Song" Lyrics by David Grossman, Translated by Gabe Salgado, Part I

A Whole Generation Demands Peace	דור שלם דורש שלום
Let the IDF Win	תנו לצה"ל לנצח
A Strong Nation Makes Peace	עם חזק עושה שלום
Let the IDF Mow Down	תנו לצה"ל לכסח
There's No Peace with Arabs	אין שלום עם ערבים
Don't Give Them Weapons	אל תתנו להם רובים
Battle Ready is The Most, Brother	קרבי זה הכי אחי
Draft Everyone, Exempt Everyone	גיוס לכולם, פטור לכולם
There's No Desperation in the World	אין שום ייאוש בעולם
Yesha is Here	יה יש"ע זה כאן
Na-Nachman Me'uman	נ נחמן מאומן
No Fear, The Messiah's Here	NO FEAR משיח בעיר
No Arabs, No Terrorist Attacks	אין ערבים אין פיגועים
The Supreme Court Endangers Jews	בג"ץ מסכן יהודים
The Nation is with the Golan	העם עם הגולן
The Nation is with Transfer	העם עם הטרנספר
Smog Test in Yarka	טסט בירכא
Friend, You Are Missed	חבר, אתה חסר
The Holy One Blessed Be He, We Elect You	הקדוש ברוך הוא אנחנו בוחרים בך
Direct Elections are Bad	בחירה ישירה זה רע
<i>The Holy One Blessed Be He, We are Zealots to You</i>	הקדוש ברוך הוא אנחנו קנאים לך
Death to the Zealots	ימותו הקנאים
How Much Evil (How much evil, Evil)	כמה רוע (כמה רוע רוע)
Can we Swallow? (Can we swallow, swallow?)	אפשר לבלוע (אפשר לבלוע לוע)
Daddy Show Mercy, Daddy Show Mercy	אבא תרחם אבא תרחם
My Name is Nachman and I stu-stutter	קוראים לי נחמן ואני מגמ מגמגם
How Much Evil (How much evil, Evil)	כמה רוע (כמה רוע רוע)
Can we Swallow? (Can we swallow, swallow?)	אפשר לבלוע (אפשר לבלוע לוע)
Daddy Show Mercy, Daddy Show Mercy	אבא תרחם אבא תרחם
<i>Baruch Hashem, I am breathing, and therefore...</i>	ברוך השם אני נושם ולכן...
Halachic State- The State is Gone	מדינת הלכה - הלכה המדינה
Whoever Was Born, Scored	מי שנולד הרוויח
Long Live King Messiah	יחי המלך המשיח
I Have Confidence (also: Security) in Sharon's Peace	יש לי בטחון בשלום של שרון
Hevron- Always and Forever	חברון מאז ולתמיד
And Whoever Wasn't Born, Missed Out	ומי שלא נולד הפסיד

Continued....



Shirat Hasticker- "The Sticker Song" Lyrics by David Grossman, Translated by Gabe Salgado, Part II

Hevron of our Forefathers	חברון אבות
Shalom, Transfer	שלום טרנספר
Kahane Was Right	כהנא צדק
CNN Lies	CNN משקר
We Need a Strong Leader	צריך מנהיג חזק
Nice Job on the Peace, Thanks for the Security	סחתין על השלום תודה על הבטחון
We Can't Spare Kids for Unnecessary Wars	אין לנו ילדים למלחמות מיותרות
The Left Helps the Arabs	השמאל עוזר לערבים
Bibi's Good for Jews	ביבי טוב ליהודים
Oslo Criminals to Trial	פושעי אוסלו לדין
Us Here, Them There	אנחנו כאן הם שם
Brothers Don't Abandon	אחים לא מפקירים
Uprooting Settlements Divides the Nation	עקירת ישובים מפלגת את העם
Death to Traitors	מוות לבוגדים
Let Animals Live	תנו לחיות לחיות
Death to Values (sounds like: Arabs)	מוות לערכים
How Much Evil (How much evil, Evil)	כמה רוע (כמה רוע רוע)
Can we Swallow? (Can we swallow, swallow?)	אפשר לבלוע (אפשר לבלוע לוע)
Daddy Show Mercy, Daddy Show Mercy	אבא תרחם אבא תרחם
My Name is Nachman and I stu-stutter	קוראים לי נחמן ואני מגמ מגמגם
How Much Evil (How much evil, Evil)	כמה רוע (כמה רוע רוע)
Can we Swallow? (Can we swallow, swallow?)	אפשר לבלוע (אפשר לבלוע לוע)
Daddy Show Mercy, Daddy Show Mercy	אבא תרחם אבא תרחם
<i>Baruch Hashem, I am breathing, and therefore...</i>	ברוך השם אני נושם ולכן...
How Much Evil (How much evil, Evil)	כמה רוע (כמה רוע רוע)
Can we Swallow? (Can we swallow, swallow?)	אפשר לבלוע (אפשר לבלוע לוע)
Daddy Show Mercy, Daddy Show Mercy	אבא תרחם אבא תרחם
My Name is Nachman and I stu-stutter	קוראים לי נחמן ואני מגמ מגמגם
How Much Evil (How much evil, Evil)	כמה רוע (כמה רוע רוע)
Can we Swallow? (Can we swallow, swallow?)	אפשר לבלוע (אפשר לבלוע לוע)
Daddy Show Mercy, Daddy Show Mercy	אבא תרחם אבא תרחם
<i>Baruch Hashem, I am breathing, and therefore...</i>	ברוך השם אני נושם ולכן...
Exterminate, Kill, Expel, Mislead	לחסל, להרוג, לגרש, להטעות
Annihilate, Extradite, Death Penalty, No Fear	להדביר, להסגיר, עונש מוות, נו פיר
Destroy, Make Extinct, Eradicate, Burn	להשמיד, להכחיד, למגר, לבער
It's All Your Fault, Friend	הכל בגללך, חבר



Explaining the Bumper Stickers

For simplicity's sake, the bumper stickers have been divided into five very broad and general categories – despite the fact that the backstories of these stickers are anything but simple. All of these topics and concepts should be covered and defined in Israel education anyway, and the song can be used as an intro to the topics.

-Political Left Wing/Peace Camp- Stickers that advocate peacemaking through diplomacy, separation from the Palestinians, and a negotiated settlement with the Arabs that involves territorial concessions.

-Political Right Wing/Nationalist Camp- Stickers that advocate peace through strength, denounce Arabs, proclaim support for the defense or preservation of settlements across the Green Line, and skepticism towards peace treaties.

-Religious- Stickers that refer to God as the ultimate power and the wait for the Messiah as the ultimate anticipation.

-Secular- Stickers that oppose the integration of religious Jewish law into Israeli law.

-Humorous/Uplifting- Self-explanatory.

-Zionist- Stickers that express support for Israel and the Israeli military.

דור

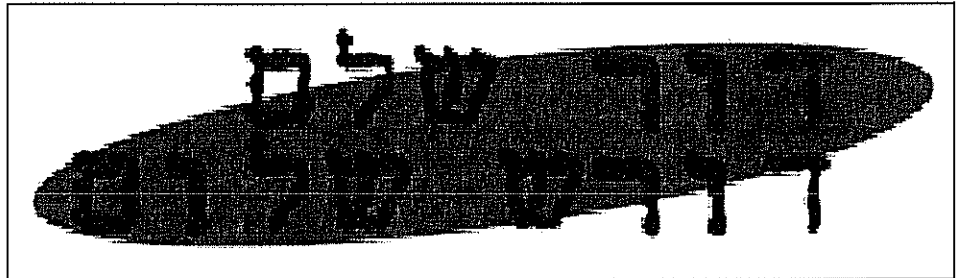
דור שלם דורש שלום

Transliteration: *Dor Shalem Doresh Shalom*

Literal Translation: "An Entire Generation Demands Peace"

Actual Bumper Sticker Reads: Same

Play on Words: The first two words are written with the exact same letters in nearly the same order as the last two words. There is an additional "shin" and "vav" in the second two words, and the vowels are slightly different, giving the phrase a reflexive sound. The result is a tongue-twister effect.



Category: Left Wing/Peace Camp

Meaning/Origin: This bumper sticker was the logo and slogan of an Oslo-era peace movement called *Dor Shalom* ("Generation of Peace"). The group was comprised mostly of politically active youth. Implicit in the use of the word "generation" was that Israel's younger age bracket was ready for peacetime, whereas the older generation has been holding on to historic grudges that kept the Israeli-Arab conflict raging.

תנו

תנו לצה"ל לנצח

Transliteration: *T'nu L'tzahal L'natzeach*

Literal Translation: "Let the IDF Win"

Actual Bumper Sticker Reads: Same

Play on Words: None

Category: Right Wing/Nationalist Camp

Meaning/Origin: Following the outbreak of the second Intifadah in September 2000, many right wing activists were eager to demonstrate their opinion that the Israeli Defense Forces (IDF) was not putting down the uprising with sufficient force. Demonstrations were organized against the Barak government and its handling of the crisis under this slogan. The phrase was kept alive as a bumper sticker and slogan even after Sharon became Prime Minister, in a movement to encourage a harsher military crackdown on the Palestinians.



