Fully Jewish, Fully American

A study of American and Jewish identities through the lens of famous personalities

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Rationale

"American Jewish history weds together two great historical traditions: one Jewish, dating back to the Patriarchs, the Prophets, and the rabbis of the Talmud, the other American, dating back to the Indians, Columbus, and the heroes of the Revolution. Bearing the imprint of both, it nevertheless forms a distinctive historical tradition of its own, now more than three centuries old. It is a tradition rooted in ambivalence, for American Jews are sometimes pulled in two different directions at once. Yet it is also unified by a common vision, the quest to be fully a Jew and fully an American, both at the same time. It is closely tied to Jews worldwide, and just as closely tied to Americans of other faiths. It is perpetuated generation after generation by creative men and women, who grapple with the tensions and paradoxes inherent in American Jewish life, and fashion from them what we know as the American Jewish experience — a kaleidoscope of social, religious, cultural, economic, and political elements that makes up the variegated, dynamic world of the American Jew." — Jonathan D. Sarna

In the above quote, Jonathan Sarna articulates the primary struggle for most

Americans who are also Jews: how can one be both fully Jewish and fully American?

This is a struggle that American Jews have faced since their arrival in this country and one that will continue to have salience for generations to come. The purpose of this curriculum is to prepare students to face this tension and provide them with the tools to navigate their own American and Jewish identities.

To accomplish this task, the curriculum uses the lens of famous American Jewish personalities. By doing this, it is hoped that students will learn about these individuals and be able to articulate and appreciate the range of Jewish expression in American society. It is hoped that a by-product of this study will be a greater historical understanding of the American Jewish experience. But while looking at other personalities, the curriculum is also focused on the personal history and experience of the students. It is hoped that by looking at their own American Jewish experience, students will be able to see themselves as part of the tapestry of American Jewish life.

A curriculum of this nature is often described as a Heroes curriculum. This terminology has consciously been avoided. Identifying someone as a hero is a personal

choice based on one's values and ideals. By listing individuals who are "heroes" any curriculum presents as black-and-white something that is far more complicated and individualized. A Heroes curriculum usually presents only a limited number of images of how to be famous and Jewish. The hidden curriculum is that those people who are not included are somehow "not as Jewish." Thus the curriculum is advocating an agenda of what a good Jew is. A third complication with a heroes curriculum, as identified by Dr. David Kaufman, is that often, through the selection of people, the curriculum uses the exception to counter or obfuscate the rule. An example of this is the study of Sandy Koufax to subvert dealing with the limited numbers of successful Jewish athletes. This curriculum is very different and emphasizes the multiplicity of ways to be Jewish without favoring one over another.

There are several reasons for studying famous Jewish personalities. These include:

- 1. Presenting role models for students
- 2. Creating a sense of pride based on accomplishments of other Jews
- 3. Promoting an understanding of how these individuals navigated their Judaism in the world around them
- 4. Developing identification between the students and the personalities.

These are all worthy goals and will all be addressed to some extent within this curriculum. However, the most attention will be given to the third. This curriculum is structured around the idea that by learning about these American Jewish personalities, students will be exposed to the variety of ways these people interacted with their Judaism and their Americanism. An understanding of this concept will help in the attainment of the other goals listed above. In addition, the discovery of the balance achieved by these

individuals will assist students in their own successful navigation of the religious and secular forces in their lives.

This curriculum is designed for fifth and sixth grade students in a congregational religious school. By obtaining a religious education separate from their secular education, these students are already dealing with the struggle of living in both a Jewish and American world. This curriculum aims to provide the school with an opportunity to seriously examine the nature of Jewish identity and provide students with role models for the process of navigating their own religious and secular identities.

In studying the identities of the American Jewish personalities, students will be using identity snapshots. These snapshots attempt to isolate one specific activity in the life of the personality. The purpose in doing this is to avoid the difficulty of classifying an individual's entire life and eliminating the possibility for movement or different responses in different situations. It is hoped that this approach will illuminate the complexity of identity as well as the ability for one person to operate with different priorities over the course of her or his life. Hopefully, this mobility will inspire students to see the flexibility in their own identities.

This curriculum is further developed around a conceptual framework that identifies two continuums for analyzing identity. The first continuum addresses the world in which the snapshot occurred. Did it take place in the American or Jewish world? The second continuum looks at the motivation that enabled the identity snapshot to happen. Was this action motivated by religious or secular reasons? When placed together a two-dimensional map appears that can be divided into four compartments. These four identity squares are: Jewish religious, Jewish secular, American religious and

American secular. The study of identity involves the plotting of individuals in relation to both continuums. This process should illuminate the relation between these two continuums as well as the infinite possibilities for individuals to navigate the Jewish and secular world simultaneously.

Goals of the Curriculum:

- To provide students with an opportunity to examine and reflect on their own American Jewish identity.
- O To help students develop a positive self-identity as American Jews living in the 21st century.
- o To provide students with a framework by which to examine their American Jewish identity as well as others' American Jewish identities.
- o To convey to students that a person's identity often changes and develops over time and in different situations.
- O To present alternative approaches on how to navigate a person's Jewish and American identity.
- o To help students use the past as a tool to understand the present and the future.
- To teach students about many different American Jewish personalities and what they contribute(d) to American and Jewish societies.

Enduring Understandings for the Curriculum:

- Analyzing the identities of others helps us understand our own identity.
- Becoming aware of the variety of approaches to Jewish and American identity helps us see our place in the tapestry of American Jewish life.
- A person's identity is very complex and therefore should be studied from the perspective of a single incident rather than as a totality of a person's experience(an identity snapshot).
- One way to analyze a person's identity is by looking at where the person's work takes place (in the American world or in the Jewish world) and what the motivating reason is for the action (religious or secular reasons).
- O By placing the two continuums listed above together, four identity squares are created that are useful for analyzing a person's identity.
- Since a person's identity is complex, at different moments in time that person's identity could be plotted in different identity squares.

Expressive Outcomes in this Curriculum:

- In this curriculum students will have the opportunity to study with their families the American and Jewish elements of their lives.
- o In this curriculum students will have the opportunity to throw a dinner party for the personalities from their identity snapshots.
- o In this curriculum students will have the opportunity to create a way of preserving their own personal model for navigating their Jewish and American identities.

Rationale

"American Jewish history weds together two great historical traditions: one Jewish, dating back to the Patriarchs, the Prophets, and the rabbis of the Talmud, the other American, dating back to the Indians, Columbus, and the heroes of the Revolution. Bearing the imprint of both, it nevertheless forms a distinctive historical tradition of its own, now more than three centuries old. It is a tradition rooted in ambivalence, for American Jews are sometimes pulled in two different directions at once. Yet it is also unified by a common vision, the quest to be fully a Jew and fully an American, both at the same time. It is closely tied to Jews worldwide, and just as closely tied to Americans of other faiths. It is perpetuated generation after generation by creative men and women, who grapple with the tensions and paradoxes inherent in American Jewish life, and fashion from them what we know as the American Jewish experience — a kaleidoscope of social, religious, cultural, economic, and political elements that makes up the variegated, dynamic world of the American Jew." — Jonathan D. Sarna

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Unit Outline:

Unit One – Who Am I? An Introduction to Identity

This unit encourages students to explore the elements that contribute to their own identity. The unit provides the prerequisite knowledge about identity and some of the terms used throughout the curriculum. This unit serves the function of grounding and introducing the topic.

Unit Two – Exploring the Four Corners

This unit introduces the conceptual framework of four squares that are used to understand different options for combining Jewish and American identities together. In the unit students study four identity snapshots that represent each of the four identity squares. The emphasis of the unit is understanding the conceptual structure by comparing and contrasting these identity snapshots.

Unit Three - One Person, Many Places

Through the use of inquiry, this unit seeks to emphasize that at different points in time it is possible for one person to be in different identity squares. The unit is designed to introduce complexity to the framework and help students realize that people are not pigeon-holed into categories, but have flexibility and mobility.

Unit Four - Many People, Many Places

This unit is designed to paint a fuller picture of the diversity of Jewish American life by providing students with opportunities to study and research individual identity snapshots in depth through the use of learning centers. The unit then allows students to explore the placement of these snapshots in the four identity squares (both to which square they belong and their relationship to others in that square).

Unit Five - My Place

This unit returns the focus of the curriculum to the experiences of the students.

This unit is a synthesis of everything covered in the course and is designed to be a reflective unit where students have the opportunity to identify important incidents in the lives of their family and explore how those incidents are connected to their Jewish and American, religious and secular, identities. Students are posed a problem at the beginning of the unit and are asked to do several reflective individual and group activities that allow them to place themselves on the identity map.

Parent Supplement - Understanding Our Place

This is a supplemental unit that would be appropriate for adults in a parallel education opportunity (or potentially independent of this curriculum). It is designed to introduce the conceptual framework and explore it, but to go beyond this study and provide opportunities to: deconstruct the Jewish obsession with identifying who is a Jew, discuss heroism, identify the values important for these parents, and provide opportunities to pass these values on to their children.

Teaching Notes

Purpose

Welcome to the curriculum "Fully Jewish, Fully American!" The purpose of this curriculum is to encourage students to think seriously about their own identity as Americans and Jews. In order to do this difficult task students are introduced to a structural framework for categorizing and comparing famous American Jewish personalities. The curriculum also provides opportunities for the students to apply this framework to events in their lives and the lives of their families.

Identity
Snapshots

In an effort to authentically represent the complexity of identity, this curriculum strives not to present the whole person, but rather to capture snapshots, frozen moments in time, that represent components of the person's identity. This frozen image is referred to throughout the curriculum as an identity snapshot.

Continuums

In thinking about this curriculum guide it was necessary to devise a system for categorizing the myriad of possibilities as to how individuals have navigated their American and Jewish identities. In order to do this, two questions were asked of each identity snapshot to be suggested. The first question was whether the snapshot occurred primarily in the American or in the Jewish world. The second question is whether the action captured in the snapshot was done for religious or secular reasons.

Identity Squares Based on the answers to these questions, four possibilities were created: Jewish religious (ex: Rachel Adler adding the names of the matriarchs into the first prayer of the Amidah), Jewish secular (ex: Mark Spitz participating in the Maccabiah Games), American religious (ex: Abraham Joshua Heschel marching with Martin Luther King, Jr. for civil rights for Blacks), and American secular (ex: Dianne Feinstein running for U. S. Congress). These four combinations represent the identity squares. The identity squares are useful tools in differentiating among snapshots and comparing them.

Choices in the Curriculum

The curriculum is designed to provide teacher and student with a number of choices. This is most prominent in the number of identity snapshots included as possible snapshots to use in the curriculum. This choice is important so that you are able to choose snapshots that are important to you and ones that you understand well. However, it would be impossible to provide all of the supplementary material for all of the identity snapshots.

To solve this dilemma, you will find, included in this curriculum guide, the supplementary material for a few of the snapshots that I find particularly useful for units two, three, and four. This is meant to provide you with an idea of what supplementary material should be included for any of the identity snapshots. By no means should this suggest that these snapshots are the only ones that should be used for these two units. Please bring your own interests and passions to the curriculum!

Learning Centers Unit four is designed as individual learning centers. This approach is described in unit four and supplementary material can be found in the appendix to that unit. Sample material has been selected for only one identity snapshot. This means that the unit requires a great deal of advance preparation by the teacher to collect material for all of the identity snapshots students are examining. I highly recommend doing this collection early. The appendix to unit four includes a sample of what kinds of resources should be available to the students. The bibliography details resources for compiling this information.

Unit Breakdown In each unit there is a suggested unit breakdown by lessons. This breakdown is assuming that a lesson lasts for 45 minutes to an hour. If your class setup provides you with more time than this, you will need fewer lessons per unit.

Scrapbooks

Throughout the curriculum, the primary means of assessment is through the scrapbooks. The scrapbooks provide a way for students to creatively depict what they have learned in the curriculum thus far. In addition, the completed scrapbook will hopefully be a memento that will

be important to the family. The scrapbook will be started at the first family program where the families will design the cover for the scrapbook and will be presented at the last family program. Almost all of the work in the scrapbook will be done by the students, however those parents who participate in the parallel program will design a small section to be inserted into their child's scrapbook.

Scrapbook Entries

Throughout the curriculum, there are references to a "scrapbook entry." These are comprised of two elements (similar to a scrapbook). The first element is some pictorial representation of the snapshot. This representation can be a student drawing, a photocopied picture, an actual photograph of a person, a photograph recreating the event, a picture of an important artifact for the snapshot, or any other representation that the student and teacher agree upon. The second element is the written caption. The caption can be written in whatever format the student chooses. It can be a few short sentences, written in the first or third person, a poem, a diary entry, etc.

For unit one there are specific questions that the caption should address that are related to the individual students and their American and Jewish identities. For the second through fifth units, there is a standard set of questions to be answered by the caption. However, as the units progress, the students are called upon to process more and more of the information about the identity snapshots. In the earlier units, much of the information is provided by the teacher and the class. In the fifth unit, the questions are applied to identity snapshots from the life of the student and not from a famous personality.

Feedback

The most important part of the scrapbook is the feedback provided by you to the students. One of the advantages of using the same questions is that you can help the students develop their ability to answer the questions and the thoroughness and thoughtfulness that the students put in to the assignment. Be sure that your feedback is constructive and allows the student to make changes and improvements for the next

scrapbook entry. Regardless of the quality of their entry, all students should be given feedback to allow them to improve.

Holiday Ideas

Please note the section of the curriculum "Holiday Ideas." This section is designed as an addition to the core curriculum. It is important to address the Jewish holidays as they occur during the year. These ideas present activities and approaches that supplement the five units of the curriculum guide. Hopefully, through this approach the Jewish holidays can be integral pieces of the year rather than additional elements.

Memorable Moments

1) First Lesson – A Family Introduction

When families arrive they are given the following description. "Your family is on trial. One side has accused you of being American. The other side has accused you of being Jewish. Each side has hired a private investigator to collect photographs to support that side's claim. What are a few of the photographs that each side might have?" Give the families time to brainstorm their answers to this question. Call the group together and let them know there will be several activities to present their answers to this question. Listed below are suggestions of some stations. Feel free to use all, only one, or a combination.

Handprints: Have each member of the family trace their hands on a piece of construction paper. Inside the outline of the left hand, have the person write or draw things they do that are American. Inside the outline of the right hand, have the person write or draw things they do that are Jewish.

Human Outline: Provide butcher paper and have the family trace the smallest person. On the left side of the body, label things that the family does that are American. Write the things next to the appropriate body part (i.e. places you go by feet, things you see by eyes, etc.). Do the same thing on the right side for things the family does that are Jewish.

Photos: Have the families envision what some of the photographs the private investigator takes might look like. The families should then pose in the picture. Use Polaroid, digital images, or regular 35 mm film to capture the images. Depending on the medium, the families could then decorate a frame for the pictures.

Opening Arguments: The families should write the opening arguments that would be used by each side in the debate. The arguments should mimic those used in court and cite examples that support that side's claim.

Mosaics: Using torn up magazines, each family should create a mosaic that shows them doing something Jewish or American as a family.

(some of the pictures from the above activities might be incorporated into the students' scrapbooks)

Scrapbook Covers: Introduce the idea that students will be creating a scrapbook over the course of the year. Have the families design and create the cover. There are several options for materials for the scrapbook. A three-ring binder could be used, inexpensive photo albums (like the 8½ x 11 ones made by Pioneer), artist's notepads, etc. The materials used to make the cover will vary depending on the type of scrapbook used.

¹ My thanks to Max Frankel who uses this idea to encourage students to think about their Jewish practice. I have adapted it for my purposes in this curriculum guide.

2) The Dinner Party

This is an evening event at the end of unit four that allows the students to showcase their learning to other students and their families. This event should be scheduled at the beginning of the year and notification sent to parents as early as possible to mark the date. Choose an evening that makes sense with your school's and/or synagogue calendar. One idea is to hold the dinner before services on a Friday night or on a Saturday night and include *havdallah* in the evening. It is also possible to host this as a lunch or breakfast party to correspond to when students and families are at school.

For the dinner party, students should come as the personality in the identity snapshot they have been studying. This idea was sparked by the Judy Chicago "Dinner Party" where each place setting represented a different famous woman. During unit four, the students will design components of a place setting for their personality. The elements of this place setting are described in unit four.

At the beginning of the evening, there should be an opportunity for families to walk around the table as a museum exhibit. Students can even create guides to help their guests understand the artwork. After the viewing, students should sit at the place setting for their personality, and have room for their family.

After dinner, students could stage some of the interviews and panel discussions completed at the end of unit four. Or there could be a song session, drama games, or other fun activities.

3) Final Lesson – Interactive Museum

This closing program is designed to conclude and synthesize a lot of the material that the students learned during the year and do it with their family. Before the event, the students' presentations from the end of unit five should be arranged around the room where the program will take place. When the families arrive they should be given a small spiral notebook (memo size – 1 per family), a marker for each person in the family (no one in the family should have the same color), and an instruction sheet. The instruction sheet should include the following information:

"Welcome to the Temple _____ Interactive Museum, presented by the students in the _____ grade. Please begin the experience at the exhibit prepared by your student. Everyone in the family should write down one thing they learned about your family member that you did not know before. After you have done this, examine the exhibits prepared by other students. See how many things you can find in common with other students in the class. Write these things in your family notebooks."

Decide on an appropriate time limit for the museum. It is unlikely that a family, if they take the activity seriously, will get to all of the exhibits. That's okay! When the time is up, have the families pair up with another family and share what they learned about the people in their family and what similarities they found with other students in the class.

Distribute a piece of paper to each family. Remind them of the trial that began the year. Let them know that the judge has decided that the families are both American and Jewish. Have the family write a newspaper article announcing the decision on the paper that was distributed. Collect these papers. (It would be great to photocopy a complete set for the families and mail it over the summer.)

Conclude by presenting the students with their scrapbooks and encourage them to continue documenting their American and Jewish experiences.

Unit One - Who Am I? An Introduction to Identity

Unit Goals:

- o To help students begin thinking about their own identity
- o To expose participants to the multiple elements of identity
- o To frame the curriculum in the personal experiences of the students
- To provide students with prerequisite knowledge concerning religious and secular values and identity snapshots

Enduring Understandings:

- o A person's identity can be understood by their actions and priorities.
- As Americans and Jews, our actions take place in either the American or the Jewish world.
- Our actions are done because of either religious or secular reasons.
- A person's identity is always changing and thus analyzing a person's identity requires looking at particular incidents or snapshots in time (identity snapshots).

Suggested Unit Breakdown by Lesson:

Lesson One – Opening Family Education Program (see memorable moments) Lessons Two to Five – Introduction to identity

Suggested Learning Activities:

The following activities address some of the enduring understandings above and should be mixed and matched together to cover all of them.

Identity Snapshots

A Day in the Life Of... (part one): Have students make a list of everything they do in a day. This could be a typical day, what they did today or yesterday, or what they would like to do in a day. Make sure they spend some time and think carefully about this as the class will return to the list several times in this unit. After generating the list, have students identify what they spend most of their time doing. Explain that one way to figure out what is important to people is to study what they spend the most time doing. This activity could also be done by looking at date books from fictitious people, or important people in the community. Consider getting a copy of a page of the educator or rabbi's date book, or pages from other professionals. See what students can learn about these people by where they spend their time.

Pictures: Collect a number of pictures to bring to class. These could be actual photographs or images from the web. Divide the class into small groups and have students generate lists of all the information they can tell about the people in the picture. Have them share this information with the other groups.

Our Tools:² Break the students into small groups. Give each group a packet with three different documents in it (a page from a history textbook, a photograph, and a letter).

² This activity was created by Julia Phillips in her curriculum guide "American Jews in the Far West."

Have them read the different pages as a group, and answer questions on the Tools of History worksheet found in this unit's appendix. When the groups are done, bring them together to share their answers. Explain that we can learn about the past from all of these sources, and will be using them all during the course of the year.

Jewish - American

Personal Timeline: Have students make a personal timeline of important things that happened to them since they were born. A list of suggested events to include in the timeline can be found in the appendix to this unit. After the timelines are completed, have students discern which events occurred in the American world and which in the Jewish world. These can be highlighted or circled in a different color.

Sentence Completion: Write	the following two sentences on the board:
I am a	
I am part of	
Ask the students to complete	both sentences in as many ways as they possibly can. See i
	es with something related to American or Jewish. What
	I these different things at the same time? Do we sometime
think about one more than an	

Jewish Star: After students have been introduced to the idea of doing things in the American and Jewish world, have them come up with three things they personally do in the American world. They should write each in the corner of a triangle. Next they should come up with three things they do in the Jewish world. These things should go in the corners of a second triangle. Have the students glue the triangles together to form a Jewish star. They should write their names in the center. Use the stars to decorate the classroom and talk about how we are both American and Jewish.

A Day in the Life Of...(part two): Return to the lists students made at the beginning of the unit. Have them highlight which activities took place in the American world and which took place in the Jewish world. Identify where most of their activities occurred. Ask students if there is a different day that might have more American or more Jewish activities.

Religious – Secular

As explicit as this section attempts to be, it is important to understand that these are very difficult concepts and therefore they may need to be learned inductively through the next few units. This type of learning can be frustrating for some and requires some additional sensitivity by the teacher.

Concept Attainment lesson: Distribute the worksheet found in the appendix that has two lists on it. Students should work with partners to try and figure out what is different between the two groups and come up with a label for the two columns. After students share their answers, introduce the words religious and secular. Label the two columns with these titles and see if the students can suggest what the words mean. If it is helpful, feel free to use the dictionary definitions of religious and secular.

Religious: 1 characterized by adherence to religion or a religion; devout; pious; godly 2 of, concerned with, appropriate to, or teaching religion 3 belonging to a community of monks, nuns, etc. 4 conscientiously exact; careful; scrupulous³ (this class is concerned with the first two definitions)

Secular: 1 a) of or relating to worldly things as distinguished from things relating to the church and religion; not sacred or religious; temporal; worldly b) of or marked by secularism, secularistic 2 ordained for a diocese 3 a) coming or happening only once in an age or century b) lasting for an age or ages; continuing for a long time or from age to age⁴ (this class is concerned with the first definition)

Motivation Simulation: Prepare a videotape or a script that presents a news story. The story should represent a situation where the actors could be motivated by religious or secular reasons. Some examples might be: rallying for equal rights for men and women, a court hearing on whether children should sing Hannukah songs and Christmas carols in a public school, supporting a labor strike, etc. The script or video should then interview two people and ask them why they are there. One answer should be religious and one secular. For example, a secular reason for being at a labor strike might be that laborers deserve a living wage. A religious reason might be related to Biblical ideas about how workers are to be treated and that wages cannot be withheld overnight. Have the students discuss the differences between the two answers.

Distribute statements about participating in the civil rights movement that show one person's secular reasons for participating and another's religious reasons. Quotes that can be used are included in the appendix to this unit. Have the class read through the quotes and select ones that reflect religious reasons and ones that reflect secular reasons.

Present another dilemma and have students try to come up with multiple religious and secular reasons why they might be there, in other words, what motivated them to come? Collect all the answers and read them to the class. Explain that people can do the same thing for very different reasons. Divide the reasons into religious and secular and make two columns on the board. Review the reasons as a class and see if anyone disagrees about where a statement should go.

Around the World: Create a list of religious and secular reasons for doing things. These should be things that the students in the class might do on a regular basis. Have one student stand next to another student. Read one of the statements and have students figure out if the statement read represents secular or religious motivation. The first student in the pair to answer correctly "wins" and advances to the next student. Whoever can go all the way around the classroom and return to their original seat wins.

A Day in the Life Of...(part three): Have students look at their list of things they do in a day. Try and identify which of the items they do for secular reasons and which ones they do for religious reasons. Ask students which ones they have more of in their day. Ask if there are certain days when they might do more things for religious reasons, or more things for secular reasons.

³ Webster's New World Dictionary: Third College Edition. page 1134.

⁴ Webster's New World Dictionary: Third College Edition, page 1213.

Review:

Story Strips: The idea of this assignment is to present a choose-your-own adventure story where students choose between things in the Jewish and American worlds and doing things for religious and secular reasons. Students should be divided into groups of three or four and given the first section with two choices. As a group they should decide which option they want and get the next strip for their story. At the end, each group should have created a different story. This exercise should then be debriefed to talk about the kinds of decisions the groups had to make. Which ones were the most difficult? Which ones reflected secular reasons? Which ones reflected religious reasons?

Methods of Assessment:

Scrapbooks:

In the family education program, students will have created the covers for their scrapbooks. At the end of the unit, students should create several pages that introduce themselves in the language that will be used throughout the curriculum. There should be a picture of the student on the page. This picture could be taken at the family education program, on the first day of class, or brought in by the student.

In addition, the students should answer the following questions in the captions on these pages:

- Who are the people in my family and what is their relationship to me?
- o To what different groups do I belong? Which ones are the most important to me?
- What are some things I do in the Jewish world? What are some things I do in the American world?
- What are some of the secular reasons why I do things? What are some of the religious reasons why I do things?

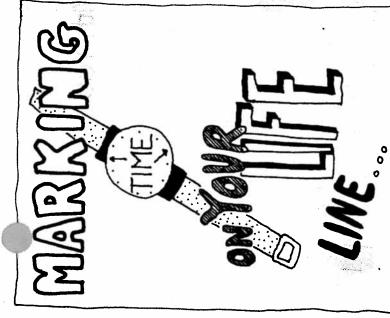
Unit One

Suggested ideas for a personal timeline (from <u>The Family History Workbook</u> published by M.U.S.E.)

Tools of History worksheet

Concept attainment worksheet for secular and religious reasons for doing things

Quotes for participating in the Civil Rights Movement



VACATIONS, ETC., THAT ARE IMPORTANI BEFORE TOO MANY YEARS PASS BY, IT MIGHT BE A WISE IDEA TO TAKE A FEW MINUTES AND MARK TIME ON YOUR LIFE LINE...A SIMPLE WAY TO RECONSTRUCT DOCUMENTING SPECIAL EVENTS, DATES YOUR LIFE IS TO MAKE A

LET'S SEE HOW MUCH YOU CAN REMEMBER

. Materials

magazines, newspapers, photographs, a long piece of paper, or 3 pieces taped together colored markers or crayons pencils 🌅

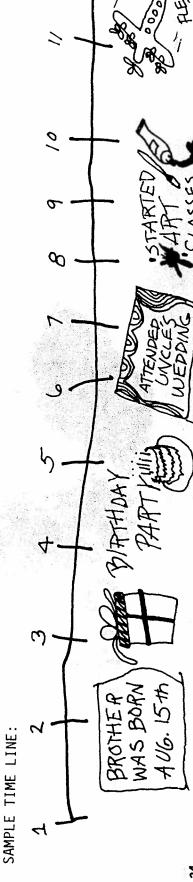
2. Procedure

mark each year of your life until draw a line across the paper and TODAY.

drawings, pictures, magazine cutouts, photos, etc., to tell the fill in space with words, images, Story of your life. SECOND,

3. Possible Ideas

hobbies-- stamp collecting, drawing family celebrations, weddings first book you read by yourself vacations, trips changes in family-- grandmother died, brother born first movie, concert, play you strended when you met your best friend new skill learned-- swimming, gymnastics, flute school graduation



Tools of History

Directions: Just as an auto mechanic uses different tools to fix different parts of a car, so too a historian uses different kinds of tools to learn about history. Some of these tools are different kinds of documents. As a historian how would you use the documents in your packet to learn about history? What can you learn from them? Answer the questions below to find out.

- 1. Choose the document or documents which you think were made and/or written at the time of the event described or pictured? (this is known as a primary document)
- 2. Choose the document or documents which you think was made and/or written at a time later than the event described or pictures? (this is known as a secondary document)
- 3. Which of the documents in your packet do you think was meant to be shared with many people and which do you think was meant to be shared with only one or two people?
- 4. From which document or documents can you learn about feelings, emotions, or values? How?
- 5. Which of these documents do you think presents history in the most interesting way? Why?

What Are the Reasons We Do What We Do?

What would you label each of these columns? What do the things in the columns have in common?

COLUMN A

COLUMN B

Because we were strangers in the land of Egypt

Because it is the fair thing to do

Because we are commanded to

Because everyone has equal rights

Because we are created in God's image

Because it is the law

Because we are a holy people

Because if you want something done right, do it yourself

Because we must pay a worker on the day and not withhold wages overnight

Because it is important to succeed

Because we are God's partners in creation

Because women are men are equal

Because God will only forgive us after we forgive each other

Because majority rules

Because we have to learn about our tradition

Because you are good at it

Because God is everywhere

Because you feel good when you help other people

Because we have a covenant with God

Because everyone deserves a chance

Reasons to participate in the Civil Rights Movement

"Behold how good and how pleasant it is for brothers to sit together in unity."

"AJCongress supports efforts to achieve equality and human dignity."

"The American conscious demands that all Americans be treated equally."

--Picket signs in front of Woolworth's protesting segregated lunch counters

"When I marched in Selma, my feet were praying." -- Abraham Joshua Heschel

"We must continue to remind ourselves that in a free society, all are involved in what some are doing. Some are guilty, all are responsible." - Abraham Joshua Heschel

"For me, the supreme declaration of our Hebrew Bible was and remains 'Justice, justice shalt thou pursue' whether it be easy or hard, whether it be justice to white or black, Jew or Christian." --Stephen S. Wise

"Not only is race prejudice injurious to the welfare of a community, but it is an expression of lowered moral status and hence intensifies the ill-fare which begets it." --Stephen S. Wise

"America is not the possession of any man or any racial group or sectarian company, nor is it the possession of all of us ... the citizenship of America belongs to it, and not America to its people." --Stephen S. Wise

"Segregation discriminates against the individual without regard to proven worth or ability. No surer way could be found to injure the pride, the dignity and the self-respect of any person or people than to assume that, because of color, race, or nationality, they are unfit to mingle with the community." --Lillian Wald

"I belong to an ancient race which has had even longer experience of oppression than you have. We came out of bondage nearly thirty centuries ago and we have had trouble ever since. In all parts of the world we have had to fight for our lives, for our existence, for our conscience...Yet we have not given up and we are not going to give up." --Louis Marshall

Unit Two - Exploring the Four Corners

Unit Goals:

- To familiarize students with the identity categories of American, Jewish, religious, and secular.
- To present four different identity snapshots, one representing each of the identity squares

Enduring Understandings:

- One way of dividing identity for American Jews is by determining whether identity snapshots focused on the Jewish or American world and whether they were done for secular or religious reasons.
- One can find examples of identity snapshots that represent all four combinations of these four categories.
- o In order to place identity snapshots within one of these four categories, it is necessary to identify both the action of the snapshot and the context.