עם חזק עושה שלום

Transliteration: *Am Chazak Oseh Shalom*

Literal Translation: "A Strong Nation Makes Peace"

Actual Bumper Sticker Reads: Same

Play on Words: None

Category: Left Wing/Peace Camp

Meaning/Origin: Another slogan in favor of peace treaties with and territorial concessions to the Palestinians and Arab states, also from the Oslo era. This sticker appeals to the sense of affinity for Zionism and the land of Israel shared from left to right, as conceptualized in the phrase "strong nation". Right wing movements tend to characterize territorial concessions in exchange for peace as a display of "weakness". This slogan in support of the Peace Process was meant to counter those charges by characterizing the act of concessions as stemming from strength rather than weakness.



תנו לצה"ל לכסח

Transliteration: *T'nu L'tzahal L'chaseach*

Literal Translation: "Let the IDF Mow Down"

Actual Bumper Sticker Reads: See #2

Play on Words: This is a take-off of #3, invented for the song. It rhymes with the original sticker. *L'chaseach* literally means "to mow", as in to "mow grass". Figuratively, it is slang for, "to trounce" or "to wallop". This is "Let the IDF Win" brought to an absurd extreme for artistic effect.



אין שלום עם ערבים

Transliteration: *Ayn Shalom Im Aravim*

Literal Translation: "There's No Peace With Arabs "

Actual Bumper Sticker Reads: Same

Play on Words: Implies "there's no making peace with Arabs", or "there's no such thing as peace with Arabs".

Category: Right Wing/Nationalist Camp

Meaning/Origin: This bumper sticker states an unequivocal position: true peace with the Arabs is impossible, and the pursuit of peace with Arab states and representatives is futile. Implicit is the suggestion that Arabs can only be dealt with through military force.



[E]

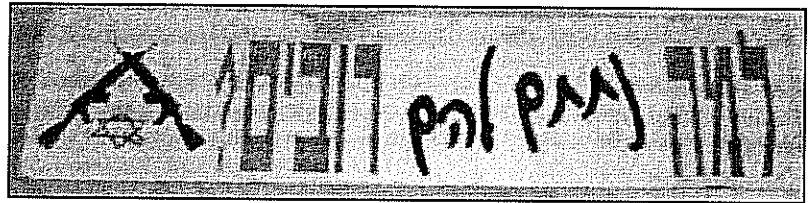
אל תתנו להם רובים

Transliteration: *Al Titnu Lahem Rovim*

Literal Translation: "Don't Give Them Rifles "

Actual Bumper Sticker Reads: למה נתתם להם רובים? / *Lama Natatem Lahem Rovim?* / "Why Did You Give Them Rifles?"

Play on Words: None



Category: Right Wing/Nationalist Camp

Meaning/Origin: In June 1996, Israeli Prime Minister Binyamin Netanyahu decided, against the advice of the Israeli intelligence community, to open an ancient tunnel adjacent to the Western Wall and the Temple Mount to tourism. The Palestinian Authority and Palestinian religious leaders made much ado about the fact that this tunnel was so close to the Temple Mount, claiming its opening could result in damage to the Muslim holy site. (The fact that it was also a Jewish holy site seemed to be irrelevant for the moment.) The Palestinians responded with massive protests that soon escalated into riots. By the end of the first day of riots, hundreds of Palestinian policemen for the first time turned their Israeli-issued rifles onto Israeli soldiers. The violent clashes between Israeli soldiers and Palestinian policemen and civilians lasted three days, and killed 16 Israelis and 60 Palestinians. Within days, right wing activists responded to the incident with this new bumper sticker. The breakout of the Al-Aqsa Intifadah in 2000, a much larger-scale conflict of a similar nature, gave this sticker renewed relevance.

[I]

קרבי זה הכי אחי

Transliteration: *Kravi Zeh Hachi, Achi*

Literal Translation: "Battle-Ready is the Most, Brother"

Actual Bumper Sticker Reads: Same

Play on Words: Triple rhyme; also, the last two words- *hachi* and *achi*- sound nearly identical in Hebrew, especially considering the Israeli tendency to minimize the *heh* sound when it comes at the beginning of a word. The word *Hachi* ("the most"), implies "the best".

Category: Zionist

Meaning/Origin: Enlistment in the IDF is compulsory for all Jewish Israeli citizens (save for observant members of some ultra-Orthodox communities, who are exempted), and for members of some minority groups in Israel such as the Druze and some Bedouin communities. In Israeli society, great value and emphasis is placed on the successful completion of army service. Service in *Kravi* (battle-ready) units is considered most respectable and battle soldiers are most admired. This sticker is meant to spread motivation to serve in battle units, and to keep morale high among those who serve on the riskiest battle fronts. This bumper sticker is almost apolitical in the Israeli mainstream; there is a broad consensus from left to right that service in the IDF is honorable and should be compulsory (although many Orthodox Jews do not serve for religious reasons, and a small but determined left-wing movement refuses to serve in the army for political reasons).



גיוס לכולם



Transliteration: *Gius L'chulam*

Literal Translation: "Draft Everybody"

Actual Bumper Sticker Reads: *Gius L'chu-u-ulam* or *Sherut Shaveh L'chu-u-ulam*
(Equal Service for Everybody)

Play on Words: The *vav* in *Kulam* is repeated three times, emphasizing the word "everybody": *Ku-u-ulam*.

Category: Secular

Meaning/Origin: The fact that hundreds of thousands of ultra-Orthodox Jews in Israel are entitled to full exemptions from military service is a source of friction between the secular and religious communities at large in Israel. This sticker expresses the point of view that there should be no exemptions from military service on religious grounds. Of course, the "everybody" referred to in these slogans excludes the Israeli Arab Moslem and Christian communities that have always been and will continue to be fully exempt from any service in the IDF.



פטור לכולם

Transliteration: *P'tor L'chulam*

Literal Translation: "Exempt Everybody"

Actual Bumper Sticker Reads: See #8

Play on Words: This is a take-off of sticker #8, invented for the song.



אין שום ייאוש בעולם

Transliteration: *Ayn Shoom Yiyoosh Ba'aalam*

Literal Translation: "There's No Desperation in the World "

Actual Bumper Sticker Reads: Same

Play on Words: None

Category: Humorous/Uplifting

Meaning/Origin: This is one of many bumper stickers in Israel that make an overly positive statement, either out of optimism or cynical sarcasm. These have become more and more common as Israeli society becomes accustomed to the second Intifadah. Another optimistic example reads, "Give a Smile, It's All for the Best"; a more cynical one reads, "Everything's Okay Now."



יש"ע זה כאן

Transliteration: *Yesha Zeh Kan*

Literal Translation: "Judea/Samaria/Gaza is Here "

Actual Bumper Sticker Reads: Same

Play on Words: None



Category: Right Wing/National Camp

Meaning/Origin: *Yesha* is an acronym for Judea, Samaria and the Gaza Strip. The mere choice of words reveals the ideological source of this bumper sticker: the right wing settler camp. The land this sticker calls *Yesha* is also known in Israeli society as "The West Bank and Gaza" or "the territories," or "the occupied territories". The term *Yesha* implies exclusive Jewish ownership over and entitlement to the lands. The statement that *Yesha* is "here" (i.e. anywhere in Israel) suggests that those lands are no less valuable to Israel than any other Kibbutz or city. The sticker expresses the view that Israeli control over the West Bank and Gaza should continue. This is one of the more "timeless" stickers; it has remained ubiquitous since its inception in the 1980's.

נ נחמ נחמ נחמן מאמן

Transliteration: *Na-Nachman Me'uman*

Literal Translation: (Name of Breslov Rabbi)

Actual Bumper Sticker Reads: *Na-Nach-Nachma-Nachman Me'uman*

Play on Words: See explanation



Meaning/Origin: This slogan is perhaps the most visually omnipresent in Israel, since its very existence is part of an effort on the part of Jewish descendants of the Breslov community in Europe to ensure that it be painted or posted absolutely everywhere. Legend has it that an unexplained note with these words fell out of a prayerbook held by the Breslov Rabbi Nachman Me'uman. Another Breslov Rabbi, a follower of Rabbi Nachman, found the note, and concluded that its origin must be divine. The common interpretation among followers is that Rabbi Nachman's presence will gradually become more felt in the world, just as the name is progressively spelled. The bumper sticker suggests a progression, and the Breslov community in Israel is involved in an ongoing campaign to make sure this slogan is seen progressively everywhere—thereby speeding up the coming of the Messiah and redemption. There are many bumper sticker versions of this phrase, but it is equally ubiquitous in graffiti form. While riding the highways of Israel, watch out for this slogan sprayed on old buildings and boulders everywhere!



13]

NO FEAR- בעיר- משיח

Transliteration: NO FEAR- *Mashiach Ba'ir*

Literal Translation: "NO FEAR- The Messiah's in the City"

Actual Bumper Sticker Reads: Same

Play on Words: Uses English; the Hebrew phrase rhymes with the English.

Category: Religious

Meaning/Origin: One of many Orthodox bumper stickers proclaiming the imminent coming of the Messiah.

14]

אין ערבים. אין פיגועים

Transliteration: *Ayn Aravim, Ayn Piguim*

Literal Translation: "No Arabs, No Terrorist Attacks"

Actual Bumper Sticker Reads: Same

Play on Words: Rhymes

Category: Right Wing/Nationalist Camp

Meaning/Origin: A bumper sticker that suggests that the Arabs are the inherent and exclusive source of terrorism. The word "Pigua" is commonly used to refer to any suicide bombing or attacks on civilians by terrorist groups of any kind.

15]

בג"ץ מסכן יהודים

Transliteration: *Bagatz M'saken Yehudim*

Literal Translation: "The Supreme Court Endangers Jews"

Actual Bumper Sticker Reads: Same

Play on Words: None

Category: Religious

Meaning/Origin: When the State of Israel was established in 1948, Prime Minister Ben Gurion made an unofficial deal commonly known as the *Status Quo*, in which he committed to protect the *Halachic* demands of Israel's Orthodox rabbis under Israeli law. This basically meant that the Knesset (Israeli parliament) would legally enforce public *kashrut*, observance of Shabbat, the ultra-Orthodox right to exemption from military service, and the state-sanctioned separation of religious and secular school systems. In the 1990's, the mostly secular Israeli Supreme Court began handing down rulings that many in the Orthodox communities saw as a threat to the *Status Quo*. These included rulings that allowed auto traffic through religious neighborhoods in Jerusalem on Shabbat, non-kosher foods, non-modest and "unkosher" public performances, and commerce in public places on Shabbat. In 1999, over 500,000 Orthodox Jews showed up at a massive protest in response to these rulings. This bumper sticker was part of the response.



[16]

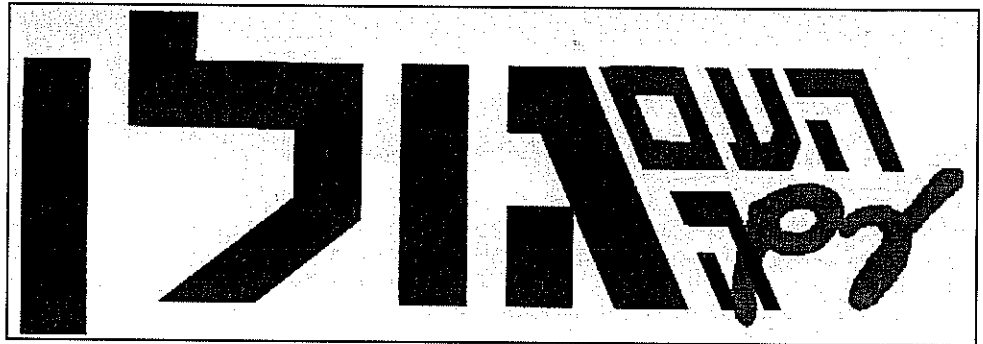
העם עם הגולן

Transliteration: *Ha'am Im Hagolan*

Literal Translation: "The Nation is With the Golan"

Actual Bumper Sticker Reads: Same

Play on Words: Rhymes



Category: Zionist, Right Wing/Nationalist Camp

Meaning/Origin: Another of the most commonly seen bumper stickers in Israel, this one proclaims support for continued Israeli presence in the Golan Heights. The strategically located Golan was seized from Syria in the Six-Day War in June 1967. In July of that year, the first Israeli settlement was established in the Golan. In 1981, the Knesset voted to annex the Golan to Israel. Today, nearly 20,000 Israelis live there. Syria demands that every inch of the Golan be returned before it will make peace with Israel, but many Israelis see Israel as having a strategic, moral, and national right to keep it as a part of the Jewish State. During the days of the peace process in the 1990's, Syria did have unofficial, low-level contacts with Israel under the Rabin, Peres, Netanyahu and Barak governments and there was talk of a possible compromise. These talks never came to fruition, and the public debate over the Golan has continued to rage, with many hundreds of thousands of Israelis calling for compromise and a withdrawal, and at least as many demanding that the nation stay "with the Golan".

Note: Although this has been categorized as being of right-wing origin, many self-proclaimed leftists express support for keeping the Golan. In fact, one variation on this sticker reads *Od Smolan Im Hagolan*- "Another Leftist With the Golan".

[17]

העם עם הטראנספר

Transliteration: *Ha'am Im Hatransfer*

Literal Translation: "The Nation is With Transfer"

Actual Bumper Sticker Reads: Unknown- is this a real sticker?

Play on Words: Take-off of #16

Category: Right-Wing/Nationalist Camp

Meaning/Origin: "Transfer" refers to the concept of forcefully moving the Arab population of Israel and/or the territories to an Arab country such as Jordan or otherwise outside of the jurisdiction of the State of Israel. A minority on the right believes that this is the ultimate solution to the Israeli-Palestinian conflict; the Left tends to see the idea of Transfer as a gross human rights violation and a non-option. This slogan is a take-off of *Ha'am Im Hagolan*- "The Nation is With the Golan".



111

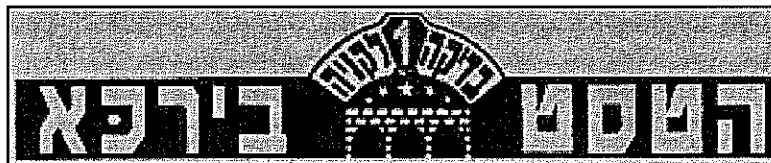
טסט בירכא

Transliteration: *Test B'Yarka*

Literal Translation: "Smog Test in Yarka"

Actual Bumper Sticker Reads: *Hatest B'Yarka-*
"The Smog Test in Yarka"

Play on Words: None



Category: Humorous/Uplifting

Meaning/Origin: The Druze village of Yarka is host to the most famous smog test center in Israel- "The Smog Test in Yarka". It is famous because of its inordinately low standards- and the fact that nearly any car is guaranteed to pass the test. Although the sticker itself is simply an ad for the test center, it is worn with pride on many of Israel's most dangerous and polluting vehicles.

112

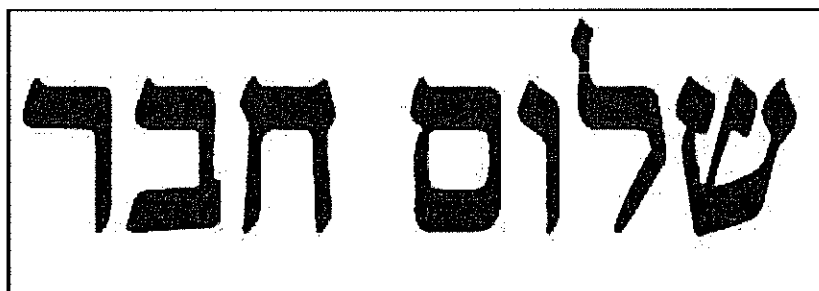
חבר, אתה חסר

Transliteration: *Chaver, Ata Chaser*

Literal Translation: "Friend, You Are Missed"

Actual Bumper Sticker Reads: Same

Play on Words: Rhymes; "sequel" to *Shalom, Chaver* ("Goodbye, Friend") and *Chaver, Ani Zocher* (Friend, I Remember)



Category: Left Wing/Peace Camp

Meaning/Origin: Moments after Prime Minister Yitzhak Rabin was pronounced dead after having been shot by a Jewish assassin who opposed the peace process, Clinton delivered remarks that were broadcast live around the world. He chose to conclude his brief memorial speech with the phrase, *Shalom Chaver*- "Goodbye, Friend". He probably did not know that he had just coined what would be one of the most oft-repeated phrases in Israeli public life. Within days, memorial *Shalom Chaver* billboards went up and cars all over Israel were sporting the new bumper sticker. It was soon followed up with variations such as those cited above in the "play on words" section. **Note:** While this sticker has been categorized as "Left Wing", many on the right shared in mourning and remembering Rabin- and some self defined right wingers proudly display Rabin memorial stickers. However, Rabin is considered a hero of the left and his name is often invoked when promoting left wing causes.

200

הקדוש ברוך הוא, אנחנו בוחרים בר

Transliteration: *Hakadosh Baruch Hu, Anachnu Bocharim B'cha*

Literal Translation: "The Holy One Blessed Be He, We Choose (also: Elect) You"

Actual Bumper Sticker Reads: Same

Play on Words: Double meaning of *Bocharim* (choose/elect) alludes the democratic nature of the Jewish state.

Category: Religious

Meaning/Origin: A statement by Orthodox drivers of supreme allegiance and affinity to God. **Note:** The actual sticker uses the acronym for *Hakadosh Baruch Hu* ("The Holy One Blessed Be He")- הקב"ה.



21]

בחירה ישירה זה רע

Transliteration: *B'chira Y'shira Zeh Ra*

Literal Translation: "Direct Elections are Bad"

Actual Bumper Sticker Reads: Same

Play on Words: A very rhythmic triple rhyme.

Category: Political

Meaning/Origin: In 1992, the Knesset passed a law mandating Direct Election of the Prime Minister. From 1948 to 1992, Israelis would only vote for the political party of their choice in elections. The chairman of the party that won the majority of seats in the Knesset would become the Prime Minister (PM) and form the government. The Direct Elections Law changed the electoral process so that Israelis could also vote for Prime Minister- similar to presidential elections in the United States. This was an attempt to improve the functioning of the Knesset. However, after the first direct election in 1996, the Knesset suffered unprecedented gridlock. This deadlock continued with the Knesset formed as a result of the next direct election in 1999. Opposition to Direct Elections was quickly galvanized, and the law was repealed in 2001. Ariel Sharon was the last PM to be chosen by Direct Elections. In the song, this revived slogan ties in nicely with the preceding line.

22]

הקדוש ברוך הוא, אנחנו קנאים לך

Transliteration: *Hakadosh Baruch Hu, Anachnu Kana'im L'cha*

Literal Translation: "The Holy One Blessed Be He, We Are Zealots to You"

Actual Bumper Sticker Reads: Is this one real?

Play on Words: Could be a take-off of #20. The Hebrew word *Kanai* refers to the ancient Zealots, but also means "Fundamentalist" or "Extremist". Please contact Gabe if you know more about this sticker.