Suggested Unit Breakdown by Lesson:

Lesson 1 – Intro to the four personalities

Lesson 2-4 – Comparison and manipulation with identity squares

Lesson 5 – Scrapbooks

Suggested Learning Activities

It is necessary to choose one representative snapshot from each of the four identity squares. A list of identity snapshots is included at the end of this curriculum guide. Feel free to pick from this list, or choose one of your own. It is important to choose an example that is as easy to characterize as possible because this unit lays the conceptual framework for the curriculum. Supplementary material has been provided for four snapshots that could be used in this unit. After choosing the four snapshots, select a combination of the listed approaches. The goal is for students to learn enough about these individuals to begin comparing them. If possible, it is great to have a laminated photograph of each of the identity snapshots (or at least the personality who participated in the snapshot).

Suggested Learning Activities:

People-grams: This is a good introduction to the concept that it is possible to compare people without presenting one as being better than another. Read a number of opinion statements and ask students to physically represent whether they agree or disagree with the statement and how strongly. One option is to have them get as high or as low as possible (i.e. standing on chairs to lying on the floor). Another option is to mark one end of the room as strongly agree and one as strongly disagree and have students position

⁵ This activity comes from <u>Jewish Identity Games</u>.

themselves somewhere between the two ends. After reading a statement, point out where people are in comparison to other students in the class. A suggested list of statements is included in the appendix to this unit.

Jig-saw: Divide the class into four groups. Assign one identity snapshot to each group and provide the group with a photograph and background material on the person in the snapshot. Prepare a worksheet with guiding questions for the students to learn what is going on in the identity snapshot and what the historical context is for the snapshot. A sample worksheet is included in the appendix to this unit. After the students have been given sufficient time, reshuffle the class so that there are groups comprised of four students, one representing each of the snapshots. Have each student present their identity snapshot so that all the students have been exposed to all four.

Inquiry: Divide the class into four groups. Provide each group with a primary document related to the personality. Give students guiding questions to encourage them to learn information about the identity snapshot and historical context from the documents. After sufficient time have them present to the other groups. Keep a list on the board of key points.

Introductions: Assign each student one of the four identity snapshots. Provide the students with some background information on the individual. The student should write three to five sentences about the personality in the first person (At this point in time, I am...). Make sure these sentences include information about the historic context surrounding the identity snapshot. After students have generated these sentences they should introduce themselves. Presumably there will be more than one student representing each identity snapshot.

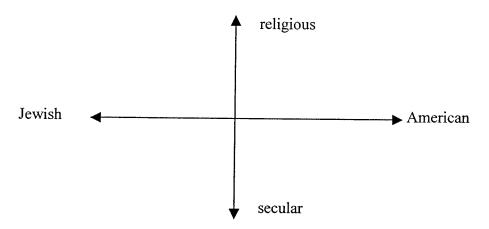
Dramatic presentations: Divide the class into four groups. Provide each group with background information on the identity snapshot and historical context. Have each group write and perform a skit presenting the particular incident and why it may have occurred. Give each group a set of elements that must be included in the skit to provide consistency among the groups (ex: where did the snapshot take place, who else might have witnessed this event, etc.). You can make this into a paper-bag dramatics experience by providing particular props to incorporate into the skit as well (ex: a piece of rope, a washcloth, a shoe, etc.).

These activities are designed to be used after the students are familiar with the four identity snapshots.

Deductive (Concept First): Begin by reviewing what a continuum is. Select two adjectives that could be opposite (like cold and hot). Draw a continuum on the board and identify each end. Have the students suggest different locations (like the beach, Antarctica, inside a refrigerator, inside a sauna, etc.) and figure out where on the continuum they should be placed. Explain that a continuum helps you compare things and that the class should develop continuums that will help them compare the four identity snapshots. Label the ends of the continuum American world and Jewish world

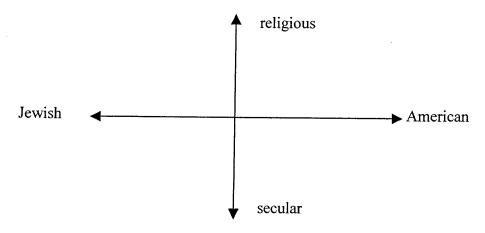
and place the pictures of the four individuals in the order the class decides on. Change the labels to secular reasons and religious reasons and rearrange the pictures. If need be, review these concepts from the first unit. Have students come up and try to arrange the pictures and ask the class for consensus.

After students have compared according to these questions, place the two continuums together creating an x-axis and a y-axis:



Have students identify which of the four identity snapshots should go in each of the identity squares.

Semi-Inductive (Concept Last): Draw a continuum on the board and label one end American world and the other Jewish world. Choose one of the snapshots and ask students where they think that person should go. Come up with a consensus and place that snapshot. Present the next snapshot and decide where that person should go in relation to the endpoints and the first snapshot placed. After placing all four identity snapshots, re-label the endpoints as religious and secular reasons. If need be, review these concepts from the first unit. Have the students compare the identity snapshots along this continuum as well. After students have compared according to these questions, place the two continuums together creating an x-axis and a y-axis:



Have students identify which of the four identity snapshots should go in each of the identity squares.

Inductive Thinking: After students have been introduced to all four identity snapshots, place laminated pictures of each personality on the board to form four squares:

Jewish	American
Religious	Religious
Jewish	American
Secular	Secular

Have the students come up with ways of describing the differences between any of these four personalities. Make lists of these ideas next to the picture. Hopefully, students will suggest American/Jewish world and secular/religious reasons after the activities from unit one. If students do not come up with these ideas, you may need to help them reach this conclusion.

Card Shuffle: To help develop the difference among the four identity squares, consider developing a deck of cards that have identity snapshots from the everyday life of the students. Read a card and have student discuss what identity square it might go in. This can also be done in small groups.

Poems: Ask students to write short poems about the identity snapshots. The poems should share important information about the incident and also include the words Jewish or American and religious or secular.

Review game: During the course of the unit it may be desirable to review the identity snapshots from one lesson to the next. For each snapshot, pull out the salient points to be reviewed. Here are several ideas about possible review games:

- o Around the world (ask students questions about the four personalities)
- What's My Line (reveal statements about the person and have students guess who you are describing, develop several sets about each person)
- Card sort (have students sort out statements and determine which of the four personalities is being described).
- Pictionary (divide the group into two teams and have one team member get the team to guess the personality by drawing clues)

Methods of Assessment:

Scrapbook Entries:

Because this unit lays the foundation for the three that follow, it is really important that students demonstrate mastery of the distinctions among the four types of personalities. As such, the students are asked to complete at least one section for each of the four identity squares. For each section, students should convey the answers to the following questions:

- Who is in this identity snapshot? Provide a brief description of each of the people in the snapshot.
- What is the event occurring in the snapshot? Is it in the American or Jewish world?
- Why did the snapshot occur? What motivated the people to do what they are doing? Were the reasons religious or secular?
- What other important events contributed to this snapshot? What was going on in the lives of the people? In the community? In the country?

Most of these questions, if not all of them, should have been covered in the class sessions. For this unit, the scrapbook should be a demonstration of comprehension of these concepts by relating information from classroom sessions. In further units, students will take more responsibility for gleaning the answers to these questions and individually or collaboratively processing the information

Since this is the first time students will be doing scrapbook pages about someone else, it is suggested that these pages be completed in class. The disadvantage in doing this is that the students' pages may resemble each other. However, the advantage is that the teacher is there to answer questions and help guide students through the process.

Unit Two

People-grams opinion statements

Identity Snapshot Materials:

Information collecting worksheet

Debbie Friedman performing at the Mayan Seder

Photograph (from CD "The Journey Continues")

Background Material:

Biography from <u>www.goldenland.com</u>

Biography from www.soundswrite.com/swdf.html

Primary Document:

Introductory notes to "The Journey Continues"

Mark Spitz competing in the Maccabiah Games

Photograph (from <u>Jewish Heroes</u>, <u>Jewish Values</u>)

Background Material:

Great Jews in Sports

Extraordinary Jewish Americans

Primary Document:

quote from <u>Great Jews in Sports</u>

Steven Spielberg producing Schindler's List

Photograph (from <u>Jewish Heroes</u>, <u>Jewish Values</u>)

Background Material:

"The Making of Schindler's List" in <u>Jewish Heroes</u>, <u>Jewish Values</u>

Extraordinary Jewish Americans

Primary Document:

"Eyewitness to History" in <u>Jewish Heroes</u>, <u>Jewish Values</u>

Ruth Bader Ginsburg being appointed to the U.S. Supreme Court

Photograph (from Extraordinary Jewish Americans)

Background Material:

"A Passion for Justice" in <u>Jewish Heroes</u>, <u>Jewish Values</u> <u>Extraordinary Jewish Americans</u>

Primary Document:

"Eyewitness to History" in <u>Jewish Heroes</u>, <u>Jewish Values</u>

People-Grams

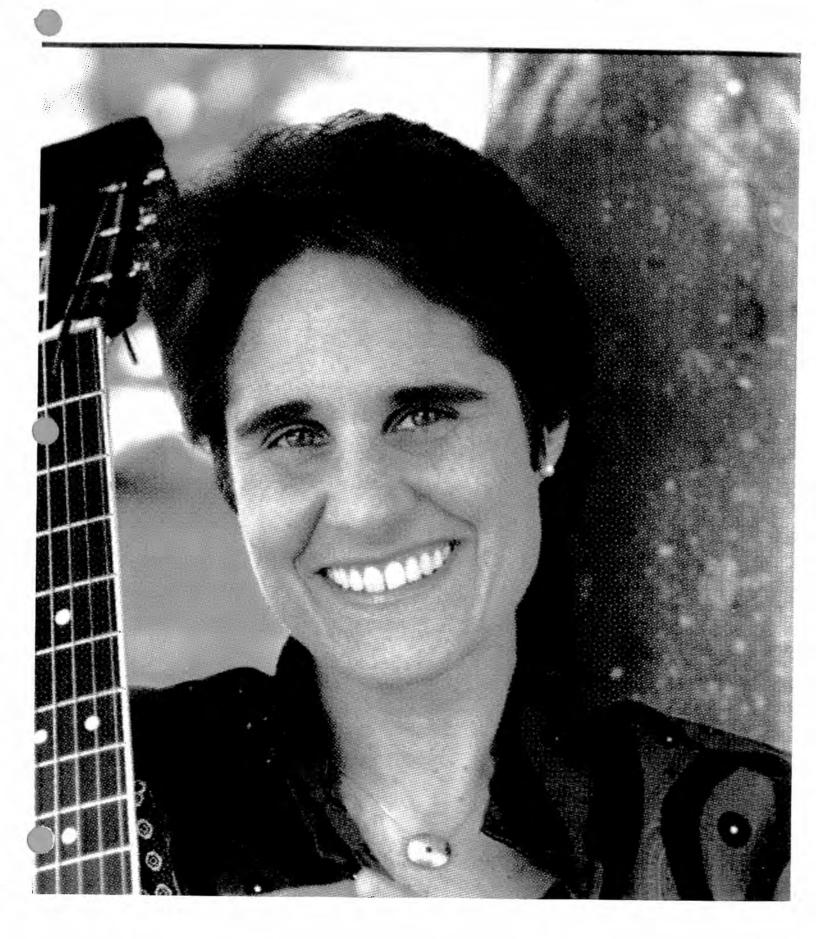
These opinion statements can be used or adapted for the People-Grams activity.

- 1. I enjoy being outdoors more than I like being indoors.
- 2. Coke is better than Pepsi.
- 3. I like it when it is hot better than when it is cold.
- 4. Math is my favorite subject in school.
- 5. I learn a lot when I am at school.
- 6. Playing computer games is more fun than playing video games.
- 7. I should be able to stay up as late as I want.
- 8. I would like to attend Hogwart's for school.
- 9. I like going places with my family.
- 10. Hannukah is my favorite Jewish holiday.
- 11. Singing Jewish music is fun.
- 12. Celebrating Jewish holidays is important to me.
- 13. Challah with raisins is better than plain challah.
- 14. Hebrew is a cool language to learn.
- 15. I think it is important to visit Israel.
- 16. I feel more Jewish when I am at the synagogue.
- 17. I think about God a lot.
- 18. I enjoy praying at the synagogue.
- 19. I am proud to be Jewish.
- 20.I think this activity is fun.

IDENTITY SNAPSHOTS

٧	/hat is your identity snapshot?
_	
M	/hen did the identity snapshot occur?
_	
M	/hat were some other important things that happened at that time?
	/hat are some other important things that the person in your identity napshot did?
N	hat makes this identity snapshot important?

AGGADAH IN SONG





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MaleVocalists

Comedy

Dance

Theater / Cabaret

Lecture recitals

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Artist roster

Debbie Friedman's Biography



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reviews

Concert schedule

Debbie Friedman is so much more than one of the most popular creators of Jewish music in our time. She is a teacher who poignantly turns her concerts into deeply moving experiences of communal and personal healing. Joined on stage by a trio of New York's most dynamic contemporary musicians, she invariably finds the path to the soul of each audience member and is able to ignite passions that may have been beneath the surface, or that needed to be unleashed.

Moving songs of peace and devotion are interwoven with fervent musical tributes to great biblical role models and quieter songs of healing and renewal. Invariably, the audience laughs, sings, dances and joins together in the embrace of Debbie Friedman's moving presence. Debbie's strong appeal is to all ages and denominations so it is common for her concerts to sell out.

Debbie's music is performed in synagogues, schools, summer camps, and around holiday tables in Jewish homes all over the world. It is performed by many other professional performing artists and choirs both in concert and on recordings. She has received countless awards for her pioneering role in contemporizing the language and music of faith, to broaden its appeal and to make it inclusive. This past season has been a time of prolific song writing for Debbie, and in 2000 she has introduced many new songs to cheering audiences.

Debbie has appeared before national conventions for most of the major Jewish organizations, including the General Assembly of Jewish Federations, Hadassah, Union of American Hebrew Congregations, the Rabbinical Assembly, the Cantors Assembly, the Institute of Jewish Educators, CAJE, Whizin Institute, NATE, NATA, the Central Conference of American Rabbis, the Women for Reform Judaism, World Union for Progressive Judaism, World Jewish Congress, American Jewish Congress, American Jewish Congress, American Jewish Committee, the National Federation of Temple Youth, and United Synagogue Youth.

Without a doubt, **Debbie Friedman** is a central figure of modern American Jewish culture.



ALPHABETICAL

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SPECIAL PURCHASES

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T (T2-Tq)
T (T1-T2)

U-Z



Debbie Friedman Home Page



Biography

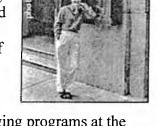


For those who know Debbie's music, it has become a treasured part of their lives - a tape listened to every morning on the way to work in order to focus and prepare for the day, or a song like "Mi Shebeirach," bringing respite and hope into countless lonely hospital rooms. For children and adults alike, Debbie's music is living Judaism - from her they learned the Hebrew alphabet, through her they came to love prayers that might have remained strings of foreign words, unrelated to their lives. With Debbie's honest, pure voice as their guide, a whole generation of Jews has come to embrace the words of the prophets and see in the message of the Rabbis of old, the spiritual meaning and relevance they seek. Debbie's music gives voice to the soul that modern life too often

ignores - the soul of individuals and the soul of our People.

A singer, songwriter, and guitarist Debbie recorded 17 albums. Originally influenced by American popular music of the 1960's and 70's

- -- Peter, Paul & Mary, Joan Baez, Judy Collins and Melissa Manchester
- -- she has been influencing younger singers and songwriters with her own style. Debbie has performed in hundreds of cities in the United States and Canada, Europe and Israel. Her music is not just being sung and performed in synagogues, but also in churches, schools, camps and community centers throughout North America and Europe. Debbie's Carnegie Hall concert marked the 25th anniversary of the beginning of her musical career.



A native of Minnesota, Debbie served as cantor for three years at a
Reform Congregation in Los Angeles. She has directed music and singing programs at the
University of Judaism, Los Angeles, the University of California at Santa Cruz, Brandeis



University in Waltham, MA, and major Jewish organizations, including the General Assembly of Jewish Federations, Hadassah, Union of American Hebrew

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Assembly, the Institute of Jewish Educators, Coalition for the Advancement of Jewish Education (CAJE), Whizin Institute, National Association of Temple Educators (NATE), National Association of Reform Judaism, World Union for Progressive Judaism, World Jewish Congress, American Jewish Congress, American Jewish Committee, the National Federation of Temple Youth and United Synagogue Youth.

She received the Bennett H. Walzer Memorial Judaic Arts Award - North Shore in Glencoe, IL in 1992 and 1994, and the Steven S. Wise Jewish Education Award. Debbie is an honorary lifetime member of the National Federation of Temple Youth. In 1996 Debbie was presented with the prestigious Covenant Foundation Award for her far reaching impact on Jewish Education.

For concert information or scheduling, contact Golden Land Connections, Inc.
Telephone: (212) 683-7816
Email: RockRosen@aol.com
www.goldenland.com/debbie_friedman.htm



When I was a little girl in Utica, Pesach was a very big event in our family. Bubby made geflite fish i scratch and the odor lingered throughout her house for days, permeating into our house downstairs. Aunt Bessie did all to understand how those tears of Maror were mixed with our own tears of bitterness, the bitterness that existed needed to be done. Mom ground the horseradish with tears in her eyes. At my young age it was hard for me of the baking, Aunt Irlene made the charoset, Aunt Ann came from out of town and helped with whatever In the world - in our people's past and in our family's.

Bubby had special dishes for Pesach. My favorite were the heavy red drinking glasses that had round indentations where I rested my short fingers. Every year I waited for those glasses to be unpacked.

Our family didn't do much singing. We were all musical, but we were incredibly shy. My repertoire was a little when I was three and helping to clean up, I finished everybody's wine. A short while later, my three year old shvach, but I remember the Four Questions and Dayeinu and cleaning up at the end of the seder. Once, body had a major rebellion and my secret cleaning up was no longer a secret.

part of me that was not being addressed by the language and the tales of the haggadah. While my personal reality. I never learned of the roles of women in the Passover story. Miriam, Yocheved, Shifra and Puah were What I didn't know then was that while the seder and Pesach had very deep meaning for me, there was a experience made it clear that women's roles in the seder were central, the haggadah did not reflect that absent from my seder.

feminization of the liturgy became more and more natural for me. The fact that I had to concentrate and think Congress feminist seder in Los Angeles. I remember my Initial confusion and discomfort uttering the b'rachot in In the early 1990's Rabbis Sue Levi Elwell and Laura Geller asked me to participate in the American Jewish the feminine. The first time it sounded so strange, but as the seder went on and as the years went on, the about the grammar helped me to pay attention to words that I might otherwise have sung by rote.

My connection to feminist seders was again enhanced when I came to New York in 1995 to lead the Ma'yan and recording combines liturgical integrity with a consciousness raising message. It includes stories of Jewish privilege of being part of the creative process. The fruit of this process, THE JOURNEY CONTINUES Haggadah sedarim with Tamara Cohen and Sue Levi Elwell. Ma'yan is the Jewish Women's Project of the JCC on the women in history whose work has helped men, women and children "cross the seas" into freedom. These Upper West Side. Over three years of seders, Ma'yan has created a unique haggadah. I have had the stories provide us with new role models.

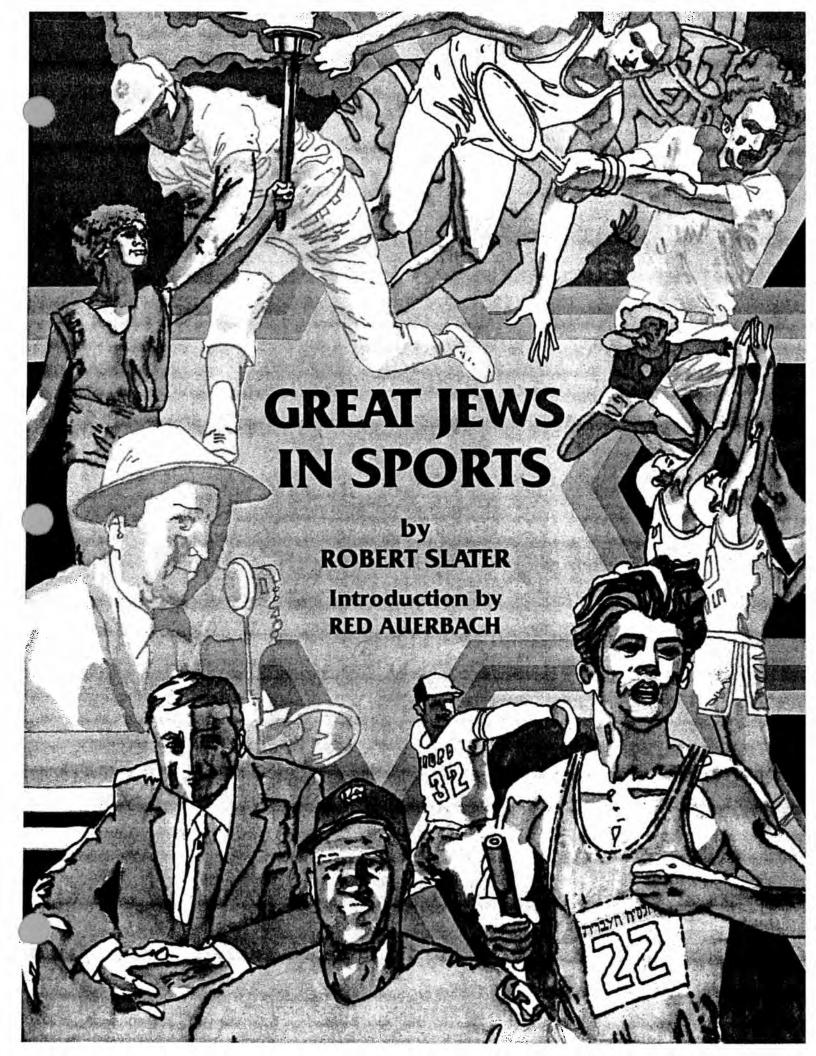
Many of us are hesitant to change. It is more comfortable to stay with what we know. It is more comfortable to This music bridges tradition with innovation so that we can link ourselves to the past and still stretch our arms to the sea every day of our lives. We stand with every decision we make, with every human encounter we have. While this haggadah telis a communal story, it is also rich with personal meaning. We all stand at the shores of accessible to all. It is also intended as a vehicle that will help us as we embark upon our own desert journeys. stay in Mitzrayim (Egypt, or literally the narrow places). This recording is intended to make Pesach fully the future. Our ancestors' words join with new words, each helping us on our way.

my family, and Randee and Dick Friedman for your support of this project. This recording is dedicated to all of you who have the courage to carry yourselves forward as our "Journey to Freedom" continues. Howie Leshaw for your generosity of spirit in sharing your musical gifts. Thanks also to Farfel, Robin, Carole Rivel, Cohen, Sue Elwell and Ronnle Horn. Thanks to Lynda Roth, Kennan Keatling, Bentsl Gafni, Shlomo Deshet and dedicate this recording to the women of Ma'yan: Barbara Dobkin, Eve Landau, Ruth Silverman, Tamara

+ whie



ated. In 1993, over 5,000 athletes from 50 countries came to e. In 1969, a young swimmer named Mark Spitz first won fame at ccabiah Games. A few years later, in 1972, he won a record seven edals at the Olympic Games.



MARK SPITZ

The Greatest Swimmer of All Time

SPITZ, MARK (born February 10, 1950, in Modesto, California—) American swimmer. He has been called the greatest Jewish athlete of all time and the greatest swimmer in the history of that sport. His reputation was acquired largely from his remarkable feat in the 1972 Munich Olympics, when he won seven gold medals, setting a new world record in each event.

Overall, between 1965 and 1972 when he retired from competitive swimming, Spitz won nine Olympic gold medals, one silver, and one bronze; five Pan-American gold medals; 10 Maccabiah gold medals; 31 national AAU titles, and eight NCAA championships. During those years, he set 33 world records. He was "World Swimmer of the Year" in 1967, 1971, and 1972.

Mark learned to swim at age six. By age eight he was practicing swimming 75 minutes a day.

In recalling those days, Mark said, "I had no idea where I was going when I started swimming. It was more or less like a social activity with my boyfriends, and I had goals to be somebody like [pro football star quarterback] Johnny Unitas."

To make it possible for Mark to attend coach George Haines' successful Santa Clara [California] Swim Club, the Spitz family moved to Santa Clara from Sacramento. Arnold Spitz wanted his son to be a winner. "Swimming isn't everything," he often said, "winning is." Coach Haines believed in Mark. He knew he had promise.

In his first year at Santa Clara (1964), Mark qualified for the national long course championships in the 400- and 1,500-meter freestyle events. The next year, at age 15, he won four gold medals and set four new records at the Maccabiah Games in Israel. "Coming here," Spitz said at the time, "was how it all began." He had finished only fifth in the 1,500 meters at the American nationals, but in Israel "getting all those firsts did something for me. Any kid of fifteen has to benefit." In 1966, as a high school sophomore, Mark became the third man in history to better 17 minutes in the 1,500 freestyle, and won his first national title, the 100-meter butterly.

Mark's first really outstanding year came in 1967. His achievements included: two short-course and two long-course national titles, five American and seven world records in the 100- and 200-meter butterfly races, and the 400-meter freestyle. He also won five gold medals at the Pan-American Games in Winnipeg, Canada. Swimming World magazine named him "World Swimmer of the Year."

At the Colorado Springs trials for the 1968 Olympics that were to be held in Mexico City, Spitz ran into much anti-Semitism from his teammates. His coach, Sherm Chavoor, said, "They tried to run him right off the team. It was 'Jew boy' this and 'Jew boy' that. It wasn't a kidding type of thing either. He didn't know how to

handle it." Spitz confidently predicted that he would outswim everyone at Mexico

His predictions did not come true. While he won two gold medals in the relays, a silver in the 100-meter butterfly, and a bronze in the 100-meter freestyle, he finished last in the final of the 200-meter butterfly. Although Spitz was actually not well during the meet, suffering from tonsilitis and diarrhea, he nevertheless felt enormously disappointed and embarrassed. He had tried three times for a gold medal in an individual event, and three times he had failed. The only gold he came home with was earned by swimming on the Americans' unbeatable relay team.

In 1969, Spitz entered Indiana University, studying to become a dentist. His three triumphs in his freshman year helped the school retain the NCAA title. In fact, during each of Spitz's four years there, Indiana won the NCAA title.

In 1969 Mark was back in Israel participating in the summer Maccabiah Games. He won six swimming gold medals and was named the outstanding athlete of the games. In 1971, after another great year of collecting AAU and NCAA titles and world records, Spitz became the first Jewish recipient of the AAU's James E. Sullivan Award, given to the amateur athlete of the year.

In 1977, he told a reporter for an Israeli magazine: "I feel that being a Jewish athlete has helped our cause. We have shown that we are as good as the next guy. In mentality we have always been at the top of every field. I think the Jewish people have a more realistic way of looking at life. They make the most of what's happening at the present while preparing for the future."

Spitz carried his 170 pounds on a tightly-compact 6 foot, 1 inch frame. He has the ability to flex his lower legs slightly forward at the knees, which has allowed him to kick six to 12 inches deeper in the water than his opponents. His moustache, he says, keeps water out of his mouth.

At Indiana, Spitz and coach James (Doc) Counsilman had a daily routine they found humorous and relaxing: Mark would put his toes in the water and say it was too cold. Counsilman, spotting his star swimmer getting out of the water, would take a leather belt and chase him around the pool, into the stands, and finally back into the water.

At Munich, where the 1972 Olympics were held, Mark Spitz gave the greatest swimming exhibition ever witnessed. In eight days at the Swimhalle, he won four individual (the 100- and 200-meter freestyle and the 100- and 200-meter butterfly), and three relay gold medals, all in world record time. In trying to explain his Munich performance, Mark said, "Day in and day out, swimming is 90 percent physical. You've got to do the physical work in training, and don't need much mental. But in a big meet like this, it's 90 percent mental and 10 percent physical. Your body is ready, and now it becomes mind versus matter." Coach Sherm Chavoor, remembering that some expected Spitz to repeat his poor performance in Mexico City at Munich, said after Mark had won his seventh gold medal: "He did a pretty good job for a guy who was supposed to choke."

When 11 Israeli athletes were killed at Munich by Palestinian terrorists, Spitz was put under special security guard and then whisked away. It was felt that he might be next on the terrorists' list.

After the 1972 Olympics, Spitz retired, and there was talk of his becoming a

film star, another Johnny Weismuller perhaps, but nothing developed. Upon his return from Munich, he received so many commercial offers that it was estimated he could have made five million dollars. For the next four years he had become "a major endorsement figure" for several large companies. His duties included television commercials, personal appearances, and generally helping to promote products. He launched a short-lived show business career as well. In 1973 he married.

He was criticized sharply for exploiting his success, but scoffed at the criticism: "I was really the first one to take advantage of what's out there. I realize today that if someone had come up to me just before a race and offered me \$100,000 a year for five years if I stepped down off the platform right then and there and retired, I would have done it. Right then."

In 1973, Spitz began doing some sports broadcasting. He bought a Los Angeles home with a large swimming pool—and then invested in real estate in California and Hawaii and became a real estate developer in Los Angeles and Honolulu. He did little swimming after leaving competition, preferring tennis and sailing. In October 1981, his wife, Susie, gave birth to their first child, a boy.

Mark Spitz is a member of the Jewish Sports Hall of Fame in Israel.

GEORGE STONE

The 1906 American League Batting Champion

STONE, GEORGE ROBERT "SILENT GEORGE" (born September 3, 1876, in Lost Nation, Nebraska; died January 6, 1945) American baseball player. He was the 1906 American League batting champion, hitting .358 for the St. Louis Browns. Played in the major leagues for seven years, and had a career batting average of .301.

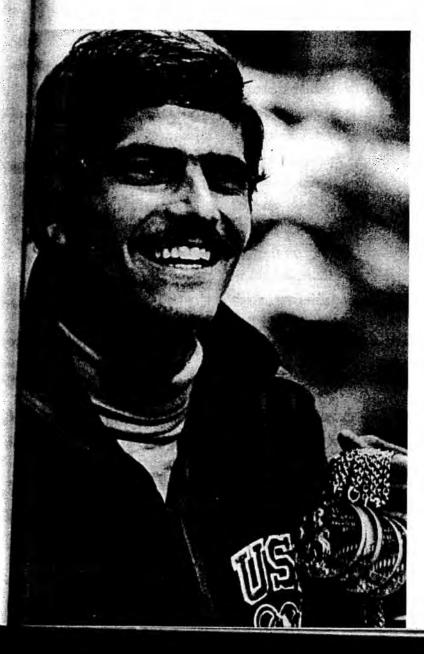
While working as a clerk in Coleridge, Nebraska, in 1902, Stone had been playing baseball for fun on the local team. In a game with a team which included pro players from Omaha of the Western League, Stone had five hits, including three home runs. Word spread about the man with the good bat and Stone began to take baseball seriously. Soon thereafter, he played in his first professional game.

That year, George played with minor league teams in Omaha and Peoria, hitting .346 in 138 games, and leading the league with 198 hits and 34 stolen bases. He was brought up to the major leagues to play for the Boston Red Sox for a brief period in 1903, and then sent back down to the minors to play for Milwaukee. In 1904, playing for Milwaukee, he led the American Association in batting with .406 and hits (254). The Red Sox traded him to the St. Louis Browns and he played for them from 1905 to 1910.

The year 1905 was Stone's real rookie season and he did well. The left-handed

Mark Spitz

OLYMPIC SWIMMER 1950-



combination of self-confidence and competitive drive helped make Mark Spitz the greatest American swimmer of all time. In the 1972 Olympic Games, he won seven gold medals and set four world records. In all, Spitz earned eleven medals during his Olympic career. Along with Spitz's mental approach, his body was perfect for the sport. Standing six feet one inch (185 centimeters) tall, Spitz was 170 pounds (77 kilograms) of solid muscle. Also, he had the curious ability to flex his legs slightly forward at the knee. This meant that each of his kicks drove deeper into the

water and carried a bit of added power.

Spitz learned to swim in a YMCA swimming program in Sacramento, California. Even at age six, Spitz had the willingness to work hard to improve. He began swimming for an hour or more each day and quickly grew stronger and faster in the water than his friends: "I had no idea where I was going when I started swimming," he remembered years later. "It was more or less like a social activity with my friends, and I had goals to be someone like [football legend] Johnny Unitas." Soon, Spitz had become a serious swimmer. By the age of nine, he spent ninety minutes in the pool, four times a week. At age twelve, he got up at dawn and swam laps until it was time to go to school. After school, he headed for the pool and swam until dinner time.

Such drive to succeed convinced his father, a construction consultant, to take his son's potential seriously. Arnold Spitz moved his wife and three children to Santa Clara, California, so that fourteen-year-old Mark could work out at the Santa Clara Swim Club. The club was famous for producing top swimmers. Most importantly, Arthur Spitz wanted his son to work with respected Coach George Haines. In 1964, his first year under Haine's guidance, Spitz qualified for the national championships in the 400- and 1500-meter freestyle events, a fine showing. He met with less success the following year when he finished fifth and failed to qualify in the 1500-meter event at the American national championships.

Spitz regained his confidence when he took four gold medals and set four new records at the 1965 Maccabiah Games in Israel. Young Jewish athletes from around the world compete in the Maccabiah Games. Doing well against international competition helped Spitz believe he could succeed under pressure. Spitz faced pressure from himself and his father. Arnold Spitz was fond of asking his son: "How many lanes are there in the swimming pool?"

"Six!" Mark would answer.

"Right," Arthur Spitz would say. "And how many winners in a race?"

"One!" Mark would shout. In the Spitz household, second place was as good as finishing last.

In 1966, as a high school sophomore, Spitz won his first national title in the 100-meter butterfly. Then, in 1967, Mark Spitz had his first great year. He took four different national titles and set world records in the 100- and 200-meter butterfly events, and the 400-meter freestyle. At the Pan American Games in Winnipeg, Canada, he won five gold medals. Swimming World magazine named Spitz its "1967 World Swimmer of the Year." There seemed little doubt that Spitz would be among those chosen to represent the United States in the 1968 Olympic Games in Mexico City.

Spitz boldly announced he would take home six gold medals from the Mexico City Games. Such boasting did not sit well with his Olympic teammates and their resentment resulted in inexcusable name-calling. U.S. Coach Sherm Chavoor said, "They tried to run him off the team. It was 'Jew boy' this and 'Jew boy' that. It wasn't a kidding type of thing either. He didn't know how to handle it." This was Spitz's first real encounter with anti-Semitism. He blocked it out and trained hard. But at Mexico City, Spitz failed to win a single individual gold medal, though he did win a silver in the 100-meter butterfly and a bronze in the 100-meter freestyle. He also shared two gold medals in the team relay events. But Spitz's high standards did not allow him to see his performance as anything but a failure.

In 1969, Spitz was recruited to join the college's premier swimming team at Indiana University. He planned to swim competitively while studying to become a dentist. Spitz was eventually elected captain of the swim team and enjoyed a college career filled with NCAA titles and records. Indiana University won the national swimming title all four years Spitz was on the team. During his freshman year, Spitz was named Outstanding Athlete at

the Maccabiah Games after collecting six gold medals. In 1971, Spitz was named the Amateur Athletic Union's James E. Sullivan Athlete of the Year. He was the first Jewish competitor to win that prestigious honor.

In 1972, Mark Spitz arrived at the greatest moment in his life and one of the most phenomenal performances in Olympic history. In Munich, Germany, he took the gold medal in all of the seven events in which he competed. In an eight-day exhibition of physical and mental perfection, Spitz won the 100- and 200-meter freestyle, the 100- and 200-meter butterfly, and three medals in team relay events. Not only did he win seven gold medals against the best swimmers the world had to offer, he set a new world record in each of the seven races. "Day in and day out, swimming is 90 percent physical," he told reporters. "You've got to do the physical work in training, and don't need much mental. But in a big meet like this, it's 90 percent mental and 10 percent physical. Your body is ready and now it becomes mind versus matter."

Tragically, the 1972 Olympics will always be remembered for a second reason. Palestinian terrorists kidnapped and murdered eleven Israeli athletes. Security agents worried that, as a Jew, Spitz might become another target and they hurried him away from the Olympic village.

Following the Olympics, it appeared as if Spitz would soon become a movie star. Several Hollywood studios were interested in casting him in films. He endorsed swimsuits and other products. But his intense, competitive personality made him ill suited for such work. He became impatient with the slow production process and argued with directors, producers, and corporate executives. In 1973, he married a former model and they had a son. Other than doing some occasional sports broadcasting, Spitz disappeared from the public eye. He was happy to coach his son's soccer team and enjoy his retirement from competitive sports.

Then, at age 40, Spitz attempted an incredible comeback. "I think we're

going to redefine what forty-year-olds can do," he announced. With those words, Spitz began a battle to make the 1992 U.S. Olympic swim team and compete in Barcelona, Spain. Choosing to swim only in what was always his strongest event, the 100-meter butterfly, Spitz began a rigorous campaign to bring his body back to its 1972 form. At times, the old self-confidence bordering on arrogance showed itself: "I personally wouldn't want to swim against Mark Spitz in the Olympics," he told a group of reporters one day. It was not to be. Spitz was badly beaten in the Olympic trials and realized he had to give up his dream. He soon announced he was simply too old to compete against a new generation of great swimmers.

Mark Spitz was honored as "World Swimmer of the Year" in 1967, 1971, and 1972. Winner of a gaudy assortment of medals from the Olympic Games (nine gold, one silver, and one bronze,) the Pan American Games, Maccabiah Games, and his years competing in the NCAA, Mark Spitz remains the top swimmer the world has ever seen. Today's athletes are bigger and more powerful, so Spitz's world records have been broken. But no male swimmer has come close to matching his performance of 1972, or his glorious career.

"We believe that memory is the answer—perhaps the only answer."

—Elie Wiesel



Steven Spielberg directing Liam Neeson, who played Oskar Schindler in the film Schindler's List.

Zikaron is the mitzvah of remembrance. For the Jews, remembering the past has always been a sacred responsibility. Memory links us to generations past and helps inspire us to face the future.

JEWISH HEROES JEWISH VALUES

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LIVING MITZVOT IN TODAY'S WORLD

THE MAKING OF SCHINDLER'S LIST

Setting the Scene * * *

Time: December 1993

Place: Movie theaters throughout the county

People: Steven Spielberg: one of the most successful movie directors of

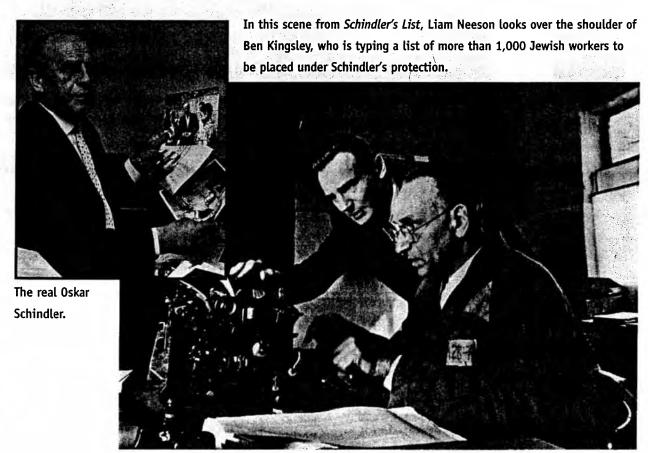
all time;

Oskar Schindler: an Austrian businessman;

Leopold Pfefferberg: a Jewish Holocaust survivor;

Thomas Keneally: an Australian novelist

In 1947, a Polish Jew named Leopold Pfefferberg, who had survived the Holocaust, made a vow to make the story of Oskar Schindler famous. Schindler was a complex and contradictory man—an Austrian businessman and Nazi party member with a reputation for drinking and gambling. Yet Schindler, through every means possible and at risk to his own life, managed to convince the Nazi authorities not to harm the Jews who worked at his factory. As a result, more than 1,000 Jews escaped certain death in the concentration camps.



Leopold Pfefferberg eventually settled in Los Angeles, where he opened a luggage and handbag shop. One day in 1980 an Australian writer, Thomas Keneally, happened to stop in. Pfefferberg asked him what he was doing in this part of the world. Keneally replied that he was a writer on a book-signing tour. When Pfefferberg heard that, he said, "You are a writer? I have a story for you."

Keneally was intrigued. He spent several years doing research. When *Schindler's List* was published, people were astonished by the story. The book was a best-seller and Keneally won several awards. In 1982, a proposal for a screenplay was brought to Steven Spielberg.

Why did Steven Spielberg hesitate to make Schindler's List? What changed his mind?

The Right Man for the Job

Spielberg had directed four of the ten top-grossing movies of all time: Jurassic Park (#1), E.T. (#2), Indiana Jones: The Last Crusade (#5), and Jaws (#8). Though born and raised as a Jew, Spielberg had little connection with, and conflicting feelings about, his Jewish roots. Nevertheless, he made a tentative commitment to the project. Other film projects intervened, however, and Spielberg did not like the scripts he saw. Finally, nearly a decade (and three screenwriters) later, Spielberg was ready to make the movie.

It proved to be an unforgettable experience for him, for all those involved in the film, and for millions of viewers. In the next section Steven Spielberg relates how he came to his personal act of remembrance.



Eyewitness to History

This account of Steven Spielberg's childhood and his decision to make *Schindler's List* is drawn from interviews in *Time, Newsweek, The New York Times, The Jerusalem Report, Hadassah Magazine,* and *Premiere*.

[The film] is a remembrance for the survivors, for my mother's generation, and the people who should learn more. . . . With the ugliness reemerging in Eastern Europe and all over Europe . . . I think it's a good time for this movie to be seen. These events occurred only 50 years ago. And it could happen in all its monstrosity again.

I am doing service, for the first time, to my Jewishness. . . . [Growing up] I kept wanting to have Christmas lights on the front of our house so it didn't look like the Black Hole of Calcutta in an all-Gentile neighbor-

Steven Spielberg holding two Oscars that he won for Schindler's List for best director and best picture.



hood. I would beg my father, "Dad, please let us have some lights," and he'd say, "No, we're Jewish," and I'd say, "What about taking that white porch light out and screwing in a red porch light?" and he'd say, "No!" and I'd say, "What about a yellow porch light?" and he said, "No!"

When we moved to Phoenix, I was one of only five Jewish kids in elementary and high school. There was a lot of anti-Semitism against me and my sisters. In study hall kids used to pitch pennies at me, which

would hit my desk and make a large clatter. It was called "pitching pennies at the Jew" and it was very hurtful. People coughed the word "Jew" in their hand as they passed me in the hallway. I got smacked and kicked to the ground during physical education, in the locker room. . . . I was an outsider, and as a result I wasn't proud of my Jewish heritage—I was ashamed.

I was so ashamed of being a Jew, and now I'm filled with pride. I don't even know when that transition happened.

I felt so helpless [after my first visit to Auschwitz] that there was nothing I could do about it. And yet, I thought, well there is something I can do about it. I can make *Schindler's List*. I mean, I'm not going to bring anybody back alive, but it maybe will remind others that another Holocaust is a sad possibility.

I was frightened every day [of the filming]. . . . I go to Poland and I get hit in the face with my personal life. My upbringing. My Jewishness. The stories my grandparents told me about the Shoah. And Jewish life came pouring back into my heart. I cried all the time. I never cry on sets making films. . . . I recreated these events, and then I experienced them as any witness or victim would have. It wasn't like a movie.

What effect did the making of Schindler's List have on Spielberg?



EXTRAORDINARY FELLUSIO AMERICANS

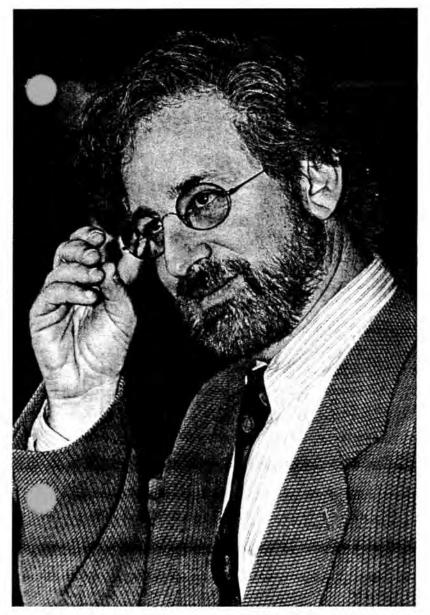
by Philip Brooks

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Steven Spielberg

FILM DIRECTOR 1947-



When Steven Spielberg was five years old he saw a movie about the circus called *The Greatest Show on Earth*. He remembers his father reassuring him that the people on screen "can't get out at you." But, Spielberg later realized, "They were getting out at me. I guess ever since then I've wanted to try to involve the audience as much as I can, so they no longer think they're sitting in an audience."

Steven Spielberg was born in Cincinnati, Ohio, the eldest of four children. His father was an electrical engineer and computer technician who disciplined and pushed Steven. Joseph McBride, author of a Spielberg biograhy, says that "Arnold [Steven's father] helped Steven learn to direct; he was the family story-teller; he was interested in science fiction. Steven is the combination of two remarkable parents." Steven's mother, a former concert pianist, indulged her son's wild imagination and encouraged him to have fun and enjoy life. The combination of discipline and creative drive helped create a movie-making genius.

The Spielberg family moved to Arizona when Steven was nine years old. As the only Jewish kid in the neighborhood, he was sometimes the subject of anti-Semitic remarks. He felt "different." In 1996, he admitted to interviewer Oprah Winfrey that he used to tape the end of his nose at night in a failed attempt to gradually make it appear "less Jewish." Overall, however, Spielberg and his three younger sisters had a joyful childhood. As a boy, Spielberg took great pleasure in the kind of imaginative destruction that would later fill his movies. Once, he pulled the head off one of his sister's dolls and served it on a plate with lettuce and tomatoes. His sister Anne remembers, "When I was a baby they had to put chicken wire around the crib so he wouldn't throw toy cars at me."

When Steven discovered his father's 8-millimeter movie camera in the garage, his energies became more focused. His life as a movie director had begun. "Some kids get involved in a Little League team or in music, in band—or watching TV. I was always drowning in little home movies. That's all I did when I was growing up. That was my escape." Using his family and friends as actors, Spielberg produced many short films. In seventh grade, he made one called *Battle Squad*. His father got him permission to film some scenes in a real airplane, and Steven manipulated the camera brilliantly to make it appear his friends were soaring upward, diving down, or spinning out of control in the parked plane. A year later, he won an award for a World War II movie he called *Escape to Nowhere*.

While still in high school, Spielberg wrote and directed his first feature-length film. *Firelight* was about an alien attack on the United States. Spielberg's parents paid for the film processing, and it was shown at a local theater. It was clear to Spielberg's parents that he had the talent and drive to succeed as a director and they did all they could to encourage his ambition.

After high school, Spielberg applied to—and was rejected by—all the prestigious film schools. Instead, he attended California State University at Long Beach and got a degree in English. But he never gave up his dream of becoming a film director. Film and television studios are not open to the general public. One must either work there or have permission to enter. But Spielberg did not let such restrictions get in his way. One day, he put on a suit and tie, grabbed his briefcase, and boarded a Universal Studios tour bus. "I remember getting off the bus," he said later. "We were all let off to go to the bathroom. Instead, I hid between two sound stages until the bus left and then I wandered around for three hours. I went back there every day for three months. I walked past the guard every day, waved to him, and he waved back. I always wore a suit and carried a briefcase . . . He assumed I was some kid related to some mogul and that was that."

In 1970, Spielberg got his first big break. On the basis of his twenty-two-minute film called *Amblin'*, Universal Studios hired Spielberg to direct television shows. Still only twenty-three, Spielberg was ecstatic. He directed episodes of a number of shows including *Columbo* and *Night Gallery*. His work was good enough that in 1971, he was allowed to direct *Duel*, a madefor-TV thriller about a traveling salesman terrorized by a semi-tractor truck. *Duel* is widely thought of today as the best movie ever made for television.

Duel's success led to many offers from motion picture studios. In 1974, Spielberg made his first feature movie, Sugarland Express, starring Goldie Hawn. It was a failure at the box office but Spielberg's obvious visual sense and strong story-telling earned him another chance. In 1975, Spielberg

directed Jaws, a movie about a coastal town terrorized by a killer shark. Shooting the film was a tremendous challenge for Spielberg. Nearly all the action took place in the Atlantic Ocean, not an easy place to shoot a film. By every measure, the film was a success. Millions of terrified and thrilled moviegoers sank lower and lower in their seats with each attack of Spielberg's great white shark. Jaws began a whole new era in Hollywood. By piling up more than \$400 million in box-office receipts, Spielberg had invented the "blockbuster."

Spielberg continued to perfect his invention. His biggest hits—Close Encounters of the Third Kind (1977), Raiders of the Lost Ark (1981), E.T.: the Extra-Terrestrial (1982), and Jurassic Park (1993)—are among the biggest hits of all time. E.T. was the highest-grossing film in history until it was topped by Spielberg's own Jurassic Park. Spielberg's movies often involve brilliant special effects. The artists creating such screen magic love to work with Spielberg because of his childlike enthusiasm. "He'll howl with glee if something is exciting to him—say a person getting attacked by a T. Rex. He just can't contain himself," said one technician.

But in addition to fantastic special-effects efforts, Spielberg has devoted his energies to more serious and thoughtful films. The Color Purple (1985) was a moving adaptation of Alice Walker's book about the struggles of a young African-American woman. Empire of the Sun (1987) was an epic, heart-rending World War II story about a British boy who was separated from his parents and survived on his own in a Japanese prison camp. Amistad (1997) told the story of a mutiny aboard an African slave ship and the legal battles that followed.

In 1993, Spielberg released his most important film to date, Schindler's List. The film is the true story of a non-Jewish German businessman named Oskar Schindler who risked his life and spent his personal fortune to save more than 1,000 Jews from being murdered by the Nazis during the

Holocaust. The movie contained graphic, realistic and horrible visions of Jews being tortured and murdered by Nazis, and as it was shot in black-and-white and ran nearly 3 ½ hours, critics feared that nobody would want to see it. On the contrary, audiences flocked to *Schindler's List*, and its release aroused a new wave of education about the Holocaust. Spielberg arranged free screenings of *Schindler's List* for high school students across the United States and donated all profits from the film to Jewish charities. He also established the Survivors of the Shoah Foundation (*shoah* means "holocaust" in Yiddish). The Shoa Foundation embarked on a unique project to record on videotape the stories of Holocaust survivors still living in the 1990s. This library of firsthand accounts will serve as a permanent resource to help ensure that future generations know about the Nazi's massive crime. The Shoah Foundation has also launched programs to document other massive human tragedies, such as the AIDS epidemic.

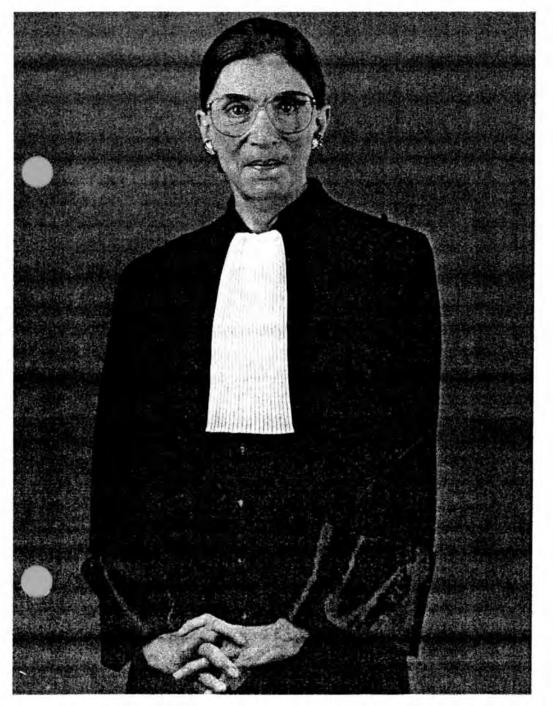
Schindler's List won the Academy Award for Best Picture, and after more than two decades of hard work and brilliant success, Spielberg was awarded an Oscar as Best Director. But awards such as these were not what Spielberg treasured. The thanks he received from Holocaust survivors, and the honor he felt at being allowed to tell their heroic stories meant more to him than anything he had experienced as a director.

On top of his reponsibilities as a director and producer, Spielberg has helped to found Dreamworks SKG with Jeffrey Katzenberg and David Geffen. The three Hollywood moguls hope to establish a huge Hollywood studio outside the traditional Hollywood system—a place where filmmakers can operate with more artistic freedom.

On top of all of this work, Spielberg is the devoted father of eight. He takes an active role as a parent, including telling endless bedtime stories. "Fathering is a major job," he says. "But I need both things in my life: my job as a director, and my kids to direct me."

Futh Rader Finsburg

SUPREME COURT JUSTICE 1933-



In 1993, Ruth Bader Gins became just the second we ever to be named a justice of United States Supreme C This was the crowning ach ment of a long and impolegal career during which (burg was a major force in fight for women's rights.

Ruth Bader was born Brooklyn, New York, to Na and Celia Bader. Her father a men's clothing store. Eve a schoolgirl, Ruth Bader not that her mother, though intelligent and capable as man she knew, never ha

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LIVING MITZVOT IN TODAY'S WORLD

A Passion for Justice

Setting the Scene * * * *

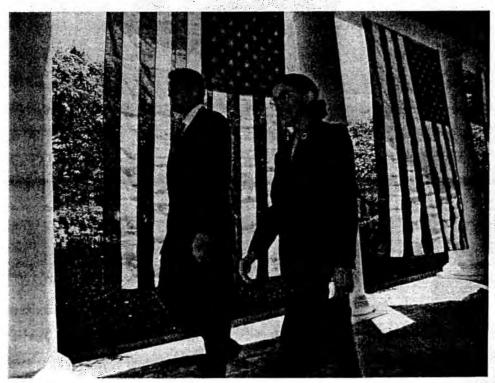
Time: June 15, 1993

Place: Washington, D.C.

Person: Ruth Bader Ginsburg: lawyer, professor, and judge

When Ruth Bader Ginsburg was a law student at Harvard University in 1960, the dean of her school recommended her for the prestigious job of law clerk to a famous Supreme Court justice. The justice responded to the dean that while the candidate was impressive, he just wasn't ready to hire a woman. When Ruth Bader Ginsburg graduated with honors from Columbia Law School, not one law firm in New York was willing to hire her. Again, the companies were not prepared to hire a woman lawyer.

Ruth Ginsburg, rejected by the male establishment, became a pioneer in the fight for women's legal rights. As director of the Women's Rights Project of the American Civil Liberties Union, she argued before the Supreme Court six landmark cases on behalf of women. She won five of



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Ruth Bader Ginsburg accompanying President Bill Clinton en route to the press conference where Clinton announced her nomination to the Supreme Court.

What were some of Justice Gins-burg's early encounters with discrimination that led her to fight for equal rights for women?

the six cases. Inspired by the civil rights progress made by blacks, Ginsburg helped convince the Supreme Court that discrimination in the law between men and women was based on unfair and harmful stereotypes and denied women the constitutional right to equal representation.

Where None Had Gone Before

Ginsburg became the first female law professor on the faculty of Columbia University. In 1980, President Jimmy Carter appointed her to the United States Court of Appeals for the District of Columbia, the second highest court in the country. She served there with distinction for thirteen years. In 1993, President Bill Clinton nominated her to the Supreme Court.

At her nomination hearings, Ginsburg was called "the Thurgood Marshall of gender equality law," after the great black Supreme Court justice who helped end segregation and pioneer racial equality. Ginsburg became only the second woman and the sixth Jew to sit on the Supreme Court.

In her acceptance speech at the White House, Ginsburg paid special tribute to her mother, who died when Ruth was 17 years old. Her words brought tears to the eyes of the president, and to many of those gathered at the historic occasion.



Eyewitness to History

The passages below are from Ruth Bader Ginsburg's own words, upon her accepting the nomination to the Supreme Court, and from her Senate confirmation hearings.

On Her Background

Neither of my parents had the means to attend college, but both taught me to love learning, to care about people, and to work hard for whatever I wanted or believed in.

Their parents had the foresight to leave the old country when Jewish ancestry and faith meant exposure to pogroms and denigration of one's human worth.

I am very sensitized to discrimination. I grew up at the time of World War II in a Jewish family. I have memories as a child, even before the war, of being in a car with my parents and driving places . . . and there



Ruth Bader Ginsburg.

was a sign in front of a restaurant, and it said, "No dogs or Jews allowed." That existed in this country during my childhood.

And then one couldn't help but be sensitive to discrimination, living as a Jew in America at the time of World War II.

On Justice for All

I think rank discrimination against anyone is against the tradition of the United States and is to be deplored. Rank discrimination is not part of our nation's culture. Tolerance is. This country is great because of its accommodation of diversity. The richness of the diversity of this country is a treasure, and it's a constant challenge, too, to remain tolerant and respectful of one another.

"We the people" was not then [the days of the founding fathers] what it is today . . . [The Constitution] had certain limitations, blind spots

... [but] the beauty of this Constitution is that through a combination of interpretation, constitutional amendment, laws passed by Congress, "we the people" has grown ever larger. So now it includes people who were once in bondage, it includes women, who were left out of the political community at the start.

On Justice

Laws as protectors of the oppressed, the poor, the loner, is evident in the work of my Jewish predecessors on the Supreme Court. The Biblical command: "justice, justice shalt thou pursue" is a strand that ties them together. I keep those words on the wall of my chambers, as an ever-present reminder of what judges must do "that they may thrive."

On Justice for Women

I remain an advocate of the equal rights amendment, I will tell you, for this reason: because I have a daughter and a granddaughter, and I would like the legislature of this country to stand up and say, "We want to make a clarion call that women and men are equal before the law."

I have a last thank-you. It is to my mother, Celia Amster Bader, the bravest and strongest person I have known, who was taken from me much too soon. I pray that I may be all that she would have been had she lived in an age when women could aspire and achieve, and daughters are cherished as much as sons.



EXTRAORDINARY Jewsie AMERICANS

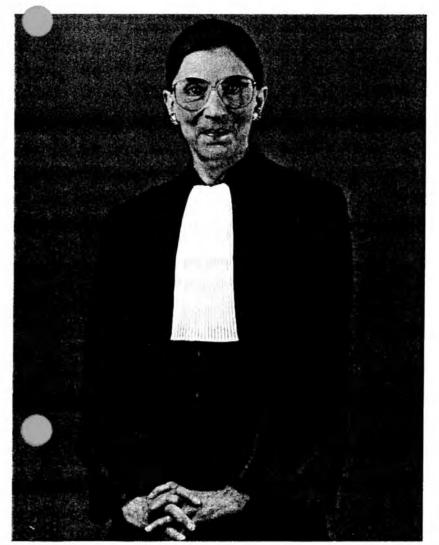
by Philip Brooks

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Ruth Bader Tinsburg

SUPREME COURT JUSTICE 1933-



In 1993, Ruth Bader Ginsburg became just the second woman ever to be named a justice on the United States Supreme Court. This was the crowning achievement of a long and important legal career during which Ginsburg was a major force in the fight for women's rights.

Ruth Bader was born in Brooklyn, New York, to Nathan and Celia Bader. Her father ran a men's clothing store. Even as a schoolgirl, Ruth Bader noticed that her mother, though as intelligent and capable as any man she knew, never had a chance to work outside the home. Many years later, in accepting her Supreme Court appointment, Ginsburg talked about her mother: "I pray that I may be all that she would have been had she lived in an age when women could aspire and achieve, and daughters would be cherished as much as sons."

In 1954, Ruth Bader married a lawyer named Martin Ginsburg and decided to add his name to hers. That same year, she also graduated from Cornell University and was accepted to the prestigious Law School at Harvard University. Ginsburg was one of only 9 women in a class of 500 students. Later, when her husband got a job in New York, Ginsburg decided to transfer to Columbia University Law School; she graduated in 1959.