23]

יסותו הקנאים

Transliteration: *Yamutu Hakana'im*

Literal Translation: "Death to the Zealots" or "Death to the Jealous"

Actual Bumper Sticker Reads: Same

Play on Words: The word *Kana'i* is derived from the Hebrew root meaning "jealous".

Category: Humorous/Uplifting

Meaning/Origin: This sticker is meant to be placed on the bumpers of visibly run-down, broken cars. Think about it. This line also serves as a thought-provoking follow-up to the previous line in the song. It also goes well with the "Yarka smog test" sticker.



24]

כמה רוע אפשר לבלוע

Transliteration: *Kama Roa Efshar Livloa***Literal Translation:** "How Much Evil Can We Swallow"**Actual Bumper Sticker Reads:** כמה אכזריות אפשר לבלוע? / *Kama Achazariut Efshar Livloa?* / "How Much Cruelty Can We Swallow?"**Play on Words:** "Reworking" of the sticker for the song's chorus rhymes.**Category:** Animal Rights**Meaning/Origin:** The forced feeding of animals such as geese for increased profits was common practice for many Israeli meat companies until an animal rights movement that adopted this slogan sprung up. This movement was successful in abolishing force feeding in Israel. In the context of the song and in thinking about Israel, this slogan has many different possible meanings and connotations. *Why do you think this quote became a centerpiece of the song?*

25]

אבא תרחם

Transliteration: *Aba, T'rachem***Literal Translation:** "Father, Have Mercy"**Actual Bumper Sticker Reads:** Unknown**Play on Words:** None**Category:** Unknown???**Meaning/Origin:** Unknown??? Please contact Gabe if you know!

26]

קוראים לי נחמן ואני מגמגם

Transliteration: *Kor'im Li Nachman Va'ani Megamgem***Literal Translation:** "My Name is Nachman and I Stutter"**Actual Bumper Sticker Reads:** Same**Play on Words:** Take-off of #15**Category:** Humorous/Uplifting**Meaning/Origin:** Making fun of the letter-by-letter progression (Na-Nach) sticker is a parody of the *Na-Nach-Nachma-Nachman Me'uman* sticker/graffiti disseminated by the Breslov Jews (see sticker #12).

27]

ברוך השם, אני נושם, ולכן...

Transliteration: *Baruch Hashem, Ani Noshem, V'lachen...***Literal Translation:** "Thank God, I'm breathing, and therefore..."**Actual Bumper Sticker Reads:** ברוך השם, אני נושם / *Baruch Hashem, Ani Noshem* / "Thank God, I'm Breathing"**Play on Words:** Rhymes**Category:** Religious, Humorous/Uplifting**Meaning/Origin:** Unknown- please contact Gabe if you know more about this sticker.



מדינת הלכה, הלכה המדינה

Transliteration: *Medinat Halacha, Halcha Hamedina*

Literal Translation: "Halachic State, The State is Gone"

Actual Bumper Sticker Reads: Same

Play on Words: The word *Halacha* is spelled the same way as *Halcha*- the feminine form of "gone". The word *Medina* or "State" (as in "State of Israel") happens to be feminine. Therefore, the last two words are composed of the first two words, in reverse order, giving the phrase a certain reflexive ring.

Category: Secular

Meaning/Origin: A cautionary political bumper sticker that protests the mixing of church and state, or *Knesset* and *Beit Knesset*. It is probably based on the conventional wisdom among secular Jews that restrictive religious laws threaten the democratic nature of the State of Israel.



מי שנולד הרויח

Transliteration: *Mi Sh'nolad Hirviach*

Literal Translation: "Whoever Was Born, Scored"

Actual Bumper Sticker Reads: Same

Play on Words: None

Category: Humorous/Uplifting

Meaning/Origin: Another "happy" sticker. The phrase is rather catchy-sounding in Hebrew.



יחי מלך המשיח

Transliteration: *Yechi Melech Hamashiach*

Literal Translation: "Long Live King Messiah"

Actual Bumper Sticker Reads: Same

Play on Words: None

Category: Religious

Meaning/Origin: Another Orthodox announcement informing Israel that the coming of the Messiah is nigh.



יש לי בטחון בשלום של שרון

Transliteration: *Yesh Li Bitachon Bashalom Shel Sharon*

Literal Translation: "I Have Confidence (also: Security) in Sharon's Peace"

Actual Bumper Sticker Reads: Same

Play on Words: The double meaning of the word *Bitachon*- "security" and "confidence".

Category: Right Wing/Nationalist Camp

Meaning/Origin: This was a campaign sticker for Ariel Sharon. Like many political campaign slogans since the mid-1990's, it emphasizes both security and peace, as if one is possible without the other. In the early 1990's with the election of Rabin, it was established that a majority of Israelis demanded that the government pursue a policy of peace. With the phenomenon of suicide bombings, came an equal emphasis on security. In the 1996 Prime Ministerial campaign, Netanyahu unveiled his new slogan- *Osim Shalom Batuach* ("Making a Secure Peace"), and the two concepts have been a staple of Israeli election campaigns ever since.



חברון - מאז ולתמיד

Transliteration: *Hevron- M'az U'l'tamid*

Literal Translation: "Hebron- Always and Forever"

Actual Bumper Sticker Reads: Same

Play on Words: None



Category: Right Wing/Nationalist Camp

Meaning/Origin: Hebron, located in the heart of the Judean Desert in the West Bank, was host to Jewish communities from biblical times until 1929. By 1929, the Jews were a small minority in a mostly Arab town. That year, a violent attack on the Jews of Hebron took place, during which 67 Jewish men, women and children were killed, and the Jewish community was expelled. After the 1948 War of Independence, Jordan took control of the West Bank and Hebron. In 1968, following the seizure of the West Bank by Israel, a small Jewish community was re-established in Hebron. Today, 120,000 Arabs live in Hebron, surrounding a small community of over 500 Jews - guarded constantly by Israeli soldiers. In 1996, control of Hebron was handed over to the Palestinian authority. Relations between the Jews and Arabs of Hebron remain volatile.



ומי שלא נולד הפסיד

Transliteration: *U'mi Sh'lo Nolad Hifsid*

Literal Translation: "And Whoever Wasn't Born, Missed Out"

Actual Bumper Sticker Reads: See #29

Play on Words: This is a take-off of #29, invented for the song.



14]

חברון אבות

Transliteration: *Chevron Avot*

Literal Translation: "Hebron of Forefathers"

Actual Bumper Sticker Reads: Same

Play on Words: None

Category: Right Wing/Nationalist Camp

Meaning/Origin: This is another proclamation of support for an Israeli civilian and military presence in Hebron.

15]

שלום, טרנספר

Transliteration: *Shalom, Transfer*

Literal Translation: "Goodbye, Transfer"

Actual Bumper Sticker Reads: Same

Play on Words: This is a take-off of the original *Shalom, Chaver* sticker.

Category: Left-Wing/Peace Camp

Meaning/Origin: A sticker denouncing the idea of Transfer (see #17) while referring to the Rabin memorial stickers.

16]

כהנא צדק

Transliteration: *Kahane Tzadak*

Literal Translation: "Kahane Was Right"

Actual Bumper Sticker Reads: היום כולם יודעים - כהנא צדק / *Hayom Kulam Yod'im- Kahane Tzadak* / "Now Everyone Knows- Kahane Was Right"

Play on Words: None



Category: Right Wing/Nationalist Camp

Meaning/Origin: Meir Kahane was an extreme right-wing Israeli leader, who was born in the United States and moved to Jerusalem in 1971. He founded a political party called "Kach", based on the platform of forceful Transfer (see #18) of the entire Palestinian population out of the West Bank and Gaza. In 1984, he was elected to the Knesset. Before the 1988 elections, the Kach party was outlawed as a genocidal, racist, terrorist-supporting party, and Kahane was banned from being elected to the next Knesset. His following remained small but fanatical and highly activist. In 1990, Kahane was assassinated by a Palestinian who was later discovered to be linked to an early incarnation of Al-Qaeda. Immediately, a movement called *Kahane Chai* (Kahane Lives) sprung up, and in death, he continues to have a radical following that advocates Transfer and/or death for Arabs as a solution to the Arab-Israeli conflict. This bumper sticker was distributed following the outbreak of the second Intifadah, which his followers saw as proof positive that his views were correct.



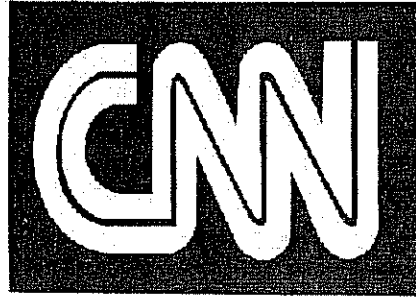
CNN משקר

Transliteration: *CNN Meshaker*

Literal Translation: "CNN Lies"

Actual Bumper Sticker Reads: CNN Lies
(in English)

Play on Words: Uses English; the word "Lies" appears in a font resembling that of the CNN logo



LIES

Category: Zionist

Meaning/Origin: Conventional wisdom among some Israelis, especially many on the political right, holds that CNN International is blatantly antisemitic and that it bashes Israel daily while ignoring Palestinian terrorism and Arab human rights abuses. After the outbreak of the second Intifadah, many cases in which CNN reported on Palestinian suicide bombings by visiting the Palestinian victims and showing only their side of the story occurred. Israeli broadcast authorities then threatened to boycott CNN and replace it with the Fox News Channel. CNN responded with a documentary on the Israeli victims of suicide bombings, and the boycott was averted. However, anti-CNN sentiment remains strong in Israel. (An interesting irony is that in the US and internationally, many leftist groups condemn CNN as being overly "pro-Israel", or simply right wing propaganda. An internet search for the term "CNN Lies" will turn up various denunciations of CNN from a wide spectrum of very different political positions.)