Ginsburg had been a brilliant student at both Harvard and Columbia. Even though she graduated first in her class at Columbia, none of New York's important law firms would hire her. Women simply were not accepted as lawyers. In 1960, one of her Harvard professors recommended she be allowed to clerk for Supreme Court Justice Felix Frankfurter. To clerk for a Supreme Court justice is an honor, and Frankfurter was a respected and renowned member of the court. Frankfurter examined Ginsburg's record and agreed she was qualified for the job. But he chose not to hire Ginsburg and explained he just was not ready to hire a woman! This was a turning point in Ginsburg's life. As time wore on, disappointment gave way to deep anger, and Ginsburg became determined to do all she could to raise the station of women in society. Rather than succumbing to disgust and frustration, Ginsburg channeled her anger into strong action. She took every slight, every unfair practice, as a chance to advance the cause of equality.

Ginsburg accepted a job as a clerk for a district court judge in New York, then taught at Rutgers University. While at Rutgers, Ginsburg became pregnant with her second child. She was forced to hide her pregnancy to avoid university policies requiring pregnant women to give up their jobs. Ginsburg would later help reform the laws governing such practices. In

1972, Ginsburg taught a course on women and the law at Harvard University Law School. She was offered a position at Harvard, but without tenure. Tenure guarantees a professor will not be fired based on his or her political beliefs. Unwilling to accept "second-class" status on the Harvard faculty, she declined the offer. In 1973, Columbia University offered her a fully tenured position which she accepted.

An excellent teacher and scholar, Ginsburg wanted to do more to advance the cause of women's rights. So she became a lawyer with the American Civil Liberties Union (ACLU). The ACLU helps protect the constitutional rights of U.S. citizens. During the 1970s, the ACLU became involved in many women's rights issues. Instead of attempting sweeping change, Ginsburg decided it was best to work within the legal system, methodically fighting law after law that discriminated against women and other groups.

In 1973, Ginsburg argued her first case before the Supreme Court. Federal law at the time allowed more housing and medical benefits to men in the military than to women. The law further discriminated against military families in which women soldiers earned the bulk of the income. Ginsburg claimed that the law not only disadvantaged men who were dependent upon their wives' salaries, but also minimized the contribution of women in the armed forces. She won the case. Soon thereafter she saw to it that laws giving various social security benefits to widows but not to widowers were struck down as unfair, too. She did the same to an Oklahoma law stating that women could purchase alcoholic beverages at age eighteen, while men were required to be twenty-one. By attacking laws that treated women or men differently or unfairly based on their gender, Ginsburg based the cause of women's rights on reason, rather than emotion. Her argument was always that the law could not grant rights to one group and not to another. Ginsburg went on to win five of the six cases she argued before the Supreme Court, more victories than any other lawyer in history.

In 1980, President Jimmy Carter named Ginsburg a judge on the U.S. Court of Appeals for Washington, D.C. In her role as judge, Ginsburg was less vocal in her support of women's rights. She believed a judge had a different role than a lawyer. A judge's job is to interpret the laws made by elected officials, rather than to decide whether those laws are fair. Often, she angered people who had been on her side. For instance, many African-American leaders were displeased with her stand against affirmative action. Such programs grant African-Americans special opportunities for education and jobs. She claimed such practices demeaned the achievements of blacks who had succeeded when allowed to compete on an equal basis with whites.

Ginsburg remained a scholar who examined the fine points of the law with great care. As a judge, she became widely known for her brilliant questioning of lawyers arguing cases before her, and her ability to reason with those who opposed her ideas. Clearly these strengths were foremost in President Bill Clinton's mind when he chose Ginsburg to succeed retiring Supreme Court Justice Byron White. Clinton said, "I believe that in the years ahead, she will be able to be a force for consensus-building on the Supreme Court, just as she has been on the Court of Appeals, so that our judges can become an instrument of our common unity in the expression of their fidelity to the Constitution."

After the Senate confirmed Ginsburg's nomination by a vote of ninety-six in favor and only three opposed, Senator Joseph Biden said that during her career Ginsburg had "helped to change the meaning of equality in our nation." On August 10, 1993, Ruth Bader Ginsburg was sworn in as the 107th Supreme Court justice. As only the second woman ever to hold the position, she is well aware that work remains to be done if women are to enjoy meaningful equality in the United States. Ginsburg has done much to advance that worthy cause.

Unit Three - One Person, Many Places

Goals:

- To present students with an example of an instance where one person has identity snapshots in different identity squares.
- o To demonstrate that it is consistent and appropriate to have identity snapshots in different identity squares depending on the action and the context.

Enduring Understandings:

- People do not need to be pigeon-holed into identity categories, but rather they have flexibility and mobility depending on the situation.
- Because identity is changing, it is possible for one individual to have identity snapshots that fall into multiple squares.

Suggested Unit Breakdown by Lesson:

Lessons 1 - 4: Inquiry Activity

Lesson 5: Scrapbooks

Suggested Learning Activities:

For this unit, it is necessary to choose identity snapshots that feature the same personality, but the snapshots are located in different identity squares. The material in the appendix to this unit represents a sample personality (Henrietta Szold) with multiple identity snapshots. Feel free to use this snapshot or choose your own. If you are choosing your own, be sure you will be able to find primary documents for this person. These documents play an integral role in this unit, so be sure when choosing a personality that there is enough information to complete the activities in the chapter.

Please note that many of the activities in this unit require more than one class session to complete.

Inquiry Boxes: Students are paired together. (These pairs could be chosen by the students or assigned by the teacher.) Each pair is given a box of materials. The pairs can all get the same boxes or there could be two or three different boxes. The boxes should include photos, primary documents, and objects that present at least two different identity snapshots of the same personality. These snapshots should be located in different identity squares. The students are given a workbook to help them sort out the information provided in the box. The pairs are given several class sessions to complete the workbook. A sample box and workbook are presented in the appendix to this unit.

Inquiry Documents: Students are presented with primary documents related to two identity snapshots for the same personality. This activity could be done individually or in a group setting. Students should identify what is different between the two identity snapshots and see if they can find clues as to why the personality responded one way in

Beth Ellen Young Curriculum Guide

the first situation and a different way in the second situation. (This activity is similar to the one above, but requires less prep time and less time for the students to complete.)

Inquiry stations: Students are partnered and together they move around several stations set up in the classroom. Each station should provide different information about a personality. This information should represent at least two different identity snapshots of this individual. After visiting all of the stations, students are asked to synthesize what they have learned about this individual and identify several key identity snapshots that convey the priorities of this personality. Students should then present the identity snapshots they have identified to their classmates.

Reverse Inquiry: Give students a description of the identity snapshots being discussed in this unit. Have them work with a partner to generate a list of what kinds of items would help them understand the snapshots, the motivation of the personality, and the historical context. Consult the students' list and provide them with as many of the materials as you can. Have the students study the materials and identify what new information they now have about the personality and the identity snapshots. Be sure to have them answer how the material provided helped them understand the identity snapshot and if any material confused the identity snapshot or made it harder to understand.

Postcards: After completing the inquiry activity, students create postcards sent by the personality to different people describing the events that occurred in the identity snapshots. The postcards should make reference to whether the snapshot occurred in the American world or the Jewish world and whether it was based on religious motivation or secular motivation. If time allows, this can be a great art project. Bring in magazines and let students cut out or draw pictures to go on one side of the postcard and write their message on the other side.

Role Playing: After students have completed the inquiry activity, present a dilemma to the class. Call on students to role-play the dilemma, but have one student be the personality that was studied in the inquiry and respond to the situation the way they think that personality might have responded. Repeat this several times so different students have a chance to try on the personality's shoes. Discuss with the class if they agree with the way the student presented the personality. Repeat the process with a different dilemma. The dilemmas should have a contemporary feeling to them, but be dilemmas that the personality might actually have faced.

Mural: Have students create a mural to be hung in the classroom or in the hallway that tells the story of the different identity snapshots in the life of the person they studied. Have students select which piece of the story they are going to depict. Use a variety of materials to make the mural three-dimensional.

Diorama: Divide students into groups that have the same number of people as identity snapshots identified in the inquiry activity. Have each person in the group create a shoebox diorama depicting one identity snapshot. Display the dioramas together and

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emphasize that by looking at all of the pieces do we get a fuller understanding of who the personality was.

Discussion: Hold a discussion between students representing one identity snapshot and those representing the other as to what identity square the personality should be placed in. Hopefully the students will come to the compromise that the personality can be in more than one identity square. Close the activity with a discussion about how people respond differently in different situations. Remind students that this is why the class is looking at identity snapshots and not just personalities.

Means of Assessment:

Scrapbook:

The assignment for this unit is to create at least two scrapbook entries. The personality should be the same in both identity snapshots, but the two snapshots should be in different identity squares. It will probably be the easiest for students to prepare the identity snapshots that they explored in the inquiry activity. The captions on the pages should answer the following questions that were also explored in unit two:

- Who is in this identity snapshot? Provide a brief description of each of the people in the snapshot.
- What is the event occurring in the snapshot? Is it in the American or Jewish world?
- Why did the snapshot occur? What motivated the people to do what they are doing? Were the reasons religious or secular?
- What other important events contributed to this snapshot? What was going on in the lives of the people? In the community? In the country?

In addition, students should address the following questions that are specific to the idea of one personality in many identity squares:

- What is the difference between the activities in these two identity snapshots? Why does this place the snapshots in different identity squares?
- Why do you think that at different periods of time one person can be in different identity squares?
- At what times in your life do you do things that would fall in different identity squares?

Unit Three

Henrietta Szold

Letter to Haym Peretz

Inquiry worksheet

Letter to Alice Seligsberg

Inquiry worksheet

Letter to Mrs. Julius Rosenwald

Inquiry worksheet

Letter to Adele Szold Seltzer and Bertha Szold Levin

Inquiry worksheet

Pictures as a teenager and with Youth Aliyah members

Inquiry worksheet

Stamp picture and description

Inquiry Worksheet

Identifying Identity Snapshots worksheet

"Henrietta Szold: A Role Model who Helped to Found Hadassah" from <u>Jewish</u>

Heroes of America

"Henrietta Szold: Savior of the Children" from Pride of Our People

FOUR CENTURIES of JEWISH WOMEN'S SPIRITUALITY

A Sourcebook



Edited and with introductions by Ellen M. Umansky and Dianne Ashton

Thou hast, from earliest time, endowed man with the "will to form" and the coercion to create. We pause to give thanks that this spark is yet aflame in the world—that Jewish women are still fired with the desire to preserve thy testimony to this gift in their own religious tradition. Dear God, as thy spirit hovered over the face of the world and quickened it with the breath of life, so teach us to hover over our own world, that we may lift it out of the morass of the false gods of materialism. Sharpen our sensibilities that we may breathe into our world a tenderness toward beauty, an understanding of culture—the meaning of Art. Fire us with the zeal to keep green our Jewish vineyard, to give to our religious life artistic expression, to keep dynamic and flowing the good life, and the preservation of its symbols. That through this love of the good—the true—the beautiful, we "may build more stately mansions for the soul."

We are grateful today for the blessing of this pleasant hour that brings together people consecrated to the melioration of life, our dedicated Rabbi, esteemed Artists, and women in Israel who sustain its institutions.

For all these blessings, dear God, we give Thee thanks. Amen.

3 November 1953

HENRIETTA SZOLD, United States

Letter to Haym Peretz New York, 16 September 1916

It is impossible for me to find words in which to tell you how deeply I was touched by your offer to act as "Kaddish" for my dear mother. I cannot even thank you—it is something that goes beyond thanks. It is beautiful, what you have offered to do—I shall never forget it.

You will wonder, then, that I cannot accept your offer. Perhaps it would be best for me not to try to explain to you in writing, but to wait until I see you to tell you why it is so. I know well, and appreciate what you say about, the Jewish custom; and Jewish custom is very dear and sacred to me.¹ And yet I cannot ask you to say Kaddish after my mother. The Kaddish means to me that the survivor publicly and markedly manifests his wish and intention to assume the relation to the Jewish community which his parent had, and that so the chain of tradition remains unbroken from generation to generation, each adding its own link. You can do that for the generations of your family, I must do that for the generations of my family.

I believe that the elimination of women from such duties was never intended by our law and custom—women were freed from positive duties when they could not perform them, but not when they could. It was never intended that, if they could perform them, their performance of them should not be considered as valuable and valid as when one of the male sex performed them. And of the Kaddish I feel sure this is particularly true.

My mother had eigl hear a word of regret I that one of us was no would not permit othe Kaddish, and so I am s to decline your offer. I and, I repeat, I know with the generally accely's conception. You us

Note

1. The Kaddish, a sanctific: parents at synagogue se recite the prayer. If there

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your offer. Perhaps it you in writing, but to now well, and appreand Jewish custom is ask you to say Kadme that the survivor intention to assume his parent had, and a from generation to do that for the gene generations of my

om such duties was en were freed from hem, but not when ould perform them, ered as valuable and m. And of the KadMy mother had eight daughters and no son; and yet never did I hear a word of regret pass the lips of either my mother or my father that one of us was not a son. When my father died, my mother would not permit others to take her daughters' place in saying the Kaddish, and so I am sure I am acting in her spirit when I am moved to decline your offer. But beautiful your offer remains nevertheless, and, I repeat, I know full well that it is much more in consonance with the generally accepted Jewish tradition than is my or my family's conception. You understand me, don't you?

Note

1. The Kaddish, a sanctification of God, is recited by children in mourning for their parents at synagogue services during one year. By tradition, only male children recite the prayer. If there are no male survivors, a stranger may act as a substitute.

Milan, 12 December 1909

Letter to Alice Seligsberg

It was a happy fortune that brought us from the East to this Christian pagan land. The Palestinian experience was tense. Here there are for us only things—no people. There, at Jerusalem and in the colonies, there was pulsating life, and life coupled with misery, poverty, filth, disease, and there was intellectual life, coupled with idealism, enthusiasm, hope. There was debate and demonstration, and argument and persuasion. And when I saw Jaffa recede from sight, I felt that all my powers had been called forth and kept alert during the whole of the four weeks I spent in Palestine. . . .

When I return I shall tell you much about Palestine and Zionism and the Jews. Briefly now only this: the prophecy of many of my friends that Palestine would unmake my Zionism has not been verified. I am the same Zionist I was. In fact, I am more than ever convinced that our only salvation lies that way. The only thing I admit is that I now think Zionism an ideal more difficult of realization than ever I did before, both on account of the Jews themselves and on account of Oriental and world conditions.

And do you know when that apprehension weighed upon me most heavily? When I listened to High Mass at St. Mark's Church in Venice, on the Feast of the Madonna Immaculate. There was the wonderful basilica, with its domes, its mosaics, jewels, and porphyry. There was the soothing music, the almost angel choir. There was the surpliced acolytes, the richly robed dignitaries, the cardinal-archbishop seated on his regal chair in vestments that beggar description, attended with pomp and ceremony. There was the crowd of decorous, devout worshipers, intent upon the (to me) unintelligible service. And I saw these symbols of a vast unseen power, and I thought of my poor little eleven-millioned people knocking at the door of humanity and begging only for the right to live. That was when I almost lost courage. If I have regained it, it was by means which you will call unfair—the more I see of Italy and her treasures, the more I see paganism in Christianity, and I feel that

Judaism can conquer it. But of this, too, more when I can speak with the mouth rather than the pen. . . .

Letter to Mrs. Julius Rosenwald

New York, 17 January 1915

Your night letter has come to hand, and you will receive a copy of all recent telegrams that have reached the Provisional Executive Committee for General Zionist Affairs concerning the situation both in Palestine and among the refugees in Jaffa. Most of our information at present concerning Palestine comes from a group of Palestinians who have taken up their abode in Alexandria, in order that they may serve as intermediaries between Palestine and ourselves. If it were not for them, we should lack information about many points, and we should not be able to get money to our people in Jaffa. . . .

The paramount consideration is that you are advancing the cause of Palestine. From my point of view, as I need not tell you, that is the cause of the Jew and, most important of all, of Judaism. In many respects the war catastrophe has left me bewildered and uncertain. In one respect I see more clearly than ever—that is in respect to Zionism. The anomalous situation of the Jew everywhere—the distress, misery, and in part degradation (witness Poland!) of seven millions, more than half, of our race; the bravery of the Jews who are serving in all the armies; the size of the contingent we are contributing to every front—means to me that the Jew and his Judaism must be perpetuated and can be perpetuated only by their repatriation in the land of the fathers. . . . It will yield sanctuary, refuge, and protection in the days of readjustment soon to dawn, we hope.

... If you succeed, in your appeal to the Federation of Temple Sisterhoods, in conveying to the Jewish women of America the need of such a sanctuary for the Jew, the need of a center from which Jewish culture and inspiration will flow, and if you can persuade them to set aside one day of the war as a Palestine Day, on which thoughts and means are to be consecrated to a great Jewish world-organizing purpose, you will have accomplished a result that will bring immediate blessing to those now in distress and in terror of life, and a blessing for all future times redounding to the benefit not only of those who will make use of their sanctuary rights in Palestine, but also those who like ourselves, remaining in a happy, prosperous country, will be free to draw spiritual nourishment from a center dominated wholly by Jewish traditions and the Jewish ideals of universal peace and universal brotherhood.

If you and they do not follow us Zionists so far, at least they will respond to the appeal for material help. . . . They may refuse to accept the whole Zionist ideal. But the wonderful vitality shown by the Zionist settlement in the Holy Land—the resourcefulness of the colonists, who could supply the cities with grain and food for months, and the usefulness of the Zionist bank in averting panic

and the direst distress conscious Zionist than enumerated for you. You do not—may I sa instinctively understan days to the Zionist con

... The Jew speaks of Solomon's Temple. He second Temple by Titus war as the Jews' third I

There is only one ho dered to Palestine by all the Jews could not properties. In the stroyed the Temple, leaved on the hill of Zion to be nevertheless, there is a lished by Jewish pionee who believe. As Americ centralized organization ism stands first and last

With cordial wishes with Zion's greeting. . .

On Friday a bomb ex many persons as are kil a regular pitched battle theless, we are having "

In the afternoon my a a friend of his in the strain town, his taxi having is on the road between the bomb explosion in jumped to the conclusiby the Jews; and they s Mr. Beyth's friend was his own. He escaped un the taxi was wounded in

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York, 17 January 1915

u will receive a copy of Provisional Executive incerning the situation affa. Most of our infores from a group of Paln Alexandria, in order een Palestine and ourack information about it money to our people

re advancing the cause ed not tell you, that is il, of Judaism. In many ildered and uncertain.—that is in respect to everywhere—the disess Poland!) of seven very of the Jews who ontingent we are contingent we are contingent whis Judaism only by their repatriatanctuary, refuge, and n, we hope.

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ar, at least they will by may refuse to acl vitality shown by courcefulness of the rain and food for in averting panic and the direst distress—they make of me a more confirmed and conscious Zionist than ever. I need not analyze the elements I have enumerated for you. You, who have been in the Holy Land, even if you do not—may I say, not yet?—agree with me, your mind will instinctively understand the leap mine makes in these troublous days to the Zionist conclusion.

... The Jew speaks of the first *Hurban*—the utter destruction of Solomon's Temple. He speaks of the second *Hurban*, the ruin of the second Temple by Titus. I feel that a future Graetz will speak of this war as the Jews' third *Hurban*.

There is only one hope in my heart—the effective aid being rendered to Palestine by all Jews without difference. In the first Hurban the Jews could not protect their sanctuary against the hordes of Nebuchadnezzar. In the second Hurban the Roman legions destroyed the Temple, leaving only the western wall, the last vestige of glory, now turned into a place of wailing. There is no third Temple on the hill of Zion to be destroyed in this third Hurban; but in Zion, nevertheless, there is a sanctuary, the refuge that has been established by Jewish pioneers, with the sweat, blood, and labor of those who believe. As American Jewesses they cannot possibly reject the centralized organization of Palestine, an endeavor for which Zionism stands first and last.

With cordial wishes for success, and, may I add this once only, with Zion's greeting. . . .

Jerusalem, 27 August 1938

On Friday a bomb exploded in the Jaffa marketplace killing as many persons as are killed, according to the newspaper reports, in a regular pitched battle in the Chinese or the Spanish war. Nevertheless, we are having "disturbances"—not a war—in Palestine!

In the afternoon my associate in the Aliyah, Mr. Hans Beyth, met a friend of his in the streets of Jerusalem. The friend had just arrived in town, his taxi having managed to escape from Ramleh. Ramleh is on the road between Jaffa and Jerusalem. As soon as the news of the bomb explosion in Jaffa reached Ramleh, the hoodlums there jumped to the conclusion that the dastardly deed was perpetrated by the Jews; and they stoned and shot at every taxi carrying Jews. Mr. Beyth's friend was covered with blood from top to toe, but not his own. He escaped unhurt, but the woman who sat next to him in the taxi was wounded in the cheek and her blood ran profusely.

And who was the woman? One of the Burgenlanders, the Austrians, seventy in number, who for months had been living on a raft in the Danube, not permitted to land in Austria (their home for centuries) or to take refuge in Czechoslovakia or Hungary on which their Danubian perch abutted, scourged daily by the Nazis who boarded the raft for the purpose, stung by swarms of mosquitoes by day and plagued by rats at night, their clothing dropping from

Letter to Adele Szold Seltzer and Bertha Szold Levin them, undernourished by the food other Jews managed to get to them. For months all sorts of efforts were made to secure for them United States affidavits or Palestinian certificates. Two weeks ago some certificates were obtained; and she, this bleeding woman in the taxi, had been among the first to be released from her Danubian open-air prison, and promptly she dropped from the frying pan of the Nazis into the fire of the Arabs.

It's no use warning me not to overwork; it's no use telling anybody in Palestine to take care. One has to grit one's teeth and take a chance.

ANDA AMIR, Land of Israel

Translated by Sue Ann Wasserman

Eve

Day after day was strung together night after night—they flooded me with pleasure and with joy.

From morning until evening the sun caressed me, slipping its rays between the branches, to kiss my curls.

The moist hyssop made my sleep gentle, it pampered my dreams.

Until I'm satisfied, Until I tire, Until I become exhausted—and can do no more.

The sun cooked my body, the night aroused my bodily fluids, but they have nowhere to go. The whole span of my skin is heavy on me as if it wants to burst forth but it has no outlet.

Then I saw you, tree, I recognized you by that apple, you have stored it in the wisdom of all your juices.

And I knew the secret, for which you had grown, for which you have grown tall, and even branched out, I too have grown up,

I too have grown tall like you I carry my fruit. So you have taught me, tree.

How is it that until now I have walked empty between those who bear their fruit? But I only hid my face In a strange disgrace in the presence of doe bowed down from the Every little bird Sits on her eggs, fruit of her blood and She disgraces me. Before her I am insign I who was created onl I who skipped from sp and washed my feet in I jumped from choice whichever was sweet t

And now I know, and I am very heavy, y I am sister to you, swelling does.
Heavy she-wolves.
In a little while—we v Like them—so I.

And I will no longer be the best of my blood, will be crystallized int I will surely accept it, I will surely carry it, even if it bends me to like you.

I will no longer walk like an impulsive strea where its light waters You will be a blessing for bringing me to the through it I will be re Though I will no long

To Zoar! To Zoar!— Do not look behind y do not turn to the lef To Zoar!

Your voice was so ha the quietude in your For you every path is every road becomes s the road calls out and tread on me



Henrietta Szold as a teenager.



rietta Szold dancing in Palestine with nbers of Youth Aliyah.

Very quickly, Hadassah began to prorelief to the Jews of Palestine. It sent
ses and medical supplies to fight dreaded
ases like malaria and trachoma. In time,
Hadassah's work expanded under Henta Szold's direction, a hospital and
lical school were founded. Today, they
known as the Rothschild-Hadassahity Hospital and Medical School in
Isalem. Both Jews and Arabs go there
receive the finest medical treatment
ilable.

But Henrietta Szold soon realized that

her work was not completed. In 1933, Jews living in Germany were becoming victims of persecution. Miss Szold felt that she had to do everything in her power to rescue the children. As a result, she organized the Youth Aliyah movement. She and her friends worked to transport thousands of Jewish children to Palestine, where she established villages for them and supervised their education. When she died in 1945, Jews throughout the world mourned for this great leader.



Szold with Youth Aliyah children during the 1930s.

beginning grew Hadassah's medical center in Jerusalem, which now includes a world-famous hospital and medical, nursing, and dental schools.

Another program supported by Hadassah is Youth Aliyah. In 1933, Szold became the first director of Youth Aliyah, a program which rescued German-Jewish children from the Nazis by sending them to Palestine. During the next fifty years, Youth Aliyah helped educate and give job training to more than two hundred thousand children from eighty countries and from disadvantaged homes within Israel.

Today, Hadassah is one of the largest women's volunteer organizations in the United States and one of

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Builders of Zion

The upsurge in Zionism in the late 1800's swept many Jews out of Europe's ghettos and into small rural settlements in Palestine, where life was hard and survival threatened by drought and disease.

Before they could begin to grapple with the unyielding land, they has to protect themselves and their property from raiding Bedouins. In 1909 Russian immigrants to Palestine, Mania Shochar and her husband Yisrael, founded a self-defense organization: Hashomer, neighbors and patrolling their property on horseback, they became a tough and effective organization. After World War I, the Haganah, laid by Hashomer.

When their property was safe, still, who would look after the settlers' health and heal their hurts? These questions nagged at a woman named Henrietta Szold, a Baltimore social worker who, after a visit to Palestine, became one of the most energetic American Zionists.

What she had seen in Palestine were several thousand Jews, poor,

suffering from infectious diseases and lacking hospitals and medicine. Henrietta Szold formed Hadassah, the Zionist Women's Organization of America. Under the spur of her leadership, Hadassah became a crucial lifeline for the Jews in Palestine, furnishing medicine and doctors, building hospitals and seeing to their welfare.

When Henrietta Szold immigrated to Palestine she took over the Youth Aliyah Project, which rescued thousands of Jewish children from Nazi Europe and brought them to Palestine.

But what language could all the newcomers from dozens of different countries speak together? This was the problem that preoccupied ELEZER BEN YEHUDA. Ben Yehuda had a vision: the revival of the long-slumbering Hebrew language. He immigrated to Palestine from Lithuania in 1881 and began a campaign, in journals and books, for Hebrew as the spoken language of all the Jewish people.







Letter to Haym Peretz *Inquiry Activity*

1.	Who was this letter written to?
2.	When was the letter written?
3.	In the letter, Henrietta Szold talks about the custom of <i>kaddish</i> , where a prayer is said for eleven months in memory of someone who has died. Who in Henrietta's family has died?
4.	What has Haym Peretz offered to do for Henrietta?
5.	According to Henrietta, what is the purpose of saying kaddish?
6.	Why does Henrietta not accept Haym Peretz's offer?

7.	What does Henrietta say about the role of women in Judaism?
8.	What are some words in this letter that you do not know? What do they mean? (Use a dictionary or your teacher to help you.)
9.	Think of Henrietta writing this letter as an identity snapshot. Does it occur in the American world, the Jewish world, or both? Why do you think this?
10.	Is Henrietta's reason for writing this religious, secular, or both? Why do you think this?

Letter to Alice Seligsberg *Inquiry Activity*

1.	Who was this letter written to?
2.	When was the letter written?
3.	Where was Henrietta when she wrote the letter?
4.	Henrietta begins the letter with a description of life in Palestine. In your own words, what is Palestine like according to Henrietta?
5.	What does Henrietta mean when she writes that she is a Zionist?
6.	Henrietta describes attending mass in Venice, Italy. In your own words, what did that service look like?

7.	How would you describe Henrietta when she wrote this letter? Is she hopeful? Angry? Excited? Underline the sections in the letter that support your opinion.
8.	What are some words in this letter that you do not know? What do they mean? (Use a dictionary or your teacher to help you.)
9.	Think of Henrietta writing this letter as an identity snapshot. Does it occur in the American world, the Jewish world, or both? Why do you think this?
10.	Is Henrietta's reason for writing this religious, secular, or both? Why do you think this?

Letter to Mrs. Julius Rosenwald *Inquiry Activity*

1.	Who was this letter written to?
2.	When was the letter written?
3.	What war is going on at this time?
4.	How are the Jews participating in this war?
5.	Henrietta asks Mrs. Julius Rosenwald to convince the Federation of Temple Sisterhoods to do something. What is it?
6.	If that is unacceptable, what is Henrietta's second choice?
7.	What does <i>Hurban</i> mean?
8.	What are the first Hurban and the second Hurban?

9.	What does Henrietta say would be the third Hurban?
10.	What are some words in this letter that you do not know? What do they mean? (Use a dictionary or your teacher to help you.)
•	Think of Henrietta writing this letter as an identity snapshot. Does it occur in the American world, the Jewish world, or both? Why do you think this?
	Is Henrietta's reason for writing this religious, secular, or both? Why do you think this?
_	

Letter to Adele Szold Seltzer and Bertha Szold Levin *Inquiry Activity*

1.	Who was this letter written to?
2.	When was the letter written?
3.	Where was Henrietta living when she wrote this letter?
4.	List the other cities mentioned in the letter. Find them on a map.
5.	Henrietta tells the story of a woman who was wounded on the way from Jaffa to Jerusalem. The first part of her story takes place in Europe. Why was this woman forced to live on a raft?
6.	How was the woman finally able to get into Palestine?

7.	How is Henrietta feeling when she writes this letter?
8.	What are some words in this letter that you do not know? What do they mean? (Use a dictionary or your teacher to help you.)
	,
9.	Think of Henrietta writing this letter as an identity snapshot. Does it occur in the American world, the Jewish world, or both? Why do you think this?
10.	Is Henrietta's reason for writing this religious, secular, or both? Why do you think this?

Picture: Henrietta Szold dancing in Palestine with members of Youth Aliyah Inquiry Activity

1.	How do you think Henrietta Szold is feeling when this picture was taken?
2.	Who else is in the picture with Henrietta?
3.	What was the Youth Aliyah? (You will need additional information to answer this question.)
4.	Henrietta is much older than the other people in the picture. What does that tell you about Henrietta?

Э.	Think of Henrietta dancing in this picture as an identity snapshot. Does it occur in the American world, the Jewish world, or both? Why do you think this?
	Is Henrietta's reason for dancing with these people religious, secular, or both? Why do you think this?

Picture: Henrietta Szold as a teenager Inquiry Activity

1.	How old do you think Henrietta is in this picture?
2.	Is this a formal picture or did someone just happen to take it?
3.	What is Henrietta wearing that shows she is Jewish?
4.	How do you think Henrietta felt about being Jewish? Why do you think this?

Stamp: Henrietta Szold's Postage Stamp Inquiry Activity

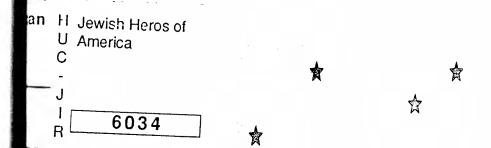
1.	What country created this postage stamp? How can you tell?
2.	What pictures are on the postage stamp?
3.	What do you think these pictures symbolize?
4.	How do you think Henrietta Szold would feel if she knew there was a postage stamp for her? Why do you think that?
	-
5.	How would you feel if someone made a postage stamp in honor of you?

Identity Snapshots

ou identify involving Henrietta Szold? Make a list below.					
				A I M. C	
					· · · · · · · · · · · · · · · · · · ·
				7	

snapshot should be placed.





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Henrietta Szold: a legacy of caring.

57/ Henrietta Szold: A Role Model Who Helped to Found Hadassah

Henrietta Szold is considered to be one of the most outstanding Jewish women in American history. Her determination and tenacity to uplift the status of Jews in America and abroad made her a role model for all Jewish women.

She was born in 1860, one of eight daughters of Rabbi Benjamin and Sophia Schaar Szold. A year later, the family moved to Baltimore from Europe. At the age of 16, she was graduated from Western Female High School in Baltimore. Her father continued her education by instructing her in Bible studies, philosophy, history and in languages (Hebrew, French, and German).

Her mother developed in Henrietta a strong sense of domesticity, duty and order. Encouraged by her mother, she became a teacher at the Miss Adams School in Baltimore, where she taught for 15 years. She also taught children and adults at her father's congregational school.

Szold became interested in writing for Jewish publications and, at the age of 19, she became the Baltimore correspondent for the Jewish

Messenger, a weekly published in New York. In 1888, she became involved in the education of newly arrived immigrants, teaching them to read, write and speak English. When her father died in 1902, Szold and her family moved to New York City. That same year, she became the editor of the Jewish Publications Society of America, a post she retained for 23 years. She was also the editor of the American Jewish Year Book from 1904 to 1908.

Interested in Zionism, Szold became involved in the Hadassah Study Circle in 1907. She traveled to Palestine and was greatly impressed with its beauty. In 1912, she and 38 other Jewish women formed the Hadassah Chapter of the Daughters of Zion. The name was later changed to Hadassah and she was elected its first president.

She was very active in raising funds for Hadassah and the American Zionist Medical Unit. In 1919, she became the representative of the American Zionist Organization. The following year, she moved to Palestine, where she was made the director of the Nurses Training School and also directed the health programs in the Jewish schools. The Nurses Training School was about to go bankrupt when Nathan Straus and Hadassah came to its rescue with badly needed funds.

Szold returned to the United States in 1923 and once again became the president of Hadassah. In 1926, she resigned and was named an honorary president. She returned to Palestine the following year as a member of a three-member executive committee of the World Zionist Organization. Szold was responsible for health and education.

She returned to the United States in 1933 and immediately embarked on a program to rescue Jewish children from Hitler, making several trips to Germany. Her efforts resulted in 30,000 Jewish children being saved from the Nazi death camps.

Henrietta Szold was 84 when she died at Hadassah Hospital in Jerusalem, where she is buried on the Mount of Olives.



Rabbi Stephen Wise: 2

58/ Leader i

Rabbi Stephen Sar social reformer v American Jewish came here at the b 1874, in Budapes Weiss. His family father became the New York City,

Stephen Wise College at the age and later he stuce Vienna, Adolph. He married Louis children, James a gation B'nai Jesh received his doct supported a Bro

Other books by David C. Gross

English-Hebrew, Hebrew-English Conversational Dictionary How to Be Jewish

The Jewish People's Almanac

1,001 Questions and Answers About Judaism

A Justice for All the People: Louis D. Brandeis Pictorial History of the Jewish People by Nathan Ausubel (Updated)

One Hundred Children by Lena Kuchler-Silberman (Edited and Translated)

The Hunter by Tuvia Friedman (Edited and Translated) Love Poems from the Hebrew (Edited)

Dictionary of the Jewish Religion by Ben Isaacson(Edited)

PRIDE OF Our People

A New Selection of 36 Life Stories of Outstanding, Contemporary Jewish Men and Women

by DAVID C. GROSS



WALKER AND COMPANY
New York

mother and sister in Germany accepted his decision, but his father broke off all contact with him. After years of intensive study and training, he was ordained a rabbi in Jerusalem, and later was appointed as rabbi of the Technion-Israel Institute of Technology in Haifa, which has a student body of about nine thousand.

Rabbi Aharon Shear-Yashuv married a *sabra* (native-born Israeli) girl and they have three children. Students and visitors to the Technion campus who attend services at the institute's synagogue enjoy his sermons, as well as the classes he teaches to students and faculty members. They come to him for counseling as they would to any rabbi.

Occasionally Rabbi Shear-Yashuv visits his family in Germany, and he especially likes staying at his sister's home because it is within walking distance of a small traditional synagogue. One of the tasks he feels most keenly about is introducing recently arrived Soviet Jewish students to the fundamentals of Judaism. With barely a smile, he explains, "They were cut off from our heritage for more than half a century, and it is a *mitzvah* of the highest priority to reintroduce them to the fountains of our tradition."

HENRIETTA SZOLD Savior of the Children

A SMALL, white-haired woman of eighty-five died in Jerusalem a few years before the establishment of Israel, and a whole generation of Jews mourned for her. She had devoted her life to the welfare of her people, saving thousands, encouraging tens of thousands, and inspiring hundreds of thousands. Her name was Henrietta Szold.

The daughter of a rabbi and scholar, she was born in Baltimore in 1860 and although few girls in those days received more than a nominal Jewish education, Henrietta was an exception—her father taught her Hebrew, Bible, Talmud, Jewish history, and the great texts of Jewish literature. She became a teacher in a Baltimore girls' school and also taught religious classes in the synagogue school.

In the 1880s, following an outbreak of pogroms in czarist Russia, Jewish refugees began to stream

into Bardmore, and she decided she wanted to help them personally. She conceived the idea of a night school where adults could study English and the rudiments of American life, and before long her idea became a reality and she became one of the teachers of the newcomers. The plight of the refugees, the problems they encountered of adjusting to a totally new life, and the knowledge that there remained in faroff Europe many hundreds of thousands of other Jews still living miserable lives under the domination of despotic governments made her decide that she would devote herself to helping her fellow Jews.

One area she felt was vital was the lack of English-language translations of the great Jewish classics, and so she set about translating a number of works, including the multivolume Legends of the Jews by Louis Ginsberg. To further this end, she went to work for the Jewish Publication Society in Philadelphia, seeking to open up the great Jewish literary treasures to a largely English-speaking Jewish community in America.

Soon after the turn of the century, at the age of forty-three, she moved to New York and enrolled as a student at the Jewish Theological Seminary, the only woman in an all-male rabbinical seminary. She explained that she was driven by a desire to learn and to share that learning with all who were interested. A few years later, having adopted the Zionist program launched by Theodor Herzl in

Europe, she set sail for Palestine to set for herself that strip of land that she knew only from reading. When she returned to New York, a woman already in her fifties, she was determined that something had to be done to provide medical help for the Jews and the Arabs in Palestine: She had seen the ravages of malaria and trachoma and the absence of elementary hygiene standards, and she sensed that this was the challenge that had been awaiting her all her life.

On Purim, the festival that celebrates the victory of Queen Esther over the wicked Haman, who planned to murder all the Jews in the ancient Persian Empire, Henrietta Szold told a group of women in a Jewish study circle, "If we are Zionists, as we say we are, what is the good of meeting and talking and drinking tea? Let us do something real and practical—let us organize the Jewish women of America and send nurses and doctors to Palestine." The suggestion caught fire, and then and there a new organization was born, Hadassah, which is the Hebrew name for Queen Esther.

Henrietta Szold became the first president of the group, and the first step planned was to send two nurses to Jerusalem to heal the sick and to teach the fundamental laws of health. Six years later, when World War I was ended, a whole medical unit organized by Hadassah set sail for Palestine, consisting of forty-four people, including physicians, nurses, and public health special-

ists, and equipment for a fifty-bed hospital. Since that time, Hadassah has grown into an organization of 350,000 women who have provided vast amounts of medical care for hundreds of thousands of Jewish and non-Jewish patients alike, first in Palestine and now in Israel. The Hadassah Medical Center in Jerusalem is considered one of the greatest lifesaving institutions in the world.

Like many other people, Miss Szold, who settled in Palestine in the 1920s, had believed that the year 1918 marked the end of all wars, but of course the rise of Nazism changed her thinking. Early in the 1930s, soon after the persecution of the Jews in Germany began, she and others set up a massive rescue program for young people whose parents were unable to leave Germany. The program, called Youth Aliyah, eventually brought tens of thousands of German (and later Austrian) Jewish youths to Palestine.

Whenever a ship bringing a new contingent of these Youth Aliyah immigrants arrived at Haifa, Henrietta Szold was on the dock, waiting to greet them and help them in their first difficult months of adjustment to a new life—just as she had done so many years ago as a young woman in her native Baltimore. She wrote once that as the years of World War II progressed, the children reaching Palestine as Youth Aliyah wards seemed to change: "They seemed to become more sick, more bitter, without hope for the future.... It took months of

patient effort for our social workers at doctors to restore their self-confidence, and to give them back their hope in the future."

Although in her earlier years she had translated more than ten books from German and Hebrew and had been an active collaborator in the publication of the *Jewish Encyclopedia*, which appeared in 1905, she was now no longer interested in anything except the saving of lives.

She also saw in Hadassah's major medical and health programs in Palestine an opportunity to build a bridge between the Jews and the Arabs. In a letter to her sister, Bertha, prior to the establishment of Israel in 1948, she wrote:

You know the Arabs are using violence and terror to stop us. They even killed two Hadassah nurses on their way to take care of Arab patients.... I warned our young people to use self-control whenever there is a clash between Jews and Arabs.... We hope for friendship with our Arab neighbors, we want to develop the country for the good of both the Jews and the Arabs.... We do not know what the future will bring but we pray and work for healing and peace.

Tens of thousands of young Israelis are still receiving help from the Youth Aliyah organization, only now they are not being rescued from

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Nazr Ermany but are being taken from environments which have turned them into criminals and delinquents and are being given a chance to rehabilitate themselves. Tens of thousands of middleaged Israelis who reached the shores of Palestine in the years before the outbreak of World War II in 1939 look upon Miss Szold as a true guardian angel.

And in America, in the same spirit of resolve and dedication, vast numbers of Hadassah members and their families press forward in the work of healing and rescue that Henrietta Szold first conceived when she saw the victims of czarist tyranny arrive in Baltimore in the latter part of the nineteenth century.

Is it any wonder that Henrietta Szold, who herself never married, has nevertheless been called a veritable matriarch of Israel in our own time?

Unit Four - Many People, Many Places

Goals:

- To provide opportunities for students to seriously study a particular identity snapshot.
- o To allow students to share their learning with other students
- To provide students the opportunity to draw comparisons among the identity snapshots studied

Enduring Understandings:

- o An identity snapshot is a window to learning more about an individual person.
- o Identity snapshots do not represent the entirety of the individual's identity.
- Commonalities and differences can be identified among different identity snapshots.
- After studying an identity snapshot in depth, it is possible to discern lessons the person in the identity snapshot can teach to modern learners.

Suggested Unit Breakdown by Lesson:

Lesson 1: Introduction to learning centers

Lessons 2-6: Learning Centers Lessons 7-9: Sharing Activities

Lesson 10: Scrapbooks

Suggested Learning Activities:

This unit is based on students individually studying a particular identity snapshot. There are many ways of assigning snapshots to students. Some possible suggestions:

- O Students can choose which identity square they want to explore and the teacher assigns a snapshot from that square
- O Students choose a snapshot based on personal interest in an area (philanthropy, academics, movies, etc.)
- o Students are randomly assigned a personality
- Students are assigned snapshots so that all four identity squares are equally represented
- Students are assigned snapshots that represent different periods in American history

Because students are working individually and on independent projects, it is suggested that the first part of this unit be completed using learning centers. This option allows students to work at their own pace and have some autonomy in choosing specific projects. An explanation of learning centers is included in the appendix to this chapter.

Introduction to learning centers: Despite the focus on student choice, it is necessary to present students with some guidance in completing the learning centers. In addition, students may not be familiar with the approach. The first session should be used to introduce students to the approach and explain what they will be responsible for doing. It

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is also important to present the amount of time (i.e. how many lessons) students will have to complete the activities. I recommend requiring students to complete a number of activities in the five areas identified below. A sample checklist for students is included in the appendix to this unit. In addition, to prepare for this unit, I recommend creating signs for each station/activity with the directions for that activity. This way students can decide which option they want to complete and begin the activity without needing additional guidance from the teacher.

Historical Background:

Reading Center: Students should find out some information about the historical time period in which the identity snapshot took place.

Historical News Show: After reading the information they should prepare a "mock" news show explaining what big issues were going on the country at that time.

Historical Poster: After reading the information they should prepare a poster representing what things were going on in the country at that time.

Historical Diorama: After reading the information they should prepare a diorama representing what things were going on in the country at that time.

Biographical Background:

Reading Center: Students should read some secondary material describing the person and the identity snapshot.

Book Review: After reading the section they should create an internet book review (like the ones found on Amazon). This review would be no more than a few sentences, but would make evaluative statements about the material as well as the key facts that the material presented.

Worksheet: After reading the section, students should be given a worksheet with questions to answer about their personality. A sample of such a worksheet is included in the appendix to this unit.

Audio/video clips: If available, students should listen or view any audio-visual materials. Afterwards, they should write a paragraph describing the clip as if it were going to be catalogued in a library. The paragraph should include what the content of the clip was, where the clip is from, and what event(s) are being referred to in the clip.

Primary Document:

Reading Center: Students should be exposed to excerpts of primary documents that shed light on the identity of the personality and what motivation s/he had for doing what was done in the identity snapshot.

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Worksheet: After examining the primary document, the student should complete a worksheet and relate what the document is, what it was used for, and why it is important in understanding this famous personality.

Response Document: Depending on the type of document, the student should create a response document. This could be a letter responding to the personality directly, a letter to the editor, a review, etc.

My Creations (Writing):

Biographies: Students write a part of the biography of the personality they have studied for the section related to their identity snapshot. They should include where the reader could go for additional information on the topic.

Diary Pages: Students write a few diary pages for their personality that are dated to correspond to the identity snapshot they are studying. Students should be pushed not to only include the factual information, but to hypothesize on the feelings and struggles going on inside the head and heart of the personality.

Letter Writing: Students should write a letter to someone as if they were the personality they have been studying. The letter should be written to someone else who is involved in the identity snapshot in some way. Students should combine factual information about the event with emotional elements as if they were experiencing what the personality experienced.

Poems: Ask students to write short poems about the identity snapshots. The poems should share important information about the incident and also include the words Jewish or American and religious or secular.

Web Site Posting: Students should post information about their personality to the Jewish-American Hall of Fame. The web address is: amuseum.org/jahf.

My Creations (Art):

Design a plate, napkin, placemat, cup, etc.: These items will become the place settings for the Dinner Party held at the end of this unit. The idea for the Dinner Party comes from Judy Chicago "Dinner Party" where each place setting represented a different famous woman. It may be helpful to provide students with information on this piece of art to help them understand this task. Students should make at least three of the objects and should design/decorate them to represent their personality and their identity snapshot. Students are limited only by their own creativity and can do literal or symbolic representations.

Viewing guide: After creating their place settings, students should create a guide that explains how these pieces represent their identity snapshot. This will help guests who come to the Dinner Party.

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Greeting Cards: These cards should invite their parents to the Dinner Party held at the end of this unit. Students should be encouraged to write the card as if they were the personality in the identity snapshot. They should also try and incorporate something from the activity featured in the identity snapshot.

Sharing Activities: After students have completed the learning centers on their own identity snapshot, it is important to provide the class opportunities to have the personalities from their identity snapshots interact. Listed below are some possible ways that could happen.

Class Newspaper: Each student should prepare a newspaper article reporting on the incident portrayed in the identity snapshot. These articles should be a paragraph or two. All of the articles are then compiled into a class newspaper. Students are given copies of the newspaper, which they can take home separately or incorporate into their scrapbook page.

Interviews: Students assume the personality they studied in their identity snapshot. They are then interviewed by a classmate and answer questions as if they were the personality. The class can draft a list of questions to ask all of the personalities, students can individually create a list of questions they would like to be asked, or the teacher can provide the questions. After the interview, other students should be able to ask questions of the personality.

Telephone Conversations: Two students are paired together and they draft a telephone conversation that might have taken place between their two personalities. In the conversation the two personalities should discuss issues that they both address and areas where they differ. These conversations could be presented orally to the class or acted out. If there is a phone line in the classroom, one student could call the other and the class could listen in on speakerphone.

Panels of experts: A group of students should sit as a panel. Based on which identity snapshots are being used, the panels could be assembled on a number of topics. Some examples include: the entertainment industry, social activism, the arts, etc. Students should speak from the perspective of their personality and answer questions related to how they addressed the topic of the panel. Students who are not on the panel should be encouraged to ask questions of the panel.

Plotting of Identity Snapshots: Create a giant graph of the identity squares. Have students place pins or other objects identifying where they think their identity snapshot should go. Students should then meet with people whose identity snapshots are close in proximity to their own. The groups should discuss what their identity snapshots share and where they differ.

Means of Assessment:

Dinner Party:

This is an evening for the students to showcase their learning about the identity snapshot they have been studying. This program is described in the memorable moments section of this curriculum guide. The artistic pieces in the learning centers are designed to be used for the dinner party. Since students have put a great deal of effort into this unit, this party is a great way to showcase what they have learned and allow them to take pride in their work.

Scrapbook:

For this unit, students are asked to prepare one entry about the identity snapshot that they studied in depth. While the questions for this unit are similar to those from other units, the students individually studied these snapshots and constructed their own understanding of the identity snapshot. The following questions should be answered by the caption:

- Who is in this identity snapshot? Provide a brief description of each of the people in the snapshot.
- What is the event occurring in the snapshot? Is it in the American or Jewish world?
- Why did the snapshot occur? What motivated the people to do what they are doing? Were the reasons religious or secular?
- What other important events contributed to this snapshot? What was going on in the lives of the people? In the community? In the country?

In addition, students should address the following additional questions:

- What identity square should this identity snapshot fit into? Is it clear which square? Could the snapshot fit into multiple squares?
- Did you discover other identity snapshots involving this personality? Do these snapshots fit in the same identity squares?
- What lesson can this person teach you?

Unit Four

Understanding Learning Centers:

"Learning Stations" (pp. 158-180) <u>Law and Order in Grade 6G</u> by Kim Marshall

Excerpt from "Classroom Learning Centers" by Audrey Friedman Marcus and Deborah Levy (pp. 146-159) The New Jewish Teacher's Handbook edited by Audrey Friedman Marcus and Raymond A. Zwerin.

Sample learning center checklists
Sample biographical background worksheet
Sample primary document worksheet

Stephen S. Wise supporting the Civil Rights Movement in America:

These materials are meant to provide a sampling of the kinds of materials students will need to complete these learning centers.

Historical Background: (these can be found in the section "Historical Background) Excerpts from America

"The Labor Movement" from Let Freedom Ring

Biographical Background:

Collection of pictures

"People to Know: Stephen Samuel Wise" in America

"Rabbi Stephen Wise: A Leader in Zionism and Social Reform" in <u>Jewish</u> Heroe<u>s of America</u>

"Stephen S. Wise: Influential American Rabbi" in <u>Extraordinary Jewish</u>
Americans

Primary Document:

"Rabbi Stephen S. Wise Recommends Benjamin Cardozo to the United States Supreme Court, 1932" in <u>Eyewitnesses to American Jewish History</u> Farewell address

Eight.

Learning Stations:

An Analysis

Despite many ups and downs, and despite my own tendency to drop projects halfway and not follow through with things, the learning station system that evolved during the first month of my second year has worked well ever since. In retrospect it seems clear that it was not I who kept the system going (although I worked hard at it) but rather the kids, and that they did so because it appealed to them in some very important ways.

The system has four major differences from conventional classrooms:

- 1. Kids sit in groups spread around the room rather than in rows.
- 2. Worksheets in seven subject areas (Math, English, Social Studies, Spelling, Creative Writing, General, and Reading) are put in pockets scattered around the outside of the room every morning Monday through Thursday.
- 3. On these station days, the students are free to move around the room and do the worksheets in any order they like as long as they finish all seven by the end of the day.
- 4. The teacher's role is not one of controlling the class or teaching seven subjects (or even one) at the front of the room, but rather: (a) writing worksheets for seven subjects the night before and running off copies first thing in the morning; (b) moving around the room during the station time helping people with the work and any other problems; (c) planning other activities for the remaining part of the day after the

stations are finished; (d) correcting the stations with the whole class in the last hour of the day; and (e) evaluating progress in the traditional subjects with tests every Friday.

Why did the learning stations appeal to us so strongly? In terms of learning, how does a morning of stations compare with a conventional class, so many of which alienate kids and result in constant struggles for their attention and cooperation? Certainly just about anything would compare favorably with my disastrous attempt at conventional teaching in my first year, but how does this arrangement compare with a good conventional class in which the teacher is reasonably imaginative and in control? Was it merely the novelty of the stations that made them a success, or were other factors — my experience and improved knowledge of the kids and the school — responsible for an atmosphere in Grade 6-G that had little to do with the learning stations? In short, is there anything in them that can be recommended to other teachers?

It seems to me that there are nine basic types of activity that go on in almost all classrooms. The fifth on the list below is the midpoint; above it the activities are increasingly important to learning, and below it they are increasingly a waste of the kids' time. Perhaps someday someone will be able to do a time-and-motion study comparing a learning station class with a conventional class on these criteria:

- 1. Pupil-minutes working things out for themselves
- 2. Pupil-minutes working individually with the teacher
- 3. Pupil-minutes working with other students on schoolwork
- 4. Pupil-minutes actively taking part in a group discussion
- 5. Pupil-minutes talking with other students on non-academic subjects
- 6. Pupil-minutes doing meaningless, repetitive paperwork
- 7. Pupil-minutes passively listening to a discussion or a teacher
- 8. Pupil-minutes watching or participating in "discipline" conflicts with the teacher

9. Pupil-minutes doing nothing, whether sitting in silence or fooling around

Other things being equal, I am convinced that the station class would be way ahead on the first three items and the fifth, while the conventional class would be ahead on the last three. This is because the station class is geared to letting kids work things out for themselves, because it frees the teacher from discipline conflicts that gobble up the time of the whole class, and because stations can help kids individually when they are not helping themselves in their groups. The station class also provides greater flexibility for discussions throughout the day, thus increasing the amount of active class participation as opposed to passive listening to a teacher's "command performance" at the front of the room.

Grade 6-G was probably quite high on item 9 (fooling around doing nothing) because I didn't provide enough stations and enough things to do when people finished them. This improved in my third year with the games, puzzles and books. As for item 6, the amount of busywork depends on the teacher in both kinds of classes. It is easy to see how a learning station class could slide into using a lot of meaningless paperwork as an easy way out of more stimulating worksheets; some of my stations verged on this category, and I would have benefited from working with a team of other sixth-grade teachers to pool our ideas and interests and keep the standard of the worksheets higher. But conventional classes are equally open to the temptations of busywork, especially to calm down an energetic class and avoid the complications of getting kids overexcited about subjects.

Item 3 (kids helping each other with their work) is a particularly important element of the station class and one which is seldom present in more tightly-controlled conventional classes. Some educators feel that kids learn much more rapidly from their peers than from teachers, and when classwork is more or less self-instructing, as the station worksheets were, this process is facilitated. There is the added advantage that students who have a grudge against a teacher at any particular moment can still get help

from their friends or figure the work out by themselves.

As for item 5 — kids talking to each other about movies, fights, girls, the Jackson Five, and so on - there is less agreement among educators about the academic benefits. Some say that there is plenty of time for this outside of school. But I feel that, with the traditional subjects and much more being covered during the day, we could afford to have more unrelated conversations going in the room; there is little to be lost, and it is likely that a whole process of social orientation and personality development may be going on all the time at a completely different level than it does outside the school. In other words, the informality of the station time both seems to make the work less of a burden and creates a positive informality around more academic subjects, which allows learning to flourish in a more tranquil, congenial environment.

So even with the many weaknesses of my learning station methods, the system seems to be ahead of conventional teaching on the most important indices of the scale above. While a brilliant conventional teacher might be able to do as well or better in terms of involvement by the kids and moving around the room to help individuals, most teachers who try to dominate the activities of a classroom will inevitably bore the kids a lot of the time and become involved in time-consuming "discipline" or discipline-avoidance activities. Moreover, it seems to me that even if a good conventional teacher explains something to a class orally from the front of the room and everyone seems to understand, it is not going to sink in as deeply as if the kids worked it out for themselves on individual worksheets.

Teaching a station class is certainly not easier than conventional teaching. It provides no magic shortcuts to the problems of the kids or the job of teaching them skills and concepts. It merely provides a better setting in which to do these things. The system requires hard work during school, almost two hours writing stations after school, and a willingness to forego iron control of activities in the classroom and

to put up with a certain level of noise. It also demands an ability to pull the class together at certain points for correcting, discussions, and tests. But the station class has clear structural advantages over conventional classes, which add up to far more pupil-minutes in the first three indices mentioned above, and a much livelier, faster-moving, freer, and more cheerful environment.

Besides these fundamental advantages, the station class offers a number of other features.

One that needs further discussion is the atmosphere the stations create in the class. Because I was not straining to control the class and did not insist on silence, the room was relaxed and natural. The kids talked to each other as they did outside the school (with the swearing somewhat curtailed), and I was casual and colloquial in the way I talked to them. This meant that every day the community, with its problems and strengths, entered more fully into the classroom with the kids. The kids related to one another on their own terms, in their own way; they were themselves, and I accepted them for what they were. Because I did, they accepted me, and we liked each other. I don't mention this atmosphere to paint a picture of an idyllic relationship between me and the kids — clearly it wasn't — but because I think such an atmosphere makes good educational sense.

Many people would say that if you let kids be themselves in school, they will never learn anything, because schoolwork is no fun and school is a bore. This is a self-fulfilling prophecy if there ever was one, and by rejecting it I found the opposite to be true. In the relaxed atmosphere of the station time, I was able to meet the kids halfway with what they had to learn in school and a great deal more, and I found them really eager to learn almost all of it. Presented obliquely through the learning stations, rather than being forced on them in lockstep lecture classes, the work was fun to do even when it was humdrum Math and English, because these "dry" subjects were balanced by other less formal subjects and activities. The kids' attitude toward me on any given day didn't stop them from getting the work done. (One day a girl who had

a gripe with me wrote "I hate you" at the top of each of her seven immaculately finished stations. Imagine the disruption she would have caused had I been running a conventional class!). In the station-time atmosphere, the kids were more confident in coming to grips with the work (which was itself chattier and less threatening on the worksheets I had written) because they were surrounded by friends who would help them, because they could get my help almost any time, and because they were situated in a climate which was so relaxed and true to life that it helped them to be less tense and have a higher opinion of themselves and their abilities. Perhaps this is why they were able to involve themselves so much in the work and do so much of it, and why despite the amount they were doing they seldom felt burdened by it. Thus the station system was itself a way of coming to grips with the difficult problems of low self-esteem engendered by the system of tracking and other factors in the school and the community.

Besides its academic merits, this atmosphere in the room bred sound friendships. Throughout the year I enjoyed watching these blossom—sometimes the kids just sat and talked, other times they turned out pages of work in tandem.

Second, conventional classes put themselves at a serious disadvantage by trying to teach something to an entire class at the same time, in lockstep. Every kid's attention span and learning rate is different, and every student's style of learning is unique. Each will reach the "Oh, I see!" point at a different moment when something is being described, and even the most brilliant stand-up teacher can't synchronize these individual moments for a class of twenty-five. A station class doesn't even try to synchronize them. With the worksheets leading most of the kids most of the way through an explanation, and with the class doing them in each person's own order and at his own speed, the critical learning moments are scattered through the morning. When someone needs help, it is when the question is ripe in his mind, and he can usually get a hint or a prod from the teacher just at this critical point to nudge him to his own "Oh, I see!" point. Thus, while the material isn't that much more

individualized than it might be in a conventional class, the way the kids approach it is highly individual, and the teacher's time is much more efficiently used because he makes his input at the point at which it is most productive and makes enough of an input to bring each kid to a full understanding.

This struck me with particular force one afternoon when I was helping George and Calvin with some Math after school. Both of them started to get excited about it at the same time, and I found it impossible to deal with both of them at once. Each wanted my full attention and needed every ounce of encouragement I could give. I had to shift quickly back and forth between them for five minutes, juggling them, and both of them got quite angry with me because this way I wasn't able to satisfy either of them. If it is this hard for just two boys after school, how much harder for an entire class! If a group of twenty-five kids gets excited about a subject at the same time (a rare occurrence, which is the product of fine teaching), you are just going to have to suppress a lot of that excitement and prevent most of the kids in the class from actively participating. On the other hand, if the kids don't get excited or involved in the subject, which is more common, they won't learn as much. In a station class the excitement is spread through the morning, and with luck and a lot of energy you can give kids your full attention, just for them, when they really need it, and try to stimulate interest and involvement where it has not been generated by the material. I almost always talked to kids alone, and when I spoke with a group or the whole class, it was briefly and at a time when they were really interested and willing to listen to me.

Another obvious advantage of the station system is the ability it breeds in the kids to work on their own, the ability to face a sheet of paper with specific directions on it and not be fazed, but follow them properly (which among other things will be an asset when they encounter standardized achievement tests, College Boards, and so forth). At the beginning of the year I found many of the kids, even the brightest, almost unable to do this. They were typical products of the teacher-dominated classroom, and for a while I

had to hold their hands and explain even the simplest directions to them while I tried to wean them from their dependence on the teacher to do their thinking for them. At first I kept the stations very simple and charged around the room helping people at every stage, but within a month or so the kids got very good at working on their own, and I was able to explain fairly complex things to most of them on paper. By the end of the year almost everyone in the class was nonchalant about doing seven pages of closely-typed work, without my help, in two and a half hours, and some took a fierce pride in their total independence from me. Furthermore, this quality of independence extended outside the station time, as I discovered the morning I came in unprepared and the class organized itself around reading plays and working independently on other projects.