צריך מנהיג חזק

Transliteration: *Tzarich Manhig Chazak*

Literal Translation: "We Need a Strong Leader"

Actual Bumper Sticker Reads: ???

Play on Words: None

Category:

Meaning/Origin: ???



סחתינ על השלום, תודה על הבטחון

Transliteration: *Sachtein Al Hashalom, Todah Al Habitachon*

Literal Translation: "Nice Job on the Peace, Thanks for the Security"

Actual Bumper Sticker Reads: Same

Play on Words: Uses two "buzzwords" from political campaign stickers popular since the mid '90s- *Shalom* (peace) and *Bitachon* (Security).

Category: Humorous

Meaning/Origin: This sticker was a cynical response to Netanyahu's perceived failure to bring peace and security, both of which he had promised through his campaign slogan, "Making a Secure Peace".



אין לנו ילדים למלחמות מיותרות

Transliteration: *Ayn Lanu Yeladim L'milchamot M'yutarot*

Literal Translation: "We Don't Have Kids to Spare for Unnecessary Wars"

Actual Bumper Sticker Reads: Same

Play on Words: None

Category: Left Wing/Peace Camp

Meaning/Origin: An anti-war statement by members of the peace camp. The "unnecessary wars" referred to were most likely any IDF activity in Lebanon and the West Bank and Gaza strip. Israel's actions in both areas are considered military excesses by many on the left.



השמאל עוזר לערבים

Transliteration: *Hasmol Ozer La'aravim*

Literal Translation: "The Left Helps the Arabs"

Actual Bumper Sticker Reads: Same

Play on Words: None

Category: Right Wing/Nationalist Camp

Meaning/Origin: The policies advocated by many leftists- negotiation with and territorial concessions to the Palestinians and Arab states with the goal of bringing peace- are considered naïve by many Israelis on the right, and some consider those actions downright traitorous (see #43). This sticker gently suggests that the Arabs are bent on exploiting Israel's good will, by promising peace and preparing for war, and that left wing leaders and movements are foolish enough to fall into their trap.



42]

ביבי טוב ליהודים

Transliteration: *Bibi Tov L'yehudim*

Literal Translation: "Bibi is Good for Jews"

Actual Bumper Sticker Reads: **זה טוב ליהודים / בתניהו / Netanyahu- Zeh Tov L'yehudim / "Netanyahu- It's Good for Jews"**

Play on Words: None



Category: Right Wing/Nationalist Camp

Meaning/Origin: In the months leading up to the 1996 election in Israel, incumbent Labor Prime Minister Shim'on Peres held a clear lead in the polls over the right-wing Likud challenger, Binyamin Netanyahu. Netanyahu was known affectionately by his supporters (and not so affectionately by his detractors) as "Bibi". At no point was Netanyahu ahead of Peres in surveys, even on the day before the election. But the gap in the polls between the two candidates was narrow, and it was narrowing more every day. In the last days before the election, a new slogan was unveiled in favor of Netanyahu- "It's Good for Jews", implying that Peres was bad for Jews. The Likud campaign claimed to have no part in the creation and dissemination of the bumper stickers and posters bearing this slogan, and it seemed that this effort was on the part of a small right wing grassroots movement. The new slogan swept the nation, despite Netanyahu's vocal distance from the slogan. Netanyahu ended up beating Peres in the election by the narrowest margin in Israeli electoral history.



43]

פושעי אוסלו לדין

Transliteration: *Posh'ei Oslo L'din*

Literal Translation: "Oslo Criminals to Trial"

Actual Bumper Sticker Reads: Same

Play on Words: None



Category: Right Wing/Nationalist Camp

Meaning/Origin: The Oslo Accords were the peace treaty signed between Israel and the Palestine Liberation Organization (PLO) in 1993. They entailed mutual recognition between the Palestinian leadership and the State of Israel, and allowed the creation of the Palestinian Authority (PA) in the West Bank and Gaza, led by Yassir Arafat. The Knesset and the Israeli public as a whole were deeply divided over the wisdom of the Oslo accords and the idea of territorial concessions in the West Bank and Gaza in exchange for peace. Even in the best of times, leaders on the right were able to successfully galvanize opposition to the Oslo accords. However, a majority of the Israeli public supported the peace agreement and the concept of Land for Peace. During his 1996 campaign, in order to have any realistic chance of being elected, Netanyahu was forced to proclaim that he would continue to recognize the Oslo agreements. According to its timetable, the Oslo agreement was supposed to have resulted in a final status peace treaty between Israel and the PA by 1998. However, negotiations over the final status were stalled under the Netanyahu government. In 2000, a last-ditch effort to negotiate a final status agreement failed at Camp David. Within months, a series of escalations led to the outbreak of the second Intifadah, and Israelis and Palestinians have been involved in bitter fighting ever since. Suicide bombings against Israeli civilians increased drastically. This slogan, commonly seen as graffiti but also as a bumper sticker, points the blame for this crisis squarely on the Israeli architects of the Oslo accords, and demands that they be put on trial for treason.

44]

אנחנו כאן, הם שם

Transliteration: *Anachnu Ka'an, Hem Sham*

Literal Translation: "Us Here, Them There"

Actual Bumper Sticker Reads: Same

Play on Words: Rhymes

Category: Left Wing/Peace Camp

Meaning/Origin: This bumper sticker underscores the left-wing concept of separation between the Israelis and Palestinians as a prerequisite for peace. During the Rabin and Peres eras, statements such as these were popular on the left. Interestingly, since the outbreak of the second Intifadah, separation has become a matter of national consensus and right-wing government policy; witness Sharon's separation "fence".



45]

אחים לא מפקירים

Transliteration: *Achim Lo Mafkirim*

Literal Translation: "Brother's Don't Abandon"

Actual Bumper Sticker Reads: Same

Play on Words: Double meaning- it also means "one does not abandon brothers".

Category: Right Wing/Nationalist Camp

Meaning/Origin: The peace process with the Palestinians was pushed forward by left wing leaders and dreaded by many on the right, with the knowledge that in its logical conclusion some or most Israeli settlements would have to be dismantled and handed over to Palestinian control. Over 200,000 Jewish settlers live in settlements on land seized in the 1967 Six-Day-War, and this land is now at the heart of the dispute over the final agreement between Israelis and Palestinians. Right Wing advocates tend to support the settlers and their right to live in the West Bank and Gaza, and this sticker expresses the view that dismantlement of Israeli settlements would constitute criminal abandonment of Jewish brothers (and presumably sisters as well).

46]

עקירת ישובים מפלגת את העם

Transliteration: *Akirat Yeshuvim Mefaleget Et Ha'am*

Literal Translation: "Uprooting Settlements Divides the Nation"

Actual Bumper Sticker Reads: **עקירת ישובים קורעת את העם** / *Akirat Yeshuvim Kora'at Et Ha'am* / "Uprooting Settlements Tears Up the Nation"

Play on Words: The three root letters of the word *Akira* (uprooting) are the same as in *Kora'at* (tears up), only in a different order.



Category: Right Wing/Nationalist Camp

Meaning/Origin: See #45 for a detailed explanation of the issues in this sticker. This slogan is actually much more common and innovative, and has been seen in billboard and advertisement form as well. It became a common sight in Israel during the Camp David peace talks of 2000, during which the Israeli and Palestinian negotiating teams were reportedly very close to agreeing on a formula for peace that would involve a massive withdrawal from the West Bank and the dismantlement of possibly hundreds of settlements.



47]

מוות לבוגדים

Transliteration: *Mavet L'bogdim*

Literal Translation: "Death to Traitors"

Actual Bumper Sticker Reads: None

Play on Words: None

Category: Right Wing/Nationalist Camp

Meaning/Origin: This statement was often shouted, graffitied, or otherwise expressed in illicit ways and was most likely to be heard shortly before Rabin's assassination- when an Israeli leader who was perceived by many as a traitor was killed because his actions on behalf of peace clashed with far right wing ideology.

48]

תנו לחיות לחיות

Transliteration: *T'nu Lachayot Lichyot*

Literal Translation: "Let Animals Live"

Actual Bumper Sticker Reads: Same

Play on Words: The last two words are spelled exactly the same and their pronunciations are similar.

Category: Animal Rights

Meaning/Origin: This is a standard animal rights advocacy sticker, and is still in use.

49]

מוות לערכים

Transliteration: *Mavet L'arachim*

Literal Translation: "Death to Values"

Actual Bumper Sticker Reads: ???

Play on Words: Sounds like "Death to Arabs" in Hebrew

Category: Left Wing/Peace Camp

Meaning/Origin: The phrase *Mavet L'aravim* has unfortunately become common in Israel. You don't have to walk far in Jerusalem before you see it spray painted on a wall or scratched into glass. Following Palestinian suicide attacks, crowds often gather for spontaneous demonstrations of rage, during which this appalling slogan is often chanted with fury. This response, "death to values", suggests that the use of the anti-Arab statement reflects a clear lack of values.

50]

הכל בגללך, חבר

Transliteration: *Hakol Biglalcha, Chaver*

Literal Translation: "It's All Because of You, Friend"

Actual Bumper Sticker Reads: Same

Play on Words: Take-off of *Shalom, Chaver* (see #19)

Category: Right Wing/Nationalist Camp

Meaning/Origin: In an accusation similar to that made by slogan #19, this sticker puts the blame for the current violence squarely on Yitzhak Rabin and the architects and proponents of the Oslo accords.