While the opportunities for copying other people's work were much greater in such a free classroom, the system struck at the basic reasons why kids "cheat": it made them feel more comfortable and sure of themselves; it provided an atmosphere that was less competitive and pressured; it challenged them to figure things out for themselves; and it provided work that was not boring or stale but geared to their specific aptitude, experiences, and interests.

The stations also bred a sense of responsibility. The kids were free to talk and wander around the room, but that was within the limits of a long-range obligation to finish all the stations. During the usual station time there was a tremendous amount of talking, hair-combing, fooling, and daydreaming, but almost every kid still found his or her own way of getting all the work done as well.

All but three people in the class reacted very well to this particular combination of freedom and responsibility. I treated them as adults, and they reacted as adults. This is partly why I had trouble conducting conventional classes later in the day, if the subject matter was less than scintillating, and why other teachers who taught my class sometimes found the kids difficult: certain kinds of conventional teaching seemed Mickey Mouse to the kids after the station

time. However, my class was by no means the only one on the sixth-grade wing that felt this way, and I did not feel that it was only the stations that had hardened my class against conventional teaching.

A further advantage of the stations was that they were in and of themselves a reading program. Assuming that the best way to improve reading skills is to read a lot, the stations were great practice; they provided a great deal of material every day, together with a need to read it to find out what to do. I found that my students came into the school with excellent oral comprehension from television and an oral culture; when I explained or described something interesting out loud their retention was excellent. So to explain ideas orally would only have been using a skill they already had, while written explanations on the stations forced them to get ideas and concepts through the printed word — and thus were an effective tool in developing reading skills. Besides this, many of them read parts of stations out loud to each other and to me during the day. No doubt their increased ability to do work on their own was partly a result of improvements in their reading, and vice versa. (They were also taught Reading more conventionally — phonics, syllabification, and so forth - in a special Reading class and occasionally in my Spelling and English stations.)

Similarly, the stations gave the kids a great deal of practice in writing. There was more written work in our class than most other classes covered in much more time. When I asked them at the end of the year whether they thought their writing had improved, most of them thought it had. The daily Creative Writing station was especially important in making writing less of a threat and the expression of ideas on paper less painful and more natural.

Unfortunately I did not gather any before-and-after testing data to back up either of these claims about reading and writing. I realize I should do this in the future.

Another advantage of the stations was the range of different kinds of work they provided, from simple Spelling exercises that almost everyone could do without a mistake to the open-ended Creative Writing topics. Each kid could blend the different kinds of work according to his mood and his need for stability or adventure at that moment, so the curriculum was in a sense self-adjusting. In retrospect I don't think I provided enough of a range of activities, and I think the system will benefit greatly from the introduction of more activities.

There is another advantage to the variety of work going on at the same time in a station class. When I was in school I often balked when I was doing the same thing all the other kids in the class were doing, when I was being led in lockstep through some worksheet or lecture by the teacher, and this tendency increased as I became more individualistic. It struck me as being a childish and somewhat insulting process, and I often resisted whatever was being taught, even if it interested me, by fooling around, talking, or looking out the window to "keep my cool." But when a teacher gave me something to do on my own that was different from what everyone else was doing, I almost invariably became more excited and involved and worked harder. This dynamic (while it may not be equally important for everyone) is constantly at work in the station class. With seven different pieces of work being done in the course of the morning in different sequences, there are few people doing the same thing at any given moment, so kids feel more on their own, more like they are working it out for themselves, and it is that much easier to get involved.

Furthermore, the stations lifted some of the pedagogical burden from my shoulders and allowed me to relate to the kids at a more human level. As I mentioned earlier, few teachers, and even fewer kids, are really interested in a great deal of Math and English grammar and some of the more traditional topics in Social Studies. While they realize that there is no way to avoid learning such material, they find it hard to take it very seriously — that is something that is left to specialists in universities and to textbook writers. Teachers who fight for control in lecture classes in these subjects put themselves in the position of being not only boring but somewhat absurd, and confuse the kids about their identity as humans. I "cheated" by teaching the humdrum subjects mostly through

self-instructing worksheets, which I wrote the night before (and tried to make as relevant and entertaining as possible), and which were more fun to do in the general atmosphere of the class even though they weren't inherently that interesting. I seldom talked to the class as a whole on subjects that did not interest both the kids and me. Thus the skills were taught, but we were able to relate to each other on a more comfortable, human level.

The stations had an added benefit for kids who finished more quickly than others. In a conventional class, those who are quicker at doing work than others generally have to stare into space for five or ten minutes while they wait for everyone else to finish. Even if a teacher provides games, books, or activities for them, there is not enough time to get involved, since the next lesson has to begin soon. In a station morning, on the other hand, these faster students accumulate the time they gain throughout the morning; if they gain five minutes on other kids on each station, they have gained thirty-five minutes by the end of the morning. This is a big enough chunk of time to get really involved in something else when they are finished.

A further advantage of the stations is that they are not expensive to run. Virtually the only expenses are duplicating masters, pencils, and copying paper (about 850 sheets a week last year), all of which most schools supply up to a point. (I reached that point in February last year and had to buy these three things myself.) If I had been refunded for the textbooks and other materials I did not use during the year, I would have probably "saved" enough money to cover this increment and some of the "frills" (field trips, posters, typewriters, and so forth) that I added to the stations. Without having made any precise calculations, I would guess that the per-pupil cost was about the same as in other Boston classrooms, but I feel that the dollars and cents were allocated more effectively.

During the station time it was also much easier to have visitors in the room. Although I was often worried about what they would think about the way I was running the class, I was able to dispel doubts and an-

swer criticisms by taking visitors under my wing for a ten-minute guided tour of the room. It was pleasant to be able to do this without disrupting the activities of the class, and visitors had a chance to see the class actually at work. They were always impressed by what they saw.

The same was true of the two parents who helped in the room for a month in my third year. With such a flexible and open environment, they fitted right in and were able to develop their own style of handling kids and their own set of relationships without my feeling undermined or threatened. Indeed, the more helpers and parents and student teachers there are in this kind of classroom, the better the quality of teaching will be, since there will be more viewpoints and more experiences for the kids to draw upon. In the future I plan to work toward what I consider the ideal arrangement: one or more parents and a student teacher in the room with me all the time.

Besides the help parents and student teachers can give a teacher, working in this kind of classroom can also be an eye-opening experience for the helpers. The two parents who worked in my room had never seen anything other than a traditional classroom, but very quickly became enthusiastic advocates of the learning stations and loved being in the room watching the kids, laughing with them, arguing with them, and helping them with their work. One of the parents urged the teacher of her other child to start running her class like mine, while the other parent began to think seriously about going back to school and becoming a teacher herself. Both had good ideas, criticisms, and suggestions for me about the class.

As for student teachers, an apprentice role in a learning-station classroom seems to me to be the only way that they can decide how they will teach and how to avoid the kind of first-year experience I had.

Finally, the stations suggested a way to answer some of the arguments for tracking kids into different classes by ability. Grade 6-G was a mixture of ability levels minus the brightest kids, who had been streamed into the top four "academic" sections. The rationale often given for this separation of different

ability levels is that it is hard for a teacher to run a conventional class when kids in it are at different levels. The common complaint is that the class has to move at the pace of the slowest kids, to avoid leaving them behind. The station class, on the other hand, is flexible enough to handle a wide variety of ability levels, and in fact benefits from such a variety by giving the brighter kids a chance to help those who are having trouble as well as giving the teacher more freedom to do so. More station classes would allow schools to break up the damaging, invidious system of tracking and make variety into a virtue. The brighter kids would hardly be held back by this situation if the material in the class were flexible enough. The kids might even benefit more than they would from a more homogeneous class by having the opportunity to teach and learn from their peers.

There are three different approaches to meeting diverse academic needs in a learning-station classroom, each with its own appeal. The first (which is what I have done so far) is to have one set of worksheets every day, geared to the upper middle portion of the class, and give enough individual help during the day to bring slower kids up to that level. The second approach is to have a common set of materials but allow kids to proceed at their own pace, doing only the stations they feel competent to do well. (This means having a stock of worksheets in a filing cabinet and a prepared set of unit tests that kids can take when they have mastered a unit.) The third approach is to have a stock of worksheets at several different ability levels, so that kids can work on materials geared specifically to their Reading and Math levels.

There are disadvantages to all three approaches. The first depends very heavily on the teacher getting around the class, being sensitive to individual problems, and delivering the different amounts of help required to get kids of diverse abilities through a common set of materials. The second approach means that kids are working on different parts of the curriculum and would be less likely to help each other with their work than they would with the first approach.

It would also mean that some people would fall behind and never cover some topics, and feel left out of the mainstream of the class. The disadvantage of the third approach is that a multilevel set of materials is not available on the market and would take a long time to develop. If it were written in advance, as would probably be necessary because of the amount of work involved, it would not have the advantages of freshness and immediacy contained by worksheets written the night before.

With certain reservations, I feel that the first approach is the best way to meet academic needs in a heterogeneous classroom. The teacher has to be acutely aware of which kids need more help than others and be able to deliver the different amounts of help needed by different kids. But if a teacher feels able to do this, having the class do the same worksheets each day has a number of advantages.

First, it gives everyone in the class a feeling that he is in the mainstream, that the day's work is a group enterprise as well as an individual one. This is especially important for kids who have developed an inferiority complex by being put in "dumb" classes and given "special" work because they couldn't keep up with the rest.

Second, this approach makes it possible to correct the day's work as a class (which would not be possible if kids were at different points in the curriculum). This adds to the feeling of a group enterprise, gives an opportunity for group discussions on a body of shared experience, gives kids quick feedback on their work, and minimizes the amount of correcting the teacher has to do after school (which is very important for teachers who are exerting themselves emotionally and physically during the day).

Third, this approach means that the teacher (or a team of teachers) can concentrate the night before on writing one set of materials that are fresh and attuned to the interests and abilities of the class at that moment. Not having a lot of correcting to do means that there is more time to work on these materials and make them really good, and writing them the night before

means they will probably be better than materials written months before.

Fourth, having the whole class do the same worksheets means that brighter kids are much more likely to help friends who are having trouble with the work than if they were working on different parts of the curriculum or different-level worksheets. This means that good peer-group learning is likely to fill in where the teacher doesn't have the time to reach and supplement the teaching he does. This may be better for both brighter and slower kids than working alone at their own level.

Finally, this approach presents a real challenge to slower kids to catch up, to join the mainstream of the class. If it is presented in the right way, and if the teacher and brighter kids can give the necessary help and encouragement, this challenge is one that most underachieving kids will respond to very well. My experience over the past two years has borne this out with only a few exceptions.

The approach becomes even stronger if kids have the chance to go back and re-do units that they failed. This was always possible on my flexible grade charts. The approach is also strengthened if the station worksheets are themselves flexible, containing a core which everyone in the class does and then tangents for kids who are especially interested.

The greatest tribute the kids paid the stations was when they came into the room in the morning and asked me, "We got stations today?" and were disappointed when occasionally we did not. It was a system that made a hard morning's work into a pleasant and social experience and improved the kids' attitudes towards themselves and towards school. In better moments, I felt (in sharp contrast to my preoccupation with smaller classes my first year) that I could handle *more* kids in the room, perhaps as many as thirty, because it was so stable and having more kids would mean more people to help others and more personalities and ideas bouncing around the room.

However, there were many more days when I retracted this desire and was happy with what I had.

There are some serious questions to be raised by other teachers about the learning stations. Clearly those who tried to use the system would, as I did, adapt it to their own style of teaching and the constraints of their schools and nature of their students. But what of teachers with families, who cannot devote two hours to writing stations after school? What of teachers who are unable to spend eight or nine Saturdays during the year taking kids on field trips? What of teachers who are less facile at writing material than I was? And finally, what of beginning teachers? Could I have successfully implemented a learning-station program in my first year in the King School?

It seems to me that for those who believe in the benefits that come from this kind of program, ingenuity and teamwork can provide answers to all of these questions. Teachers who are short of time and hesitant about writing material might work in teams with other teachers in their own or nearby schools to pool their ideas and talents, delegating the job of writing to those more skilled at it, and sharing the material generated among all their classes. This kind of arrangement might reduce the burden of running the system to an hour-long meeting after school four days a week. As for field trips and some of the other time-consuming "frills" I added to the stations, I consider them important to getting to know the kids and winning their trust, but not integral to the success of the system. A teacher who knew kids better than I did or could use the time in school more effectively (or have shorter outings on weekday afternoons) might be able to dispense with these without damaging the station program. After all, the station time of the school day is open enough to offer many opportunities to talk to kids and get to know them.

As for beginning teachers, I am at odds with the conventional wisdom that they should "start tough," should try to imitate traditional authoritarian teaching with their first class, and then "loosen up" later. I feel that the learning-station classroom is a better starting

point for new teachers, whatever methods they end up using. Asking teachers who are unsure of themselves and the kids and who haven't worked out their approach to teaching to try to dominate a class is a prescription for chaos and ulcers. A teacher-centered classroom has little intrinsic stability; it depends heavily on the personality of the teacher and creates difficult requirements of order and silence that the teacher must try to enforce. If the teacher is not sure of himself and his methods, he is going to be given precious little time to develop properly. Besides producing many harshly authoritarian teachers who are afraid to give kids any freedom and driving many other teachers out of schools, the first-year-teachers' trauma can be a complete waste of a year for a group of kids.

Starting with learning stations might get around some of the problems of the first year if the beginning teacher got support and materials from other teachers. A station type classroom well-stocked with materials and other activities has much more internal stability than a conventional classroom, so a teacher beginning with this setup might have more time to get to know the kids individually and work out a style of dealing with them. In a more stable decentralized classroom, new teachers might evolve their own ideas of how a class should be run and gradually implement them as they gained confidence and skill. There would still be many crises and embarrassing incidents and many bad days, but it would probably be a lot better than my first year.

But at the moment practically no education programs in colleges even begin to prepare new teachers for what they are getting into or equip them with a strategy for dealing with it. Preparation for teaching in ghetto schools is the least adequate, and yet many teachers begin their careers in such schools. It is indeed unfortunate that urban schools, where students already have so many handicaps, should have increasingly become the training ground for many new teachers, who then move out of the central city to more comfortable schools and put in their best years there.

Perhaps the learning stations (and other more open

classroom systems) provide a way out of this situation. An unstructured classroom can handle visitors and helpers because they do not put the "spell" of an authoritarian teacher in jeopardy; it can also handle student teachers and give them a much more active role than might be possible much of the time in more conventional classes. Walking around the room helping and talking to kids and practicing writing worksheets and correcting them with the master teacher, a student teacher might come very close to the actual role of the teacher and gain invaluable experience if his education school would give him enough time in the classroom. This means (as Larry Cuban suggested in "Teacher and Community" in the Harvard Educational Review, Vol. 39, No. 2, Spring, 1969) turning most teacher-training programs completely around, from teaching "methods" and theory in their own classrooms to getting student teachers into real classrooms most of the time and then forming theories and generalizations from what they see and experience in them. Such a program of experience and induction, in conjunction with training in curriculum writing and a program of putting together teams of like-minded and compatible teachers within schools and cities, might begin to turn out teachers who were truly qualified to teach. Such a program would provide an opportunity for young teachers to work out their own style of teaching and develop some competence before they took over full responsibility for a classroom.

The orientation of most school systems in selecting teachers produces distortions similar to those of education schools in training them. The requirements for incoming teachers should change so that they focus less on academic credentials and theoretical expertise and more on this kind of on-the-spot training. Most school systems also have a lot to learn from North Dakota, where an intensive four-month in-service program has converted many experienced teachers to new methods.

The learning station system is not an idea limited either to the King School or the sixth grade. Many variations of it are in operation around the country and in England at many different grade levels. But

clearly different ages of kids have different requirements. How does this system fit into a kindergartento-college scenario of educational reform? Here are my ideas.

Kids in the primary grades should have Leicestershire-type open classrooms, as they do in many parts of the country now. These would be very game- and toy-oriented in the early grades, and then gradually become more academically and book-oriented, with more paper work (as in my class) by the fifth grade. The "joy of learning" and freedom with responsibility should be the watchwords in these elementary class-rooms, with a gradually increasing degree of responsibility to do things and get organized without direct supervision.

When they reach junior high school, kids need more specialized academic attention and should therefore be taught by teams of four or five teachers with different specialties in clusters or "mini-schools" within larger schools. The teachers in each team would work closely together to produce an integrated, interrelated curriculum, which could either be taught in the conventional junior-high-school format of kids moving from teacher to teacher, or, if greater stability was required, in homeroom with each teacher staying with one class and gathering materials and ideas from his colleagues in the other subject areas. Learning stationtype classrooms would be possible in either arrangement, particularly if kids were given an uninterrupted double or triple period with one or two teachers and a number of stations in different areas. A portion of each day might be devoted to a "family group" meeting between small groups of kids and a teacher - a sort of expanded homeroom period with more chance to discuss problems and ideas from the day or of a nonacademic nature. These mini-schools might also operate in one large room on the "open space" concept, with teachers and resource people scattered around the room and perhaps modular scheduling.

In high school the boundaries of the school would disappear. The kids would increasingly be working or apprenticing at jobs in the city or community and reporting back to the school and meeting there for dis-

cussions and seminars on what it all means in terms of History, Science, Economics, Math, and English. This is the idea of the Parkways School in Philadelphia, the "school without walls," although it may need to be made more flexible to allow students who want to pursue purely academic subjects the opportunity to do so. Colleges that received kids with this kind of preparation would be dealing with people who were considerably more mature and experienced than those they admit now, and would doubtless have to make a number of changes in their curricula toward applying the academic learning to the real world. Many changes in this direction have already begun in some colleges, as they have at every level I have mentioned. They would certainly have more impact on the kids if they flowed from one level to another with the same basic objectives and themes.

CHAPTER SIXTEEN

CLASSROOM LEARNING CENTERS

Audrey Friedman Marcus and Deborah Levy

here are many reasons why classroom learning centers provide an ideal and appropriate method of teaching and learning in a Religious School setting. Here are a few:

- 1. Learning centers can inspire children to be creative. They offer many opportunities for creative expression.
- Teaching with learning centers demonstrates awareness that children learn in different ways — some through hearing, others through seeing, still others by doing.
- 3. Learning centers help children to learn how to make intelligent choices for themselves.
- 4. Learning centers give children some responsibility for their own learning.
- 5. Learning centers offer an excellent method for reinforcing learning.
- 6. Learning centers give students experience working in small groups.
- 7. Learning centers foster the development of a sense of community in the class.
- Learning centers enable students to share their work with others and give them a sense of pride in accomplishment.
- 9. Learning centers combat boredom by offering a variety of learning experiences.
- 10. Learning centers allow the teacher to act as facilitator instead of being authoritative.
- 11. Learning centers offer different visual, auditory, and manipulative modalities for learning.

Children learn best by direct involvement, by experiencing. Educators concur that utilization of sensory modalities such as touching, feeling, and manipulating enables students to internalize the concepts being taught and engenders positive attitudes toward school.

WHEN TO USE LEARNING CENTERS

Learning centers may be used in a variety of ways. Some teachers feel comfortable in a totally open setting, using learning centers during all class hours, allowing students to enter the room and settle down at whichever center they choose. In this kind of structure, children are generally permitted to change centers whenever they wish. When using this open system, it is wise to set up some kind of a contract system with students. This assures that there is a plan for learning and also a follow-up to ascertain if students complete the agreed upon work.

A second way to structure learning centers is to make some assignments of centers, still giving the students a degree of choice. Teachers may wish to prescribe particular centers for certain students based on areas in which the students need improvement. Another way of accomplishing this is to use the "Tic-Tac-Toe" form, figure 1 on the next page. Students can do any three activities that make Tic-Tac-Toe, but they must do at least one task with a bold outline. These heavily outlined squares represent cognitive input. The other squares include tasks which are activity-oriented and represent reinforcement and creativity. All nine centers do not have to be set up on the same day; they can be available on one, two, or three different days.

Some teachers do not feel they have the time or the resources to set up centers every week or they may feel that students tire of centers if they are overused. These teachers prefer to us centers now and then, once a month perhaps, or at the conclusion of a particular unit. Children look forward to "Center Day," often urging teachers to create centers more often. Some schools have instituted "Theme Sundays" or *Shabbatonim* during which centers or stations

Name:	

Historical Background

Checklist

Activity	Date completed
Required - Reading Center	
Option 1 – News Show	
Option 2 – Poster presentation	
Option 3 – Diorama	

Complete the required reading and one of the three options.

Biographical Background

Checklist

Activity	Date completed
Required - Reading Center	
Option 1 – Book Review	
Option 2 – Worksheet	
Option 3 – Audio clips	
Option 4 – Video clips	

Complete the required reading and two of the optional activities. There may not be audio or video clips available for every personality.

Primary Documents

Checklist

Activity	Date completed	
Required - Reading Center		
Option 1 – Worksheet		
Option 2 – Response document		

Complete the required reading and one of the two options.

Name:	

My Creations

Checklist

Writing

Activity	Date completed
Option 1 – Biography section	
Option 2 – Diary pages	
Option 3 – Letters	
Option 4 – Poem	
Option 5 – Web site posting	

You need to complete three of the choices listed above.

Art

Activity	Date completed
Option 1 – Design a plate	
Option 2 – Design a napkin	
Option 3 – Design a placemat	
Option 4 – Design a cup	,
Option 5 – Create a greeting card	
Required – Viewing guide	
Required – Viewing guide	
Required – Viewing guide	

You need to complete three of the choices listed above and a viewing guide for each one.

Biographical Background Worksheet

1.	Name of person:
	Date of Birth:
	Date of Death:
	Place of birth:
	Family Background:
6.	What are some other identity snapshots involving this person?
7.	What major barriers/struggles did s/he encounter?
o	
ο,	How did this person impact the world we live in?
₽.	If you could meet your person, what questions would you want to ask
	him/her about this identity snapshot?
·	

Primary Document Worksheet

Questions are adapted from "Guide to the Use of Primary Source Documents" by Jane West Walsh and Frederic Krome.

1.	What kind of document is this?
2.	Who wrote or created this document?
3.	Are there any dates on the document?
4.	What other clues in the text are there that might give you hints about the period of its creation?
5.	What personal titles (Miss, Ms., Reverend, Dr., Rabbi, etc.) are mentioned in the text?

10.	Why is this document important in understanding this personality?
9.	If this document was written today, would it change significantly? How?
8.	Who was supposed to read/hear this document?
7.	Are these issues still relevant, why or why not?
6.	What issues or questions was the author addressing?



m (New York,



Rabbi Stephen S. Wise, President of the American Jewish Congress, addressing an anti-Nazi rally in New York. Wise recognized the Nazi menace and organized protests against it. He said: "What is happening in Germany may happen tomorrow in any other land on earth unless it is challenged. . . . We must speak out."

Stephen S. Mise

INFLUENTIAL AMERICAN RABBI 1874-1949



Stephen Wise was the l family's long lin his Hungarian rabbis. Educa the public schools of Bro and at Columbia Universi was trained as a rabbi b father and other em scholars. As a young ral New York City, Wise qu became known as a br public speaker. Even young man, his resonant tone voice, large head strong facial features him seem an ancient m wisdom. But Wise was die fied. Believing he had fai "touch and kindle the hea people" in his congregation resigned his post in New

PEOPLE TO KNOW

Stephen Samuel Wise

Stephen Samuel Wise was an American rabbi who knew many presidents. Born in Budapest, Hungary, in 1874, he immigrated with his family to the United States when he was a child. After he graduated with honors from Columbia University, he went to Vienna to study for the rabbinate.

Rabbi Wise loved the Jewish people. He wanted to see the Jews settled in their ancient homeland, Israel. He devoted his entire life to this goal. In order to be able to speak freely about Zionism and other Jewish issues, he founded the Free Synagogue in New York City.

After World War I, Rabbi Wise attended the Versailles Peace Conference, where he spoke on behalf of Jewish causes.

He traveled throughout the United States, telling people about his love for Israel. When Franklin Delano Roosevelt became president, Wise visited him many times. Each time, he spoke about his dream of a Jewish homeland. Rabbi Wise was a founder of the Federation of American Zionists, which later became the Zionist Organization of America (ZOA).

Stephen Wise worked not only for his own people but for all people who needed help. He was one of the founders of the National Association for the Advancement of Colored People (NAACP). He also founded the American Civil Liberties Union (ACLU),



Rabbi Stephen S. Wise *(center)* with Albert Einstein *(left)* and New York City Mayor Fiorello La Guardia *(right)*.

an organization that helps people who feel that they are being discriminated against.

Rabbi Wise worked hard for Jewish unity. In 1922, he established the Jewish Institute of Religion, a seminary that trained rabbis for all branches of Judaism. He hoped that rabbis from his school would be called upon to serve in any Jewish congregation, regardless of the ritual differences. Rabbi Wise died in 1949, one year after the establishment of the State of Israel. He lived to see the fulfillment of his life's work.

AMERICAN JEWRY'S HALL OF FAME

MEN AND WOMEN WHO ROSE TO PROMINENCE AND LEFT A LEGACY OF EXCELLENCE FOR ALL TO ADMIRE AND EMULATE.





101 TRUE STORIES OF AMERICAN JEWISH HEROISM

INTRODUCTION BY ROBERT M. ZWEIMAN, PRESIDENT,
Heros of SH WAR VETERANS MEMORIAL MUSEUM

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PIONEERS WAR HEROES RELIGIOUS LEADERS
CIAL JUSTICE ACTIVISTS DOCTORS AND SCIENTISTS
INTS POLITICIANS ATHLETICS AND ASTRONAUTS

SEYMOUR "SY" BRODY

OVER 100 ILLUSTRATIONS

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Rabbi Stephen Wise: Zionist, social activist.

58/ Rabbi Stephen Wise: A Leader in Zionism and Social Reform

Rabbi Stephen Samuel Wise was a leader in the Zionist movement and a social reformer who created the bridge between the old established American Jewish community and the East European immigrants who came here at the beginning of the 20th century. Wise was born March 17, 1874, in Budapest, Hungary, the eldest son of Sabine and Rabbi Aaron Weiss. His family came to the United States when he was an infant. His father became the religious leader of Congregation Rodeph Shalom in New York City, and the family decided to change its name to Wise.

Stephen Wise was educated in New York City and entered City College at the age of 15. His Jewish education was provided by his father and later he studied under other rabbis, including the chief rabbi of Vienna, Adolph Jellinek. In 1893, Stephen Wise was ordained a rabbi. He married Louise Waterman in New York City in 1900 and they had two children, James and Justine. He worked as an assistant rabbi at Congregation B'nai Jeshurun while attending Columbia University, where he received his doctorate in 1901. He became interested in social causes and supported a Brooklyn transit strike, fought against prostitution and

gambling, and supported reform candidates.

Wise found himself in the national spotlight when he refused an offer to become the rabbi of the prestigious Temple Emanu-El in New York City because the congregation denied his demand for a free pulpit. A year later, in 1907, Wise founded the Free Synagogue in New York City, where there were no restrictions of any kind on the pulpit. He served there for 43 years.

Wise was a co-founder of the National Association for the Advancement of Colored People in 1909. He also became involved in mediation and arbitration of labor disputes. In 1911, he was greatly affected by the Triangle Shirtwaist Company fire in which 146 women lost their lives, and fought against sweatshops and unsafe factories.

Wise became interested in Zionism, and in 1897, he and others formed the Federation of American Zionists. He traveled abroad to attend Zionist conferences and pledged to Theodor Herzl that he would devote his life to Zionism. In 1918, Wise was elected president of the newly formed Zionist Organization of America. In 1925, he chose to become president of the American Jewish Congress, a position that he held until his death in 1949.

When Hitler came to power in 1933, Wise organized Jews and non-Jews against Nazi Germany. Wise held a rally at Madison Square Garden, at which he called for a boycott of German goods. The fight against Hitler led to the formation of the World Jewish Congress.



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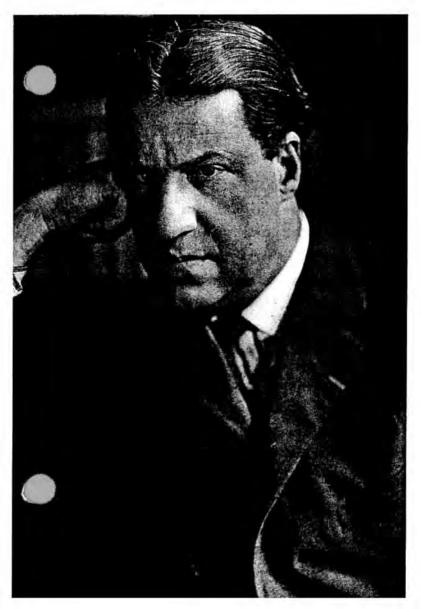
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Stephen S. Wise

INFLUENTIAL AMERICAN RABBI 1874-1949



Dtephen Wise was the last in his family's long line of Hungarian rabbis. Educated in the public schools of Brooklyn and at Columbia University, he was trained as a rabbi by his father and other eminent scholars. As a young rabbi in New York City, Wise quickly became known as a brilliant public speaker. Even as a young man, his resonant baritone voice, large head, and strong facial features made him seem an ancient man of wisdom. But Wise was dissatisfied. Believing he had failed to "touch and kindle the hearts of people" in his congregation, he resigned his post in New York

City and took over a pulpit several thousand miles away, at Temple Beth Israel in Portland, Oregon.

Wise looked forward to a fresh start in Portland. He wanted to build a strong Jewish community in this new part of the United States. Here he would put into practice his belief that Judaism should be followed not only inside the temple, but in the outside world, as well. Jews, he believed, should become involved in community affairs, help the disadvantaged, and make strong political stands whenever justice and truth were threatened. He also wanted to help Jews improve relations with their Christian neighbors. Throughout his life, Wise enjoyed friendships with religious leaders of every faith.

In Oregon, Wise managed to "touch and kindle the hearts" of his flock. He and his congregation became well known throughout the Northwest for their involvement in projects to benefit the poor and their commitment to help politicians who supported social progress.

In 1906, Wise was offered the chance to take over the pulpit of Temple Emanu-El in New York City, the most prestigious post available to a rabbi in the United States. But the job came with a price. Wise could no longer speak out freely on any topic he wished. His desire to speak on behalf of exploited workers, for example, would have to be tempered out of respect for his wealthy temple members who owned large corporations. Wise was reminded by letter that "the pulpit should be subject to and under the control of the Board of Trustees." In response, Wise wrote an open letter to the board and temple members: "The chief office of a minister, I take it, is not to represent the views of the congregation, but to proclaim the truth as he sees it. . . . A free pulpit will sometimes stumble into error; a pulpit that is not free can never powerfully plead for truth and righteousness," he wrote. Wise turned down the job. He would not compromise in any way his ability to promote social justice from the pulpit.

Though he loved his work in the Pacific Northwest, in 1907 Wise fulfilled his dream of returning to New York and establishing a new congregation. Partly in response to Temple Emanu-El's attempt to muffle his voice, Wise wrote the following "principles" for his new congregation, called the Free Synagogue:

- Absolute Freedom of the Pulpit
- Abolition of distinction between rich and poor as to membership privileges
- Direct and full participation in all social services required by the community
- Complete identification not only with the Jewish faith, but with Israel's fate and future

Wise wrote a note to his wife in which he said, "The hardest year of my life is before me—and I hope the best. I have set out to do a great work. If only I have the strength to do it worthily." His congregation quickly grew from 50 members to 4,000, and services were held in Carnegie Hall. Many gentiles came to hear Wise speak on the important issues of the day. He spoke out about injustices in the steel industry, arguing for new and stricter labor laws to keep workers safe and help provide for their families. He attacked corrupt politicians. In one famous instance, he and a well-known Unitarian preacher named John Haynes Holmes drove a corrupt mayor out of office and into hiding in Europe.

During this time, Wise was deeply involved with the Zionist Organization of America and served several terms as its president. He believed that Jews needed a homeland. Soon, reports of the persecution of Europe's Jews during World War I (1914–18) strengthened his conviction. He spoke loudly in favor of making Palestine a new Jewish state. To organize such political efforts, Wise helped to establish the American Jewish Congress (AJC). The idea was to create a sort of governing body for American Jews that would

examine, debate, and vote upon solutions to issues and problems. Wise believed this combined the ideal of democracy with the strong moral grounding of Judaism.

Besides fighting anti-Semitism throughout the world, the American Jewish Congress wielded political power within the United States. The AJC declared itself in favor of such ideas as public housing for the poor, establishment of the United Nations, and laws to protect children, the aged, and workers. Because the AJC represented more than two million voters, politicians were forced to listen to its concerns.

In 1922, in response to many requests from students, Wise founded the Jewish Institute of Religion, a school where rabbis were trained to see beyond the walls of the synagogue. They were trained to view their pulpits as a place from which to fight for truth and justice—for Jews and gentiles alike.

During the 1930s, as German dictator Adolf Hitler gained power in Europe, Wise tried to warn the U.S. government and society in general about Hitler. In 1933, Wise had told a group of ministers, "The racial fanaticism of the Hitler Reich may be a most immediate and deadly peril to us Jews, but it is no less truly a threat and a danger to all races and to all nations." His warnings proved prophetic. By the end of World War II in 1945, six million Jews had been murdered by Hitler and the Nazis. It took this ghastly crime to grant Wise his dream: Israel was founded in 1948 as a haven for Jewish survivors and refugees. But Wise's long fight to establish Israel, and the destruction of European Jewry, left him a melancholy and frail man.

On March 17, 1949, 1,200 guests attended Wise's seventy-fifth birthday. He died a month later. Remembered as one of the great shapers of modern Judaism, Stephen Wise worked always to push the religion forward, to make Judaism in a vital and positive force in everyday life. Wise devoted his life to public service, and was one of the most eloquent speakers on behalf of the oppressed everywhere that the world has known.

STEPHEN S. WISE

Recommends Benjamin Cardozo RABBI STEPHEN S. WISE Supreme Court, 1932 to the United States

preme Court, three of them with great distinction: Louis Dembitz Brandeis, who was appointed in 1916; Benjamin Nathan Cardozo, in 1932 (the sub-Several Jews have served on the United States Suject of this selection); and Felix Frankfurter, in 1939.

Columbia College by Horatio Alger, the author of the famous "thrillers" which were devoured by the Cardozo (1870-1938), in the words of Rabbi Stephen S. Wise, was a "figure of light." He was a descendant of the distinguished Sephardic Seixas family, renowned in Colonial times. He was tutored for young generation of his time.

At Columbia College, Cardozo excelled due to his and his integrity. In the practice of law, he became known as a "lawyer's lawyer." In 1913, he was elected to the New York State Supreme Court, then to the Court of Appeals, where he became chief Cardozo, although he was a Democrat and despite the fact that two associate justices from New York were already serving on the bench, nevertheless was appointed to succeed Holmes by the Republican scholarship, his mastery of English, his personality, judge. When the venerated Justice Oliver Wendell Holmes retired from the US Supreme Court in 1932, President Herbert Hoover.

wrote, "(is) the synonym of an aspiration, a mood of Cardozo's decisions helped establish the American Constitution as a living organism. "Justice," he exaltation, a yearning for what is fine or high." One of his associates said of him: "By the magic of his pen he transmuted law into justice."

Sincere, unaffected and self-effacing, ascetic in his tastes, Cardozo was a voracious reader of the classics in English, Greek, and Latin. Withal he was a devout lew and a life-long member of the Spanish-Portuguese synagogue, Shearith Israel, in New York City. The Yeshiva University very appropriately named its law school after this great jurist.

"You may tell Judge Cardozo that he will be appointed tomorrow."

AFTER I HAD brought up the name of [Abram I.] Elkus for of naming to the vacancy instead a certain politician lawyer of the District Court, the President [William Howard Taft] spoke New York. . . . Suddenly he said, "My brother, Harry [Henry W. Taft], has been telling me of a brilliant young lawyer in New York, Carduza [sic] by name." For a moment I did not realize whom he meant. Then I launched into a eulogy of Cardozo, saying, "What your brother says of Cardozo is the opinion generally of the bar of New York."... I assured President Taft that I knew Cardozo well enough to feel that the deepest hope of his soul was to serve on the bench and create a record of . . . high and impeccable service. . . . The President said, "Offer the post in my name to Cardozo and let me know the result."

I telegraphed to Cardozo and saw him in New York the same evening. He expressed great satisfaction. . . . But he said at once, "I am not free to accept. I am under a heavy burden of which few know, that of maintaining a home for our sister, Elizabeth. As you know, she is sick and requires a place of her own in the country." This sister was, like their cousin Emma Lazarus, a gifted poet, "a failure half divine," in the words of one of her own beautiful sonnets. "Much as I appreciate the honor President Taft does me," Cardozo said, "much as I

should wish to serve on the bench instead of practicing law, I must decline.

tion from day to day as a jurist of great learning and of highest He continued in the practice of the law, adding to his reputaethical standards. . .

It is well known that he was nominated to the New York Almost immediately he was promoted to the Appellate Division and soon appointed by Covernor [Alfred E.] Smith to the highest court of the state, then unanimously elected as a mem-Supreme Court in 1913 on a civic reform ticket and elected. ber of it. . . .

favor of nonpartisan nomination of another member of the court, Judge Cuthbert W. Pound, in spite of the fact that Carread with great surprise that Governor Smith had spoken in Some years later, after Cardozo had become the pride and ornament of the court, Chief Justice Hotchkiss retired. . . . I dozo was senior . . . by some days or weeks.

brought me this telephone message: "Al wants to speak to should be bypassed in favor of a junior associate, however slight the margin of time between them.... Some weeks later, early in the evening after the Atonement Day, the maid ... I dictated a long letter to Covernor Smith, expressing my incredulity . . . that Cardozo, with his incomparable record,

considered by the citizens of New York, irrespective of party, an extraordinarily able and upright judge. "Besides, the lawyers of the country . . . will not be able to understand why you should forfeit the good will of the bar throughout the his rooms at the Hotel Biltmore. He at once began to discuss the chief justiceship . . . of the deepest regret that he could not comply with my request. . . . Nevertheless, I urged the cause of Justice Cardozo. . . . I pointed out that, not only was he slightly the senior member of the court, but also that he was country in the present situation." I had in mind the presiden-After a hurried post-Atonement Day dinner, I joined him in

tial election campaign to come, in which Smith hoped to be

Finally, he admitted that he was no longer free; he had promised Jim Wadsworth . . . that he would . . . appoint Pound. "And I cannot break my word to them," he said. Quietly, but firmly, I told him that he had made a rash promise which he actually had not been free to make; it was up to him to explain everything to Wadsworth and insist that he be released from his promise. He hesitated a long time.

state with such distinction as made inevitable the urging of his Finally, after some difficult hours during which I, as an old friend, hammered away-knowing well I was serving in the interests not of Cardozo alone but of Al Smith as well-he consented to talk to Wadsworth and nominate Cardozo. Shortly thereafter, Cardozo was nominated by both parties and elected unanimously, serving on the highest bench of the name on every hand when the vacancy arose in the Supreme Court . . . through the resignation of Justice Oliver Wendell

But he accepted. His successor remains the "sample Jew" of he was an alumnus in the class of 1888. It was a tradition of equalled the brilliant record of Alexander Hamilton, a student the American Revolution, and that Jew was Benjamin Mendes the post. He had been a great and most eminent judge for am no longer young and strong. When young, I might have served Columbia as a trustee. Now the honor comes too late." It might be appropriate to mention . . . Cardozo's nominaion to the Board of Trustees of Columbia University, of which Columbia, my own alma mater, that Cardozo had all but more than a century earlier. No Jew had served as trustee since Seixas, of whom I believe Cardozo was a descendant on his mother's side. . . . I sometimes wonder that Cardozo accepted years. . . . He of all men could . . . have said to Columbia, "I that board....

. . I happened to be in Washington the day of Justice

will speak to the President [Herbert Hoover] and do what I Holmes's resignation. The story goes-though it may be apocryphal—that, as Justice Holmes passed through his doorway may be Chief Justice Cardozo." It occurred to me as soon as William E.] Borah [of Idaho] and mention Cardozo's name. I ound him most responsive, and even enthusiastic. . . . "I know ifter resigning, he said to his secretary, "I hope my successor l heard of Holmes's resignation to go to the office of Senator well what a great and learned judge he is," he said, adding, "I

. . . The following night, after preaching in a Christian church in Bridgeport, I returned home to learn that Senator Borah had been trying to reach me by telephone.

This is the story in Borah's own words:

upon the President added, less firmly, 'New York already has two justices on the Supreme Court.' 'But Justice Cardozo is not He is the only man to succeed Holmes.' I then proceeded to deliver my parting shot. Just as President John Adams is remembered for his appointment of John Marshall as Chief others, including Senator Joe Robinson of Arkansas. I said none mented, 'You know, Senator Borah, there is a great deal of anti-Semitism in this country.' I said to the President that might be all the more reason for scotching it by appointing lustice, your administration will be remembered for your apsaid, 'I will send in Cardozo's name to the Senate tomorrow morning.' And he added, 'You may tell Judge Cardozo that he "I saw the President today. As I began to speak of appointing Cardozo, he seemed disinclined and mentioned three or four of these men would be confirmed by the Senate, not even Robinson. As I stressed the name of Cardozo, Hoover com-Cardozo, who alone was qualified to succeed Holmes. Therea New Yorker,' I said. 'He is a great American jurist and judge. pointment of Cardozo to the Supreme Court.' Hoover finally will be appointed tomorrow'."

... In the morning, Cardozo ... was told that the President desired to talk with him over the telephone. Hoover made the

STEPHEN S. WISE

tender graciously, and Cardozo accepted. He had not lifted a finger in his own behalf but, I later learned, had recommended another lawyer

From Challenging Years, by Stephen S. Wise, pp. 145-151. Copyright © 1949 by G. P. Putnam's Sons. Reprinted by permission of the publisher, G. P. Putnam's Sons

Unit Five - My Place⁶

It is important in presenting this unit that students understand that they are to create their own solution. There is not one particular form that is the only one accepted. Students should also be very clear on how many sessions they will have to prepare their presentations. It would be great to send home information about the assignment as well as a notice that students will be sharing their projects at the last family program.

Problem Summary:

- 1. The teacher's great-uncle Max is not getting younger. He is interested in leaving his future family (great-great-great grandchildren) a collection of materials that show them Max's American and Jewish identities, but he does not know what kinds of materials would be helpful.
- 2. Students are asked to prepare a presentation of their own American and Jewish identities to share with their families and classmates

Goals:

- To give students a chance to present identity snapshots from their own lives that represent the different identity squares.
- To allow students to articulate an understanding of how they navigate their American and Jewish identities

Enduring Understandings:

- Analyzing our own identities allows us to see our place in the American Jewish world.
- o Learning about the identities of our peers helps us understand our own identities.

Objectives:

- Students will be able to (SWBAT) identify written materials that portray one's identity.
- o SWBAT identify visual materials that portray one's identity.
- SWBAT present their own American and Jewish identities through the use of these materials.

Suggested Unit Breakdown by Lesson:

Lesson 1: Setting the context

Lessons 2: Meeting the problem

Lessons 3-4: Researching problem

Lesson 5-7: Preparing individual projects

Lesson 8: Scrapbooks

Lesson 9: Closing family program (see memorable moments)

Suggested Learning Activities:

⁶ The format for this unit is adapted from <u>Problem-Based Learning</u>, produced by Project Curriculum Renewal, a program administered by the Jewish Education Center of Cleveland.

Setting the Context: The Jewish focus on memory and remembering

Remembering the Exodus: Prepare a text sheet that includes all of the times in the Torah when the Israelites are commanded to remember that they were slaves in Egypt. Discuss what other laws this memory is connected to (like taking care of the stranger). Discuss the purpose of memory and what Jews do to keep the memory of the Exodus story alive and current.

Remembering our ancestors: Study the customs related to saying kaddish. Look at how different congregations and different denominations recite the kaddish. What is the connection between the words of the prayer and the meaning of the prayer? When is it important to remember our ancestors?

Zachor: Look at all the times in the Torah where the root zayin, chaf, resh occurs. A text sheet with the Hebrew citations is provided in the appendix to this unit. Is there a connection between these instances? Complete one of the following activities:

- -Create a mural the presents all of the different things Jews are asked to remember.
- -Prepare a presentation for students in a younger grade on all of the things we are commanded to remember.
- -Look at the Jewish symbols that are designed to help us remember things. Put together cards that share what the object helps us remember. Some possible objects are: kippah, tallit, tefillin, matza, charoset, maror, chanukiah, sukkah, etc.

Meeting the Problem (1)

At the beginning of the second class in this unit, have someone from the office interrupt the class with an urgent letter (or e-mail message) that just arrived for the teacher. The teacher should read it (with a lot of um hmms) and then tell the visitor that the class will be happy to help Uncle Max. The teacher should also ask the visitor for copies of the letter for the students.

After the visitor leaves, the teacher should inform the class of the problem. This can be done by summarizing or reading the letter directly. The teacher should convey that his/her great-Uncle Max has asked her for advice because he knows s/he is working with a class on American and Jewish identities. The class has been asked to help Uncle Max think of what kinds of materials he can collect to share with his future family to let them know about Uncle Max's American and Jewish identities.

Create three columns on the board. Label them: what do we know about the problem, what do we need to know to help Uncle Max, what resources can we use? Spend the rest of the class time flushing out these questions and answering questions about the problem. Encourage the students to use the principles and ideas they have studied all year in addressing this problem.

Researching the Problem:

Divide the class into three research groups and assign them the various areas to examine: written evidence of identity, visual evidence of identity, historical context. Give each group the task of researching what kinds of materials are available or could be used by Uncle Max in his project. This process should not take more than a class session and a half, because students should be familiar with a lot of the materials from their work throughout the year. After groups have completed their research, they should share their findings with the other groups by reading an e-mail they wrote back to Uncle Max. It would be great to have an archivist available for students to ask questions or e-mail questions regarding their particular section.

Meeting the Problem (2):

After students have presented their e-mails to uncle Max, the teacher should get a response that thanks the class for their effort and thoroughness and comments, "I am sure that you have all put so much thought into this question, that you could all do what I am doing; develop a presentation of materials about your American and Jewish identities to leave for your future family."

This should introduce the final element of the unit. Let students know how many sessions they will have to work on these presentations. Also inform students that the finished pieces will be displayed in the final family program.

Designing Stage:

Because the students will be designing their own presentations, the following are not mandatory activities that the whole class should do. Rather these are suggestions to help you start thinking about the kinds of resources you should have available for the students.

Interviews: Have a station set up where students can record themselves describing things, or being interviewed by someone else. At the station there could be a box with questions that are designed to get students to talk about their own American and Jewish identities.

Family Trees: Display examples of family trees on the walls in the classroom. Create a station that has genealogy forms (there is an example in the appendix to this unit) as well as construction paper and other art supplies for students to make their own family trees.

Role Plays: If you are fortunate enough to have the resources to videotape the students, it would be great to have a station with the equipment and a microphone or other props. Again, it would be useful to have starter questions at the station.

Class Newspaper: Provide materials for students to create newspaper articles about themselves and things that are important to them. Again, it is a good idea to display some newspaper clippings around the room. Some suggested materials for this station are: newsprint paper, computers and programs if your classroom is equipped with these, old newspapers, etc.

Time capsules: In the appendix is an instruction sheet for creating a time capsule as well as other worksheets on identifying heirlooms. These worksheets should be made available to students, especially those that seem to need more concrete steps toward preparing their presentation.

Replicas: There should be a station set up with lots of arts and crafts supplies, particularly those that could be used for creating replica objects, such as modeling clay and aluminum foil.

Photos: There should be cameras available to students and they should be able to be taken out of the classroom in order to take pictures of the student elsewhere in the school building, particularly if there is access to a sanctuary and ritual objects.

Boxes: The students will come up with different ways to contain all of the items they collect. It would be great to have on hand a variety of boxes and containers that could be used for this purpose. It is advisable to begin collecting items for this early in the school year so that there will be plenty by the time this project comes around. It is also possible that students will choose to use scrapbooks or photo albums. See if it is possible to get some of these supplies donated by members of the school community.

Means of Assessment:

By the end of this unit, students should have a complete scrapbook comprised of identity snapshots representing all four of the identity squares from famous personalities. In addition, the scrapbook should contain snapshots from the lives of the student and his/her family. The students should demonstrate an ability to describe the snapshots in terms of the American and Jewish world and religious and secular reasons. Students should also demonstrate understanding of the role of the historical context in understanding the identity snapshots. Over the course of the curriculum, students should have developed the tools to express these concepts.

The additional pages for this unit should focus on the life of the student and his/her family. Students should choose at least four snapshots from their family's life and develop a section of the scrapbook for each of these snapshots. The sections should include answers to the following questions:

- Who is in this identity snapshot? Provide a brief description of each of the people in the snapshot.
- What is the event occurring in the snapshot? Is it in the American or Jewish world?
- Why did the snapshot occur? What motivated the people to do what they are doing? Were the reasons religious or secular?
- What other important events contributed to this snapshot? What was going on in the lives of the people? In the community? In the country?

In the concluding program, students and their families will complete the scrapbook and be provided with a memorable memento to recall the experiences and lessons of the curriculum.

Unit Five

Text Sheets:

Occasions in the Torah where the root for "remember" is found

Designing Stage:

Copies from "The Family History Workbook" published by M.U.S.E.

Family tree instructions

Family tree form

Interviewing relatives form

Family recipe cards

Family story worksheet

Form for listing heirlooms

Time capsule instructions

Ethical will instructions

Sample family trees

- 7. בראשית פרק ח פסוק א <u>ויזכר</u> אלהים את נח ואת כל החיה ואת כל הבהמה אשר אתו בתבה ויעבר אלהים רוח על הארץ וישכו המים:
 - בראשית פרק ט פסוק טו
 וזכרתי את בריתי אשר ביני וביניכם ובין כל נפש חיה בכל בשר ולא יהיה עוד המים למבול לשחת כל בשר:
 - 9. בראשית פרק ט פסוק טז והיתה הקשת בענן וראיתיה <u>לזכר</u> ברית עולם בין אלהים ובין כל נפש חיה בכל בשר אשר על הארץ:
- 14. בראשית פרק יט פסוק כט ויהי בשחת אלהים את ערי הככר <u>ויזכר</u> אלהים את אברהם וישלח את לוט מתוך ההפכה בהפך את הערים אשר ישב בהן לוט:
 - 15. בראשית פרק ל פסוק כב <u>ויזכר</u> אלהים את רחל וישמע אליה אלהים ויפתח את רחמה:
- 20. בראשית פרק מ פסוק יד כי אם <u>זכרתנ</u>י אתך כאשר ייטב לך ועשית נא עמדי חסד והזכרתני אל פרעה והוצאתני מן הבית הזה:
 - 22. בראשית פרק מ פסוק כג ולא זכר שר המשקים את יוסף וישכחהו: פ
 - 23. בראשית פרק מא פסוק ט וידבר שר המשקים את פרעה לאמר את חטאי אני <u>מזכיר</u> היום:
 - 24. בראשית פרק מב פסוק ט <u>ויזכר</u> יוסף את החלמות אשר חלם להם ויאמר אלהם מרגלים אתם לראות את ערות הארץ באתם:

- 25. שמות פרק ב פסוק כד וישמע אלהים את נאקתם <u>ויזכר</u> אלהים את בריתו את אברהם את יצחק ואת יעקב:
- 26. שמות פרק ג פסוק טו ויאמר עוד אלהים אל משה כה תאמר אל בני ישראל ידוד אלהי אבתיכם אלהי אברהם אלהי יצחק ואלהי יעקב שלחני אליכם זה שמי לעלם וזה <u>זכרי</u> לדר דר:
 - 27. שמות פרק ו פסוק ה וגם אני שמעתי את נאקת בני ישראל אשר מצרים מעבדים אתם <u>ואזכר</u> את בריתי:
 - 30. שמות פרק יב פסוק יד והיה היום הזה לכם <u>לזכרון</u> וחגתם אתו חג לידוד לדרתיכם חקת עולם תחגהו:
 - 32. שמות פרק יג פסוק ג ויאמר משה אל העם <u>זכור</u> את היום הזה אשר יצאתם ממצרים מבית עבדים כי בחזק יד הוציא ידוד אתכם מזה ולא יאכל חמץ:
- 33. שמות פרק יג פסוק ט והיה לך לאות על ידך <u>ולזכרון</u> בין עיניך למען תהיה תורת ידוד בפיך כי ביד חזקה הוצאך ידוד ממצרים:
 - 36. שמות פרק יז פסוק יד ויאמר ידוד אל משה כתב זאת <u>זכרון</u> בספר ושים באזני יהושע כי מחה אמחה את זכר עמלק מתחת השמים:
 - 38. שמות פרק כ פסוק ז זכור את יום השבת לקדשו:
 - 40. שמות פרק כג פסוק יג ובכל אשר אמרתי אליכם תשמרו ושם אלהים אחרים לא <u>תזכירו</u> לא ישמע על פיך:
- 42. שמות פרק כח פסוק יב ושמת את שתי האבנים על כתפת האפד אבני <u>זכרן</u> לבני ישראל ונשא אהרן את שמותם

לפני ידוד על שתי כתפיו לזכרן: ס

- 44. שמות פרק כח פסוק כט ונשא אהרן את שמות בני ישראל בחשן המשפט על לבו בבאו אל הקדש <u>לזכרן</u> לפני ידוד תמיד:
- 45. שמות פרק ל פסוק טז ולקחת את כסף הכפרים מאת בני ישראל ונתת אתו על עבדת אהל מועד והיה לבני ישראל <u>לזכרון</u> לפני ידוד לכפר על נפשתיכם: פ
- 46. שמות פרק לב פסוק יג זכר לאברהם ליצחק ולישראל עבדיך אשר נשבעת להם בך ותדבר אלהם ארבה את זרעכם ככוכבי השמים וכל הארץ הזאת אשר אמרתי אתן לזרעכם ונחלו לעלם:
 - 49. שמות פרק לט פסוק ז וישם אתם על כתפת האפד אבני <u>זכרון</u> לבני ישראל כאשר צוה ידוד את משה: פ
- 69. ויקרא פרק כג פסוק כד דבר אל בני ישראל לאמר בחדש השביעי באחד לחדש יהיה לכם שבתון <u>זכרון</u> תרועה מקרא קדש:
 - 70. ויקרא פרק כו פסוק מב <u>וזכרתי</u> את בריתי יעקוב ואף את בריתי יצחק ואף את בריתי אברהם אזכר והארץ אזכר:
 - 73. ויקרא פרק כו פסוק מה <u>וזכרת</u>י להם ברית ראשנים אשר הוצאתי אתם מארץ מצרים לעיני הגוים להית להם לאלהים אני ידוד:
 - 93. במדבר פרק י פסוק ט וכי תבאו מלחמה בארצכם על הצר הצרר אתכם והרעתם בחצצרות <u>ונזכרתם</u> לפני ידוד אלהיכם ונושעתם מאיביכם:

- 94. במדבר פרק י פסוק י וביום שמחתכם ובמועדיכם ובראשי חדשיכם ותקעתם בחצצרת על עלתיכם ועל זבחי שלמיכם והיו לכם <u>לזכרון</u> לפני אלהיכם אני ידוד אלהיכם: פ
 - 95. במדבר פרק יא פסוק ה זכרנו את הדגה אשר נאכל במצרים חנם את הקשאים ואת האבטחים ואת החציר ואת הבצלים ואת השומים:
- 97. במדבר פרק טו פסוק לט והיה לכם לציצת וראיתם אתו <u>וזכרתם</u> את כל מצות ידוד ועשיתם אתם ולא תתרו אחרי לבבכם ואחרי עיניכם אשר אתם זנים אחריהם:
 - 98. במדבר פרק טו פסוק מ למען <u>תזכר</u>ו ועשיתם את כל מצותי והייתם קדשים לאלהיכם:
- 99. במדבר פרק יז פסוק ה זכרון לבני ישראל למען אשר לא יקרב איש זר אשר לא מזרע אהרן הוא להקטיר קטרת לפני ידוד ולא יהיה כקרח וכעדתו כאשר דבר ידוד ביד משה לו:
- 107. במדבר פרק לא פסוק נד ויקח משה ואלעזר הכהן את הזהב מאת שרי האלפים והמאות ויבאו אתו אל אהל מועד זכרון לבני ישראל לפני ידוד: פ
- 109. דברים פרק ה פסוק יד <u>וזכרת</u> כי עבד היית בארץ מצרים ויצאך ידוד אלהיך משם ביד חזקה ובזרע נטויה על כן צוך ידוד אלהיך לעשות את יום השבת: ס
 - 110. דברים פרק ז פסוק יח לא תירא מהם <u>זכר</u> תזכר את אשר עשה ידוד אלהיך לפרעה ולכל מצרים:
- 112. דברים פרק ח פסוק ב <u>וזכרת</u> את כל הדרך אשר הליכך ידוד אלהיך זה ארבעים שנה במדבר למען ענתך לנסתך לדעת את אשר בלבבך התשמר <מצותו> מצותיו אם לא:

- 113. דברים פרק ח פסוק יח <u>וזכרת</u> את ידוד אלהיך כי הוא הנתן לך כח לעשות חיל למען הקים את בריתו אשר נשבע לאבתיך כיום הזה: פ
- 114. דברים פרק ט פסוק ז זכר אל תשכח את אשר הקצפת את ידוד אלהיך במדבר למן היום אשר יצאת מארץ מצרים עד באכם עד המקום הזה ממרים הייתם עם ידוד:
- 115. דברים פרק ט פסוק כז זכר לעבדיך לאברהם ליצחק וליעקב אל תפן אל קשי העם הזה ואל רשעו ואל חטאתו:
- 116. דברים פרק טו פסוק טו <u>וזכרת</u> כי עבד היית בארץ מצרים ויפדך ידוד אלהיך על כן אנכי מצוך את הדבר הזה היום:
 - 118. דברים פרק טז פסוק ג לא תאכל עליו חמץ שבעת ימים תאכל עליו מצות לחם עני כי בחפזון יצאת מארץ מצרים למען <u>תזכר</u> את יום צאתך מארץ מצרים כל ימי חייך:
 - 119. דברים פרק טז פסוק יב <u>וזכרת</u> כי עבד היית במצרים ושמרת ועשית את החקים האלה: פ
 - 122. דברים פרק כד פסוק ט זכור את אשר עשה ידוד אלהיך למרים בדרך בצאתכם ממצרים: ס
 - 123. דברים פרק כד פסוק יח וזכרת כי עבד היית במצרים ויפדך ידוד אלהיך משם על כן אנכי מצוך לעשות את הדבר הזה: ס
 - 124. דברים פרק כד פסוק כב וזכרת כי עבד היית בארץ מצרים על כן אנכי מצוך לעשות את הדבר הזה: ס
 - 125. דברים פרק כה פסוק יז

<u>זכור</u> את אשר עשה לך עמלק בדרך בצאתכם ממצרים:

- 126. דברים פרק כה פסוק יט והיה בהניח ידוד אלהיך לך מכל איביך מסביב בארץ אשר ידוד אלהיך נתן לך נחלו לרשתה תמחה את <u>זכר</u> עמלק מתחת השמים לא תשכח: פ
 - 127. דברים פרק לב פסוק ז זכר ימות עולם בינו שנות דור ודור שאל אביך ויגדך זקניך ויאמרו לך:
 - 128. דברים פרק לב פסוק כו אמרתי אפאיהם אשביתה מאנוש <u>זכרם</u>:

^{**} Please treat this text with respect / Responsa Project Bar Ilan University **

HOW TO START

YOU START WITH A FAMILY TREE...
You might ask why is it called a
FAMILY TREE? Because it is a tree
with many branches representing the
different parts of your family. The
family tree begins with YOU and goes
back to your parents, grandparents,
and great-grandparents.

You have 2 sides of your family: PATERNAL meaning related through your FATHER

MATERNAL meaning related through your MOTHER You have great-grandparents, aunts, uncles, and cousins for both the paternal and maternal sides of your family...and then you have your immediate family of brothers, sisters, and parents.

There are different kinds of FAMILY TREES. You will be making TWO kinds of trees. The first one is called the PLAIN TREE. It is a chart which will illustrate the STRUCTURE of your family.

Just as no two trees in nature are alike, so no two FAMILY TREES will be exactly the same. Some people can trace their family back through several generations, while others never knew or heard of many of their relatives. Some people have no brothers or sisters, while others have two or seven, or half-brothers or half-sisters, because a parent re-married. YOUR TREE IS UNIQUE!

irst:

Find out the facts, names, dates, places of birth, about as many family members as you can. Write the information you have on the PLAIN FAMILY CHART, or make your own if you need more room for more brothers and sisters, stepfather, etc., or if you know many relatives on one side of the family and few or none on the other.