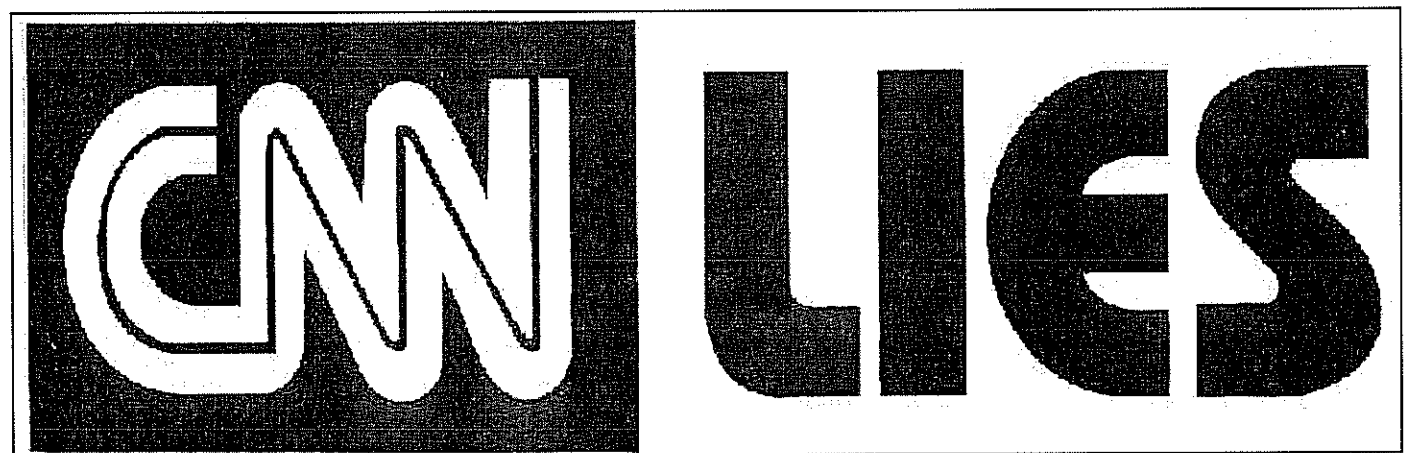
Uprooting Settlements Tears Up the Nation:



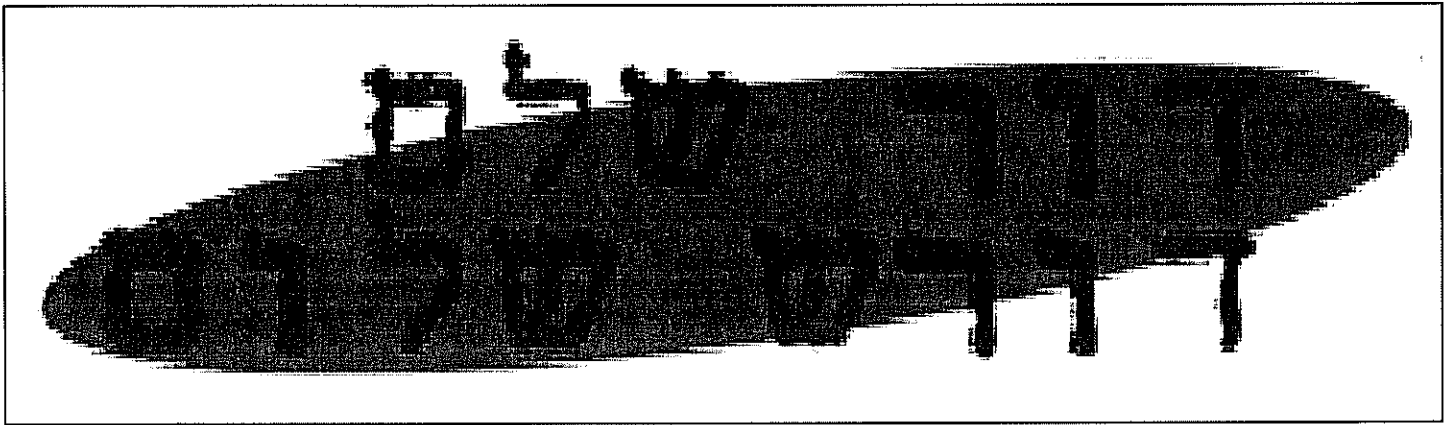
Netanyahu- It's Good for Jews:



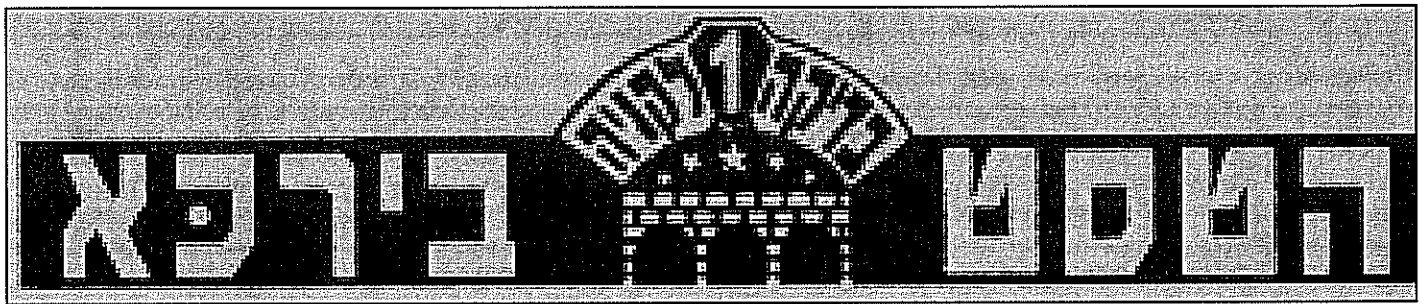
CNN Lies:



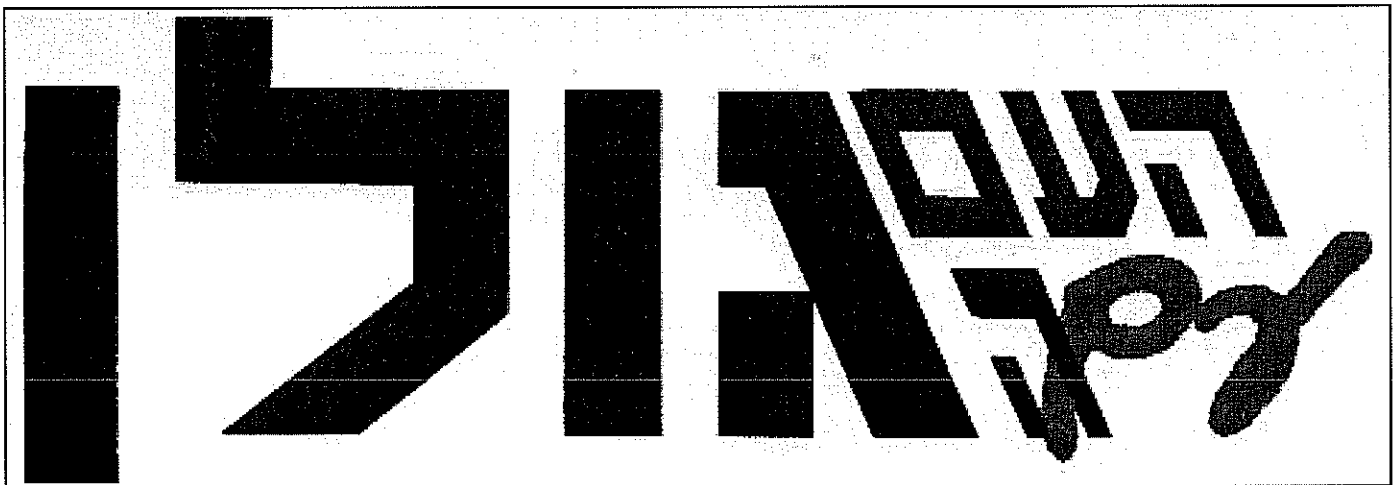
An Entire Generation Demands Peace:



The Smog Test in Yarka:



The Nation is With the Golan:





Yesha (West Bank/Gaza Strip) Is Here:



Hebron- Always and Forever:



Na-Nach- Nachma- Nachman Meuman:





Oslo Criminals to Trial:



Shalom, Chaver (with date of Rabin assassination- 11 November 1995):



Equal (Military) Service for Everyone:



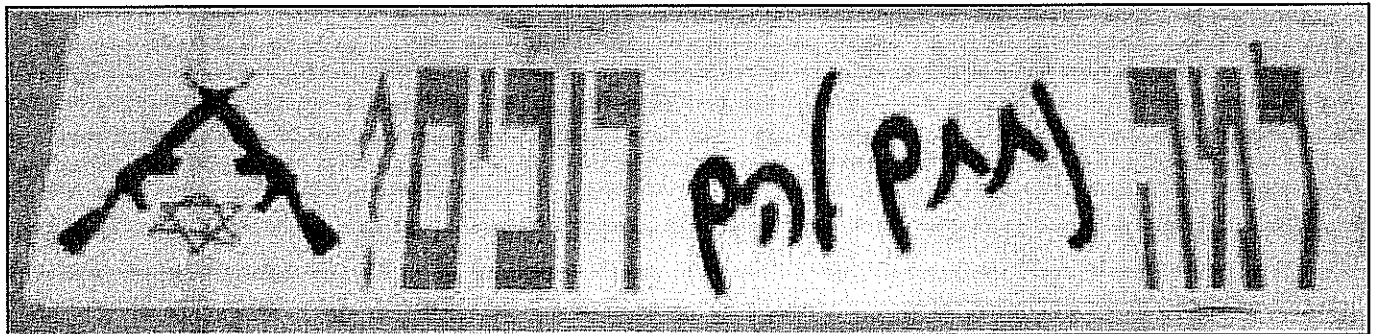
How Much Cruelty Can We Swallow?:



Now Everyone Knows, Kahane Was Right!:

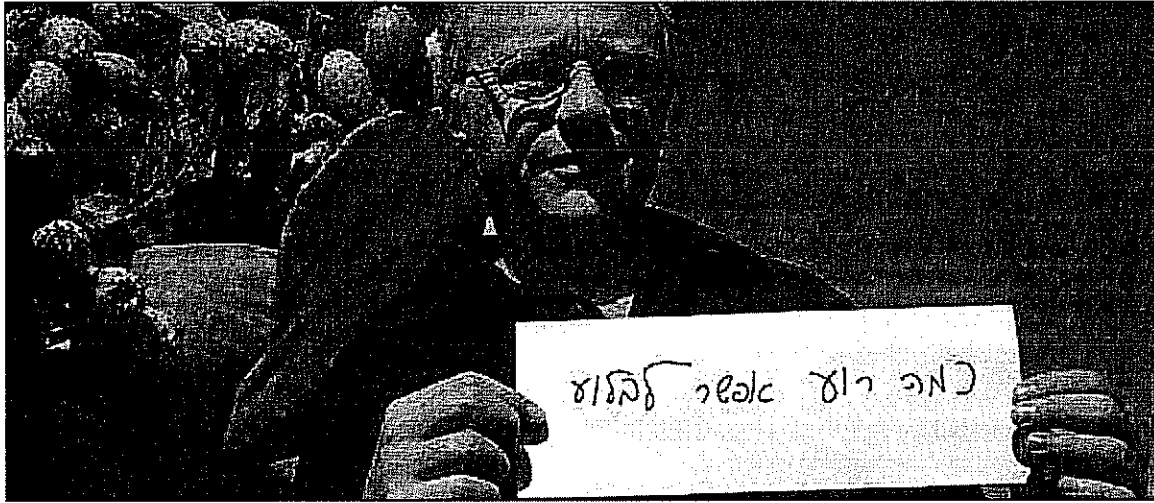


Why Did You Give Them Weapons?:





Honk if You Love to Sing Bumper Stickers



Rina Castelnovo for The New York Times

David Grossman jotted down bumper sticker slogans - like this one, "How much evil can we swallow?" - to compile the lyrics for a popular hip-hop song.

By SAMUEL G. FREEDMAN

New York Times *Published: August 16, 2004

JERUSALEM - Several days after Yitzhak Rabin was murdered in 1995 by an assassin opposed to the peace process, the Israeli author David Grossman was driving through a forest preserve just outside this city. He noticed a car stopped on the shoulder of the road and slowed to see what might be the matter. The motorist, he saw, was scraping off a bumper sticker that said, "Rabin Rotzeach" ("Rabin is a Murderer").

At that moment Mr. Grossman, a novelist and essayist, fathomed the peculiar and intense importance of bumper stickers in Israel, where sometimes an entire car can be pasted with them, endorsing any cause from Palestinian statehood to the expulsion of Arabs to the coming of the Messiah. He began to scribble down examples, enlisted friends and family members to do the same, and ultimately collected 120 slogans, united only by their brevity and certitude.

Now he has transformed 54 of those phrases into the rhyming lyrics of a song, which has been recorded by one of Israel's leading rap groups, Hadag Nachash, and become the surprise pop-music hit of the season. Radio stations play it ubiquitously, and the album containing it has topped sales charts and sold 15,000 copies in only two months, the equivalent of 750,000 in the United States. To use another American equivalent: imagine the dazzling unlikelihood of Russell Banks having collaborated with Mos Def or Chuck D on a chart topper.

"Shirat Ha'Sticker" ("The Sticker Song") is no mere novelty, however. It offers a kind of aural collage of the fractious and volatile political environment here. Over a Jamaican dub beat, the singer Sha'anun Streett chants slogans as irreconcilable as "A strong people makes peace," "No Arabs, no terror" and "Long live the king Messiah."

The song's refrain, an astringent bit of double-entendre, uses a bumper sticker created by animal-rights advocates to protest the force-feeding of geese, "Kama roa efshar livloa" ("How much evil can we swallow?"). In the hands of Mr. Grossman and Hadag Nachash, the words speak to the almost unbearable passion of political debate here, which, as with Rabin's killing, can shift from verbal violence into the lethal sort.



"When I had my list of stickers, I realized it's like a capsule of Israeliness, all the brutality and aggression and the need to get out of this situation," said Mr. Grossman, who is best known for magical-realistic novels like "See Under: Love" and volumes of left-of-center political essays, including last year's "Death as a Way of Life."

"The more the dead end of the situation grows, the more frustrated people become with their inability to influence it," he continued, in a telephone interview. "Few people on the left or the right are satisfied. And the more they are frustrated, the more they are extremists, the more bumper stickers they have on the car. Sometimes you stop behind a car that looks like a shouting demonstration."

Gadi Taub, one of Israel's leading cultural critics and public intellectuals, put Mr. Grossman's experience into a larger context. "Israel is such a small place that taking a political position is like declaring the very core of your identity," he said. "For many years it was unthinkable for Israelis that if you're a Likud voter you could marry someone from Labor. It would be a battle over every dinner and every breakfast. So your car, too, will declare your identity. You don't think you can even make friends across bumper stickers."

The words of "Shira Ha'Sticker" convey a consistent style of political advocacy here, but the music points to a dramatic generational change. Mr. Grossman, who is 50, grew up revering Israel's great balladeers of popular song - Ehud Banai, Yehuda Poliker, Meir Ariel - whose subjects stretched from the Holocaust to the peace process to the fear of suicide bombers.

The nation also produced first-rank jazz musicians like the bassist Avishai Cohen and jam bands like Sheva that fused Israeli, Arab and Indian influences.

Hadag Nachash is of the emerging Israel hip-hop scene, which runs the gamut from Russian and Ethiopian immigrants' flourishing ethnic pride and causes to the right-wing nationalism of Kobi Shimoni. With a name that literally translates to Fish Serpent and also is a deft pun on a license-plate designation for a new driver (Nahag Hadash), Hadag Nachash has made its reputation with raps about Israel's domestic issues: income inequality, poverty and the demise of the welfare state in favor of free markets.

Fittingly, the middle-aged Mr. Grossman heard about the band through his teenage children. "As soon as I was rhyming the lines," he recalled of his initial efforts to compose the song, "I realized it was best suited to rap. Rap has the energy and immediacy of the bumper stickers."

So last summer he invited Mr. Streett to coffee. On his side of the generational divide, the 33-year-old musician had read only one of Mr. Grossman's 19 books, and that was a children's novel. He was stunned, then, to have the author not only hand over a sheet of lyrics but quote from memory a line from one of Hadag Nachash's singles. "And that one didn't sell very well," Mr. Streett said. "So I knew he really knew our music."

Along with the producer Yossi Fine the seven members of Hadag Nachash created a melody that strung baritone saxophone, trombone, acoustic guitar and some Indian instrumentation over a mesmerizing beat. The result, released in June on Hadag Nachash's album "Local Material," became an instant surprise hit. While singles are not sold in Israel, the CD already has proven Hadag Nachash's most commercially successful, heading toward the 20,000-unit level that brings platinum status here.

"I hear people are even playing it at weddings," Mr. Streett said. And Mr. Grossman said his second career as pop-song lyricist could help his first, as author. "Somebody approached me in the post office the other day," he recalled, "and told me, 'My daughter said she should read your new novel because you wrote the sticker song.'"



Israel: Art & *Matzav*

By David Druce- from <http://www.mimaamakim.org/musicscene.html>

Music has been a defining feature of Israeli culture. New themes and developments within the music world find reverberation and resonance within Israel.

And as the anthem pierces, 'I have no other land.' Who's singing these patriotic Hebrew lines? It's not a folk singer or synagogue choir, but in fact two Israeli rappers sporting tattoos, the latest American gangsta clothing and iced-out Star of David necklaces. Rap has finally made inroads into Israeli music, and might be the genre best suited to express the creative challenges of the ongoing 'matzav'. Until recently, rap was viewed as novelty in Israel; a popular ad for long distance service shows a group of African-Americans sitting around on a stoop in Harlem. Suddenly the phone rings - it's 'Dudi Ha Totach [the bomb]' who starts to rap in Hebrew, and despite the language barrier the group starts dancing to it.

Why would a music style associated with the 'hood' and African-American culture become so popular worldwide? One explanation is that elements of rap-humor, story telling, and virility have always been present in all cultures. Yet rap in the United States has never been very sympathetic to Jews, or, more specifically, to Jewish record executives. Such rappers as Ice Cube and Public Enemy have had lyrics insulting Jewish individuals. Other groups have mixed signals; the Wu Tang Clan of Staten Island has a Jewish rapper, Remedy, who raps about the Holocaust, even while on the road in Germany, while another of their rappers, Method Man, has a song entitled 'PLO Style'.

Yavne, an Israeli city, is not only known as the home of the Sanhedrin, but as the birthplace of Israeli rap. More specifically, Shabak Samech, party rappers heavily influenced by Beastie Boys who were active in the mid-90's. Soon other groups with a more complex message emerged. In particular, Subliminal [Kobi Shimoni] and the Shadow [Yoav Eliasi], quoted above, has emerged as a patriotic rap group. While many of their songs deal with the usual themes of women and street life, others deal with nationalism. In fact, many of the CD's refrains are taken from classical Israeli folk songs such 'Banu Hocesh L'Garesh' [We have come to expel the darkness] and 'HaHagiga Nigmeret' [The Holiday is Over]. And far from being subliminal, their messages are quite clear. The cover of their CD, 'The Light and the Shadow,' depicts a Jewish star necklace being snatched from the mud, and the duo says such things as 'the nation disappears like a cigarette in Arafat's mouth.'

Not only is Subliminal's lyrical style uncommon in Israel, but so are their right-wing political allegiances, views widely expressed on the street, but rarely heard on the national level of the arts. Conservative thinkers, such as Yoram Hazony, author 'The Jewish State,' have often questioned the criticism of Zionism that can be found in the work of many Israeli Artists, playwrights, and authors. He can rest assured that at least one of the top 10 of Tower Records meets his patriotic requirements. Two other successful rap groups, Mook E., formerly of Shabak, and the Dag Nahash, are more critical of the status quo.

Mook E.'s first CD, 'Shma Yisrael' was one of the most popular in Israel, and one of his songs, the reggae-influenced 'Everyone is talking about peace', was one of the top songs of 2002 according to Army Radio. In the refrain, he says 'everyone talks about peace, but no one talks about [justice]. For one it's heaven, [for] the other is hell, how many fingers are on the trigger?' Mook's songs focus less on the details on the current conflict, and reflect more of a vague theme of brotherhood, For example he claims in one song 'all the have same dream', adding 'they have divided the world between us and them', and 'the earth is crying.' Somewhere between Mook E and Subliminal is Dag Nahash who have proclaimed themselves 'Zionist hip-hop.' The Jerusalem based group, which took its name from Nahag Hadash-Hebrew for 'new driver' and changed it to



'fish-snake', has many complex views. In 'Misparim' [Numbers] the rapper Shan'an Strit, says 'too like all the Jews look at numbers...two is the states that will be between the Jordan and the Sea...three is the years I served in Army...nine times I was close to a pigua [terrorist attack]...and the number that gives us the most hope and reminds us of the tragedy, that makes everyone's heart salute - six million.

There may not be a bicoastal rivalry in Israel, but rappers still criticize each other's points of view, just as they do in the US. Subliminal blasts Dag Nahash, by saying 'Shalom Saalam Peace [a song of Dag from 2000] there is none in the world', and in regards to Mook E says 'despite the attacks, simple minded people still believe in the delusion of justice'. This caused an outcry from several media critics, one who even called Subliminal 'a bunch of fascists'. No doubt the same critics would be even harsher towards Dov Shurin, a musician and radio figure who appeared in this film 'The Settlers'. His last album was entitled 'Nekama' or 'Revenge,' and Shurin has performed songs at Kach events. Many of his songs are based on passages from the Bible such as Moses slaying an Egyptian, Samson tearing down the Temple of the Philistines, and his far-right writings can be found on the Country Yossi website. In my opinion, some of the harshest lyrics found in Jewish or Israeli music can be found in Mordechai Ben David's famous 'Jerusalem is not for sale'. It goes on to tell the Mormons building a university on Mt. Scopus 'you'd better run to your life back to Utah overnight, before the mountain opens up to swallow you inside'.

Arabic Rap has also become popular in the Israeli Arab community, with the Akko based group of MWR scoring a hit with the protest song 'Because I'm an Arab'. While Israel is often criticized in local Arabic rap, an audience of millions abroad are signing virulently anti-Israeli songs. In Egypt, a recent national hit was Shabaan Abd Rahim's 'Baqra Al Israil' [I hate Israel], which is a throwback to the Nasser-era when Egyptian music often consisted of national ballads with obvious political overtones. Indeed, it's hard to get more overt than to have lyrics such as 'I hate Israel, I hate Ariel Sharon...I love my leader Hosni Mubarak.' Even more worrying is that the Egyptian national censor chose to change the song's lyrics from 'I don't like' to 'hate'. These feelings extend to London where Noa, an Israeli singer performing at a Mediterranean Festival had her concert interrupted by protestors - despite the fact that she was singing John Lennon's 'Imagine' with Algerian Cheb Khaled!

In short, nothing in the Middle Eastern music world has stayed the same. Many established Israeli pop musicians, such as Sarit Hadad and Yehuda Poliker have songs that allude to violence and its victims. Knesiat HaSechel made a rock version of the famed Mizrahi song 'Tipat Mazal,' and Hadad even chose to sing 'Light a Candle', rather than 'Mr. DJ Superman' as Israel's entry in the 2002 Eurovision contest. In the past competitions, Israel has wavered between such patriotic song as Ofra Haza's 'Chai', and the apolitical [Eden's 'Happy Birthday']. The entertainment world continues to mix with local politics. One example of this is the political party Shas who sampled Ricky Martin's 'Copa La Vida' making it into a religious song singing of the glory of Shas. Several political parties make use of entertainers, from Shas' court singer Benny Elbaz, to Ariel Zilber [a member of the National Union], and Chaim Moshe [The National Religious Party].

These are some of the trends that show that Israel's change every day, politically, physically, socially, and culturally. As pages of history are added, it is certain that a musician in the Middle East will bring them to life.



Hip-Hop Speaks to the Reality of Israel

Hartwig Vens, *Neue Zürcher Zeitung* (conservative), Zurich, Switzerland, Nov. 20, 2003

People call it "glocalization," the rising appearance of artistic hybrids that blend the global and the local. Globalization is not something one-sided, the spreading of a homogenizing Western culture: There is a constant synthesis blending global and local elements. In recent decades, hip-hop has pushed this process everywhere. In Israel, you will find hip-hop groups that follow American patterns. But their language, lyrics, and musical idiosyncrasies are determined by the political and cultural situation in this land.

A hip-hop scene has been developing in Israel since the mid-1990s, and it is becoming commercially and artistically stronger and stronger. Like no other aspect of youth culture before, this music- the most verbose in the country's pop-culture history- speaks about Israel's reality and its problems: The economic crisis, rising poverty, criminality, and, not least, the Israeli-Palestinian conflict all come up in its lyrics.

Like everywhere else, in the beginning there were groups that simply copied American hip-hop, but then there was a shift to specifically Israeli hip-hop. The decisive step for this, just like elsewhere around the world, was the use of the mother tongue.

Leron Teeni is the disc jockey for "The Bizz," the hip-hop show broadcast on the Israeli army radio station. "In the beginning," he says, "the kids rapped in English. They came on our show and wanted to grab the mike. But we said: 'No, no way, rap in Hebrew.' There are about 100,000 American groups that can do it better in English. We want to listen to rap in our own language."

This man in his mid-30s is the founding father of the Israeli hip-hop scene. He witnessed the rise of the movement from the first legendary attempts to its status as one of the most important genres in the Israeli music market. Teeni calls himself a socialist, and cites the importance of hip-hop in giving a voice to the disadvantaged, a group that is rapidly increasing in Israel.

This socially critical stance is something Teeni shares with his friend Shaanan Street, the master of ceremonies of Hadag Nachash, one of Israel's best-known hip-hop groups. Street looks more like a hippie than a hip-hopper: a ponytail, sandals, and shorts, rather than sneakers, baggy pants, and a baseball cap. With its song "Numbers," Hadag Nachash made a surprise hit this spring, one that touched a nerve with the Israeli public.

In it, Street raps: "One is the number of countries from the Jordan to the sea/Two, the number of countries that one day there will be/Three years and four months is the time I must spend in the army/Five shekels buys a bus ticket/I was 6 years old when Sadat came to Israel, 7 when he signed the treaty /Eight is the number of a soccer player I always liked/Nine times was I too close to a terror attack, at least as of now /There are 10 words for Super, the favorite answer to how you doing?"

This is how Hadag Nachash approaches social and political issues; there is no doubt about the group's leftist sympathies. Street is also behind the recent Remember Ben album. It commemorates the well-known hip-hop DJ, Benny the B, who fell victim to a terrorist attack in the summer of 2002.

The first Israeli hip-hop group was Shabak Samech, which came out with its first album in 1995. The six teen-agers from the provincial town of Yavne did not bill themselves as hip-hop artists, but as rockers who rapped. Even so, they were most responsible for the development of hip-hop in Israel. Rapping in Hebrew, until then, was virtually unknown.

But Shabak Samech achieved platinum status with its second album and thus opened the door to a larger audience. Since then, Shabak Samech has ceased to appear together and its members are pursuing their own individual interests. The most successful of them is the rapper Mook E, who produced the album *Shma Israel* (Hear, Israel). With his curly locks and an effervescent, enthusiastic manner, he has a dervish-like style. This unique aura and his reggae-influenced singsong fascinate the masses.

Mook E's mission is love, peace, and fellowship, and this captures the yearnings of many Israelis. Many of the lyrics from his recent CD were interpreted by his audience as political statements. But Mook E plays this down. "In one song I sing, 'Everyone talks about peace, but no one of justice', for me, that is more a humanitarian statement than something political. But in Israel you can't say 'peace' without the word having a political meaning."