Then:

When you have the basic information you may want to make a FANCY FAMILY TREE. Here, you can use any form! Don't stick to names and dates! (It doesn't have to be a "tree" either!)

Some ideas:



Pictures of relatives mounted on a large piece of cardboard, with labels to show who they are and how they are related.

A detailed description of just your immediate family - parent(s), brother(s), and sister(s) - showing hobbies, talents, favorite sports, pets, etc....

NOW, YOU CAN START YOUR FAMILY TREES

YOU

PARENTS GRANDPARENTS

GREAT-GRANDPARENTS

	FATHER'S GRANDFATHER	BIRTH DATE PLACE	FATHER'S GRANDMOTHER	BIRTH DATE PACE	FATHER'S GRANDFATHER	BIRTH DATE PACE	FATHER'S GRAND MOTHER	BIRTHPATE	MOTHER'S GRANDFATHER	BIRTH DATE PLACE	MOTHER'S GRANDMOTHER	BIRTH MIE. RACE	MOTHER'S CRAND FATHER	BARTHLAMIE PLACE.	HOTHER'S LRAND MOTHER.	BIRTH DATE PLACE		
	FATHER'S FATHER		VIKITEDATE			FATHER'S MOTHER		THAT THE			MOTHER'S FATHER	BIRTHDATE PLACE					Morher's Mother	BIRTHDATE PLACE
	360- PI	FATHER		BIRTHDATE	PLACE	Anna Anna				128				MOTHER (HAIDEN NAME)	BIRTHDATE	PLACE		
Вкотнея	BIRTHPATE PLACE	BROTHER		BIRTH PATE PLACE					YOUR NAME		BIRTH DATE PLACE			SISTER	BIRTHDATE PLACE	SISTER		

- WALK ... (ZOAAWYJAB), JUHROOOGH.





Interview one of your parents and/ or one of your grandparents. Compare your lifestyle now with theirs, when they were about your

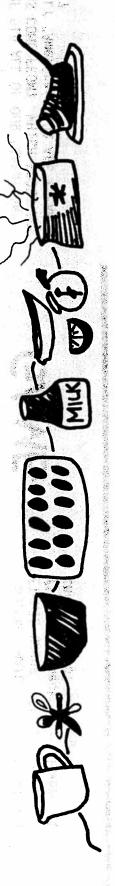
Topic

You

Parent(s)

Grandparent(s)

	NAME:	
Favorite Foods		2.A.73 E
Was it bought or home grown? Prepared by machine or by hand?		
Transportation Car? Horse? Bike? Buggy?		
Entertainment List music, books, movies, T.V., radio enjoyed the most.		
How did They Spend Free Time Hobbies Vacations		



old recipes

ARE THERE ANY FOODS YOU OFTEN EAT AT HOME AND WONDER WHERE THEY EVER CAME FROM? NEXT TIME YOU VISIT YOUR RELATIVES, ASK THEM WHAT THEIR FAVORITE OLD RECIPES ARE, AND WHICH ONE IS THE OLDEST!



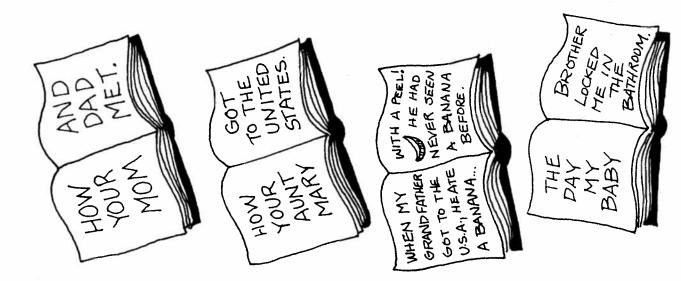
7

Write the recipe in the space below:

title of the recipe:	Name of relative:
	Place of original recipe:
	Approximate date:
	Ethnic group & country:
ingredients: (include quantity)	
How to prepare this recipe:	joe:

You might want to EXCHANGE recipes with FRIENDS.

MANY FAMILIES HAVE STORIES THEY TELL OVER AND OVER, SUCH AS:



In the space below write one extra paper if you need to). or more of the stories your family likes to tell (use

<u>~</u>

After you begin collecting objects, utensils, letters, heirlooms, stories, etc., from family and relatives...think about what you would like to leave your children so THEY could better understand YOUR lifestyle...

IN THE SPACE BELOW LIST WHAT SPECIAL THINGS YOU WOULD LEAVE FOR YOUR CHILDREN. YOU MIGHT WANT TO INCLUDE A FUNNY STORY, AN EXPERIENCE THAT MADE A DIFFERENCE IN YOUR LIFE, OR A DRAWING OF SOMETHING SPECIAL TO YOU. (INCLUDE A BRIEF STATEMENT ABOUT WHY IT'S SO SPECIAL.)

UNTOUCHABLES

TOUCHABLES

Make A Time Capsule

First

Take a shoe box or large envelope and fill it with all sorts of things that mean something to you. These items will DOCUMENT a period of history for YOU. Together it will make a RECORD of the year.

Second

When you're finished collecting your things of the year, take your time capsule and tie it up, wrap it, put it away in a closet, bury it, hide it, stuff it away in the attic...Whatever YOU decide to do with it, don't look at it for at least 5 years...then after it's been collecting years of dust, just think what a surprise it will be for you to uncover...

and Last

This will be a wonderful addition for your FAMILY HISTORY ARCHIVES... For you and your children to enjoy and look through.

Some items that might be included:

*bumper stickers *drawings *baseball cards *plane tickets sketches *art work *badges *stories *comics *more!!! *much : : *and *tape cassette of family and friends *holiday and birthday cards *newspaper clippings *candy wrappers *journal pages *ticket stubs *LOVE LETTERS *report cards *weekly menu *photographs *bottle caps *schedules *TV guide *recipes *ribbons

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The Ethical Will

COMPLETE THE PROJECT BELOW:

Do you hear your parents, grandparents or relatives giving you advice about one thing or another? It could be about school, friends, morality, Whatever it might be...it's advice,

ADVICE

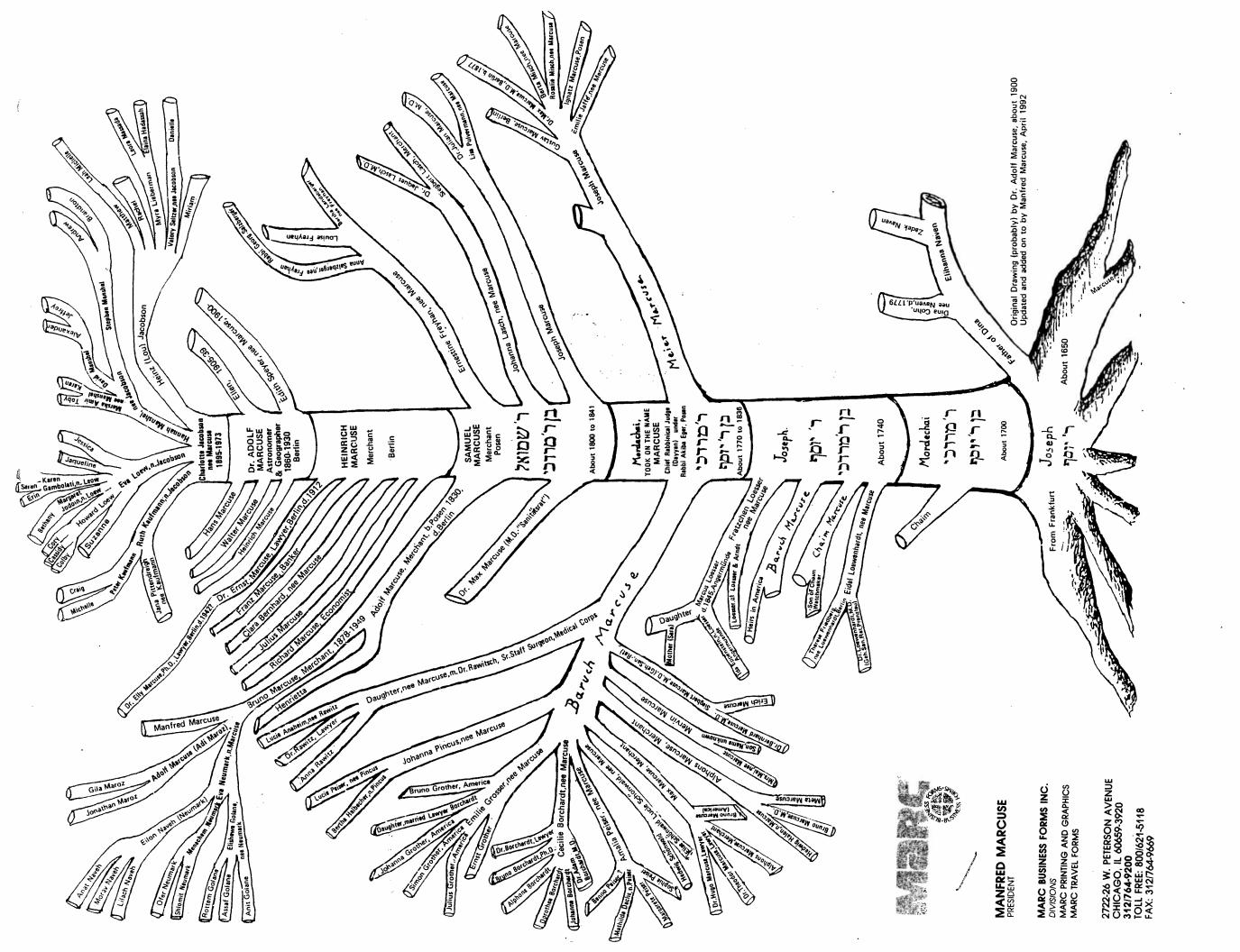
believe it or not, is also a part of your family history archives.

It's an "UNTOUCHABLE"...Like other heirlooms, it's passed down from generation to generation. It might change like history changes, but you will see that a lot of the advice you hear from your parents they learned from your grandparents.

ADVICE. You would give your children: ADVICE. Your parents give you:

Hone is an abbrinded SteineR - GROSSMAN-NAGY-LERANT TROSSMAN M. HERESTE D. NEW YORK CITY - 1895 HUGGI BERNARD GRANT M. MAY GARFINEL 1 GNATZ GROSSMAN-NAGY- GRANT HOD MEZOVARSAMELY FOR AUNGARY 1896 - 1950 JULIUS GRANT M. LILLIE (IAERTNER MRRIVED IN N.Y. 1894 1830 STIGM MAYER GRANT SERNHARD · 1890 + 1935 (10 CHIDREN) STATE OF STA IDSEPHINE M 11 SERVICE SPANT STANKEMICZ STEINER FAMILY TREE STELLA COUNT

JEANNE GRANT 313 ELSMERE PLACE FT LEE, NJ 07024



BARUCH GOLDBERG 1825-1870 M. CERNA 18:6-1900 1230 MES

Parental Supplement - Our Place

Goals:

- O To allow parents to engage with the same subject matter as their children, but in an age appropriate way.
- o To present parents with an opportunity to examine their own identity.
- o To allow adults to critically analyze why American Jews are fascinated by identifying which famous personalities are Jewish.
- o To help parents identify the values they feel are important in navigating American and Jewish identities.
- To allow parents an opportunity to articulate areas that they find problematic in their American and Jewish identities.

Enduring Understandings:

- o Identity snapshots can be used to identify ways in which individuals navigate their American and Jewish identities.
- Our fascination with figuring out what famous personalities are Jewish can represent our ambivalence about the ability to be fully American and fully Jewish.
- O There are religious and secular values that we hope to instill in our children, but are sometimes unaware of ourselves.

Suggested Unit Breakdown by Lesson:

Lesson 1: Family Program (see memorable moments)

Lesson 2-3: Identity issues Lesson 4-5: Value issues

Lesson 6: Family Program (see memorable moments)

Suggested Learning Activities:

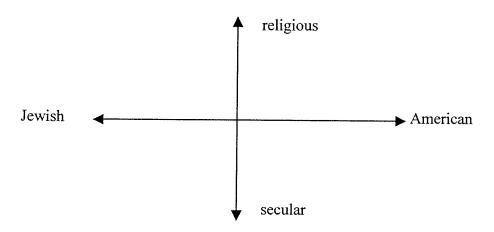
This unit is designed, as indicated, to be four separate lessons offered to parents to parallel the learning experience of their children. The activities and focus can be divided into two sections: identity issues and value issues. The identity issues most closely parallel the student's curriculum, though presented for an adult audience. The values issues deal more directly with what values are important to the parents and what they would like to pass on to their children.

Identity Issues:

Identity Snapshots: Divide the parents into small groups of 4-5. Remind them of the trial from the opening family program. Give the participants a few minutes to write down some of both lawyers arguments based on the photographs. This should not take that long since parents already thought about this. Ask participants to share their answers in the small groups. See if the answers have things in common. Reconvene the large group. Introduce the idea of an identity snapshot as being the same kinds of still pictures

collected by the private investigator. These are frozen moments in time where an individual is doing an action that indicates something about that person's identity.

Deductive Thinking: Draw the two continuums on the board. Label the ends of each of the continuums in the manner indicated.



Explain that the two scales represent the setting of the identity snapshot and the reason behind the event taking place. Have participants suggest identity snapshots and have the group grapple with where the snapshot should be placed on the continuum. These snapshots can be from the personal experience of the participant, represent famous personalities, or be a combination of both.

Jig-Saw: Divide the group into four smaller groups. Have each of these small groups study an identity snapshot representing one of the four identity squares. List the following guiding questions on the board:

- Who is in this identity snapshot? Provide a brief description of each of the people in the snapshot.
- What is the event occurring in the snapshot? Is it in the American or Jewish world?
- Why did the snapshot occur? What motivated the people to do what they are doing? Were the reasons religious or secular?
- What other important events contributed to this snapshot? What was going on in the lives of the people? In the community? In the country?

After the participants have been given sufficient time, reshuffle the groups so that there are groups comprised of four participants, one representing each of the snapshots. Have each student present their identity snapshot so that everyone has been exposed to all four.

Plays: Bring in dramatic presentations of the lives of famous American Jews. Have the group read sections aloud and discuss what identity snapshot is being presented and in which identity square it belongs. One possible source is *Extraordinary Jews: Staging Their Lives* by Gabrielle Suzanne Kaplan. (A.R.E. 2001). This book is geared to high

school students, but is appropriate for adults as well. It contains dramatic readings on the lives of Bella Abzug, Leonard Bernstein, and Abraham Joshua Heschel

Inquiry: Provide the participants with letters, diaries, speeches, or other primary documents representing an identity snapshot. Have the participants work in pairs to identify the key elements of the identity snapshot. See if they can plot the identity snapshot in one of the four identity squares.

Quotes for discussion:⁷ The following quotes are all from Louis D. Brandeis. Divide the class into four groups and give each a poster with one of the quotes written on it. Give the group several minutes to discuss the quote and graffiti their reactions on the board. The groups should then rotate and receive a new quote. Ultimately all four groups should look at all four posters.

"There is no inconsistency between loyalty to America and loyalty to Jewry."

"The Jewish spirit, the product of our religion, ... is essentially American."

"To be good Americans, we must be better Jews and to be better Jews, we must become Zionists."

"Zionism is the Pilgrim inspiration and impulse over and over again; the descendents of the Pilgrim Fathers should not find it hard to understand and sympathize with us."

Humorous Examination: Distribute the article "Let Us Now Claim Famous Men" from The Great Book of Jewish Humor. Have participants read it with a partner. Discuss the following questions:

- o While written comically, what is the author's thesis?
- o Does the thesis of the argument ring true for you?
- How do you feel about famous personalities who are Jewish? (throw out some examples for discussion...Jerry Seinfeld, Adam Sandler, Judith Resnick, etc.)
- O Do you relate to famous personalities who are Jewish differently than you relate to famous personalities who are not Jewish?
- Why do you think Jews are interested in identifying who else is a Jew? Are the reasons positive, negative, both?

Journaling: Have participants think about one time they were proud of something a famous Jewish personality did and one time they were ashamed or embarrassed by something a famous Jewish personality did. Give participants several minutes to journal their reactions and thoughts related to this event. Have the participants discuss the experience in small groups.

Hanukkah Song: Have participants do a close reading of the Hanukkah Song. Some possible guiding questions are:

- o What do you think Adam Sandler is trying to say through this song?
- O Do you think this song is funny? Why or why not?

⁷ This activity is taken from "Jewish and American: A Glimpse at the Past, A Glimpse at Ourselves," a curriculum guide by Regina Lewald-Fass.

Beth Ellen Young Curriculum Guide

Do you think there is any connection between this song and Hannukah?

The Jew Within: In the smaller version of this book is a section titled "Journeys." Choose a selection from this section to read with the parents. Discuss whether they feel the statements reflect their own experiences. How? How do their experiences differ from those presented by Cohen and Eisen? This section of the book is included in the appendix to this unit.

Values Issues:

Concept Attainment: Present participants with a list of values divided into Jewish values and American values. A sample is included in the appendix to this unit. Have participants work with a partner to identify the difference between the columns. Regroup and have the groups share their conclusions. Present the Jewish values with the Hebrew words that correspond. Discuss how it is often difficult to discern between Jewish and American values. Ask participants why they think the difficulty exists.

Values clarification: Give participants cards with 30-40 different values written on them. Ask the participants to divide the cards into groups according to the following criteria:

- o Those values that have little to no importance to you
- o Those values that you strongly do not hold
- o Those values that you agree with, but do not think about often
- Those values that you strongly agree with and feel fundamentally describe who you are.
- O Those values that do not fit into any of these categories
 Initially, it does not matter how many cards participants put in each category. Give plenty of time for sorting. It is also a good idea to include a couple of blank cards for people to write other values on. Have participants now identify the three most important values to them. After these have been selected, divide the group into smaller groups and have them discuss how they try to pass these values on to their children.

Inductive thinking: Have participants make a list of five different people that they admire or respect. Each name should be written on a separate piece of paper. Divide the class into groups of five. Have them share a little about the people they listed. The group should then try and group the names by finding similarities. They may choose several different approaches. For example, the first time they may group by profession, the next by relation to the person, and the third time by values emulated by that person. If possible, the instructor should try and encourage a consideration of the values, ways they demonstrate what is important to them, etc. The following wording might be helpful in framing the activity:

"I would like you to take the list of your group's people and categorize them. In order to do this you need to identify common traits among the individuals. You may divide the list into as many groups as you would like, but everyone in the group should understand the groupings and agree with them. After you have grouped each item, please name your groups."

Beth Ellen Young Curriculum Guide

Heroism: Up to now, this curriculum has consciously avoided using the term "heroes." With adults, it would be interesting to explore the question of who our heroes are and how they differ from famous personalities. This format may be helpful in opening that conversation. Discuss the question of who our heroes are and what our relationship is to those people. Why do we consider them heroes? Read with the class sections from "Prodos Speaks with Dr. Andrew Bernstein." (This article is found in the appendix to this unit.) Do participants in the class agree with his definition and classification of heroism? Why or why not? See if the class can create its own definition of heroism.

Ethical Wills: Have participants write an ethical will to their children. If there are two parents of a child and they would like to do it together, they are welcome to draft one. The will should contain statements about the values that are important to them that they would like their children to continue. This can be a private activity or there can be discussion about what values to include and whether or not the ethical will should be given to the child before the death of the parents. Some sample ethical wills from different time periods are included in the appendix.

Means of Assessment:

Scrapbooks:

The parents in the class should design an entry for their children's scrapbook. This entry should somehow discuss the parent's journey navigating their American and Jewish identities and identify some of the important values that the parents hope to pass on to the child that will help the child navigate his or her own way through these elements of identity. Some suggested formats include:

- Letter to the student
- o Pictorial representation and caption (similar to the entries the students complete)
- o Family tree with important information about the lives of members of the family These pages will be presented to the student at the closing family program and inserted into the student's scrapbook at that time. If there are two parents in the class, they should be able to complete this assignment together if they would like to.

Parental Supplement

"Let Us Now Claim Famous Men" from The Great Book of Jewish Humor

Concept Attainment worksheet on Jewish and American values

"Prodos Speaks with Dr. Andrew Bernstein" reprinted from the internet Sample ethical wills

[&]quot;Hannukah Song" lyrics

[&]quot;Journeys" from The Jew Within

BIGISH OF LEWISH EUMOR

EDITED AND ANNOTATED BY WILLIAM NOVAK & MOSHE WALDOKS

SHOLOM ALEICHEM & WOODY ALLEN & DAN BEN-AMOTZ & MAX APPLE & ISAAC BABEL & SAUL BELLOW & CHAIM BERMANT & LENNY BRUCE & JOHN CALDWELL & ELLIOT E, COHEN & DRY BONES & STANLEY ELKIN & GARY EPSTEIN & JULES FEIFFER & EDWARD FIELD & SIGMUND FREUD & BRUCE JAY FRIEDMAN & ROMAIN GARY & DAN GREENBURG & MILT GROSS & S. GROSS & ROBERT GROSSMAN & JOSEPH HELLER & PAUL JACOBS & EPHRAIM KISHON & SAM LEVENSON & DAVID LEVINE & MAD MAGAZINE & BERNARD MALAMUD & WALLACE MARKFIELD & THE MARX BROTHERS & ROBERT MEZEY & THE NATIONAL LAMPOON & HERSHELE OSTROPOLER & S. J. PERELMAN & I. L. PERETZ & MARK PODWAL & RICHTER & MORDECAI RICHLER & JOEL ROSENBERG & ISAAC ROSENFELD & LEO ROSTEN & PHILIP ROTH & RALPH SCHOENSTEIN & MAURICE SENDAK & ALLAN SHERMAN & MAX SHULMAN & SHEL SILVERSTEIN & NEIL SIMON & RALPH STEADMAN & GERALD SUSSMAN & THE TALMUD & G. B. TRUDEAU & JUDITH VIORST & THE WISE MEN OF CHELM & ISRAEL ZANGWILL & JACK ZIEGLER & OTHER WRITERS & OTHER ARTISTS

RALPH SCHOENSTEIN

Let Us Now Claim Famous Men

Joe Flaherty recently wrote that Roone Arledge has changed the mentality of America by presenting Howard Cosell, "the first Jew to play in Peoria." How I wish my grandfather were alive to see this particular player, for my grandfather happened to be the Scorekeeper of Zion. The happiest day of his life was either the day he got married or the day I told him that Dinah Shore was Jewish.

"Dinah Shore?" he said with rising delight. "The blond one with the southern accent . . . she's one of my kind?"

By "my kind" he didn't mean an unemployed florist: he meant a famous person who surreptitiously was giving him glory by passing as a Protestant. I collected many things as a boy, from trolley transfers to baseball cards, but nothing was more fun than helping my grandfather build his collection of surprising Jews, that tinseled Hebraic underground whose infiltration of the establishment allowed him to poke a passing Methodist and proudly say, "You know that Leslie Howard? The blond movie star with the fancy accent and the ruler for a nose? Well, he couldn't care less about Bethlehem."

Leonard Bernstein and Baron Rothschild also couldn't care, of course, but they were *known* to be Jewish and therefore no more collectable than Sid Luckman or Isaac Stern. My grandfather couldn't toss such men like glittering hand grenades, the way he tossed Dinah Shore when he casually said to an Irish teacher of mine, "I wonder if Dinah Shore has a recording of 'Kol Nidre' in the stores."

It was the secretly kindred celebrities that he loved to use for oneupmanship against the Christian foe; but they were as scarce as purey marbles or Vince DiMaggio cards. Just as Herbert Lehman, Eddie Cantor, and J. Robert Oppenheimer lacked punch, the foe was unimpressed by other obvious biggies too: Einstein, Disraeli, Sid Gordon, and Jesus Christ; Robert Moses, Meyer Lansky, Benny Leonard, and Mendelssohn. And so it became my job to find for my grandfather the most surprising Jews. I was, in short, the only boy in America who shared a mission with the Third Reich.

I can still remember the first great find that I brought to him: Jake Pitler, a Brooklyn Dodger coach. The entire world, of course, knew where Sandy Koufax went to pray, but Pitler was a Hebrew in the hole, a weapon my grandfather used for an inspired sneak attack in a crowded store one September day.

"If the World Series starts on Yom Kippur," he loudly said, "the Dodgers will be two men short."

Ralph Schoenstein, born in 1933, has worked as a radio and newspaper writer. He is the author of nine books, including Citizen Paul, the story of his father, who was editor of the old New York Journal-American.

Heads turned with puzzled looks as people counted Koufax and then wondered if Hank Greenberg had come out of retirement.

My grandfather took a long count, smiled triumphantly at me, and said, "Jake Pitler can't flash a sign on his solemn holiday."

When one year the series did have a Yom Kippur opening, my grandfather was exhilarated enough to take on the Arab Legion, the commander of which I had mentioned as an offbeat candidate for the collection.

"We could open it up to all Semites," I said, "and then we'd have Ibn-Saud too."

"Bring me more like Dinah Shore," he replied.

And so I did. Collecting for this proud son of David became even more fun than collecting new baseball cards—unless, of course, the card was Al Rosen or Moe Berg.

"Gramp, here's a beauty!" I told him breathlessly one day. "The American Revolution was financed by a guy whose first name was *Israel!*"

"No good," he said. "We've got too many money men."

"What are we short on?" I asked.

"Tennis players, princes, and secretaries of state."

Just a few days after, I brought him Nancy Walker, and soon after that, a prize to place even higher than Nancy Walker or Dinah Shore.

"Gramp!" I cried, "I got another Israel, but wait till you hear: It's Mel Allen—he's Jewish!"

He gasped and then he smiled and then I thought he might start to cry.

"Oh, that one comes right from God," he said. "We've been short on sportscasters . . . but the voice of *the Yankees . . . our kind . . .* Go look up all the *other* Allens—my God, what we could get!"

Within hours, I had checked out Fred Allen, Steve Allen, Gracie Allen, and Ethan too.

"No luck," I sadly told him. "Three Catholics and a Protestant."

Equally heartbreaking was our attempt to gain a second seat on the United States Supreme Court. In 1949, we had collected Melvyn Douglas and two years later we collected Kirk.

"Gramp, it just *hit* me," I told him one morning in the spring of 1952. "Melvyn Douglas, Kirk Douglas, . . . what about *Justice William O.?*"

His eyes took on the glow that I had seen the day I told him that Dwight D. Eisenhower's West Point nickname had been "The Swedish Jew."

"Justice William O. Douglas," he said softly, as if in prayer.

The time is at hand when the wearing of prayer shawl and skullcap will not bar a man from the White House—unless, of course, the man is Jewish.

Jules Farber, in Wallace Markfield's You Could Live If They Let You

"Do I deserve such pleasure? It would be too much to hope."

It was; we had to settle for Felix Frankfurter, whose faith was just as unclassified as Henry Morgenthau's.

My grandfather then retreated into his favorite dream.

"If only we could prove that rumor about Roosevelt," he said.

Because he was Jehovah's fiercely competitive chauvinist, my grandfather was always vulnerable to the dashing of his hopes, the way they were dashed when he learned that there had been no bar mitzvah for Ike, and when he learned that he had mistakenly been counting Danny Thomas as part of our team.

One day shortly after we had picked up Edward G. Robinson, I came running to him and said, "Gramp, I just saw Mayor Wagner in a *yarmulke!* It was on the *news!*"

"Mayor Wagner?" he said. "One of our..." And then he suddenly remembered and smiled indulgently, the way Audubon must have looked when one of his students called a redeyed vireo a wren. "No, he's a Gentile, I'm afraid. But La Guardia was half."

"Nuts," I said. "I was ready for a Wagner run, maybe even to Honus. We need more than Greenberg in the Hall of Fame."

"Runs come hard," he said. "Remember when you thought that Richard Rodgers would give us Roy?"

Our collection wasn't involved in trades, but we did have a loss from time to time. My grandfather managed to sustain several days of gloom after Leonard Warren, the great baritone, had converted to Christianity. Luckily it wasn't long before our team got Elizabeth Taylor.

"We picked up a ton of beauty," I said to him when Liz signed on, "but we're still short a baritone."

"The Hannukah Song" by Adam Sandler

Norm MacDonald: Tonight is the seventh night of Hannukah, and here to sing a Hannukah song is Adam Sandler.

Adam Sandler: Thank you, thank you, thanks very much. You know, when I was a kid, this time of year always made me feel a little left out because at school, there were so many Christmas songs, and all us Jewish kids had was the song "Dreidel, dreidel, dreidel", and so I wrote a brand new Hannukah song for you Jewish kids to sing and I hope you like it. [plays quitar]

[singing]
"Put on your yarmulke,
Here comes Hannukah,
So much funnakah
To celebrate Hannukah

Hannukah is
The festival of lights;
Instead of one day of presents,
We get eight crazy nights!
But when you feel you're the only kid in town
Without a Christmas tree,
Here's a list of people who are Jewish Just like you and me!

David Lee Roth Lights the menorah, So do Kirk Douglas, James Caan, And the late Dinah Shore-a! Guess who eats together At the Carnegie Deli? Bowser from "Sha Na Na" And Arthur Fonzarelli! Paul Newman is half Jewish, Goldie Hawn is half, too; Put them both together -What a fine-looking Jew! You won't need deck the halls Or jingle bell rock, 'Cause you can spin a dreidel With Captain Kirk and Mister Spock (Both Jewish!)

Put on your yarmulke, Here comes Hannukah, The owner of the Seattle Supersonicas Celebrates Hannukah,

O. J. Simpson.. Not a Jew! But guess who is? Hall of Famer Rod Carou! (He converted.) We've got Ann Landers And her sister, Dear Abby; Harrison Ford is a quarter Jewish -Not too shabby! Some people think That Ebeneezer Scrooge is, Well, he's not, but guess who is? All Three Stooges! So many Jews are in the show biz, Tom Cruise isn't Jewish, But I hear his agent is!

Tell your friend Veronica
It's time for Hannukah;
I hope I get a harmonica
On this lovely, lovely Hannukah
So drink your gin and tonica,
But don't smoke marijuanakah,
If you really really wannakah,
Have a happy, happy, happy Hannukah!"

Norm Macdonald: Adam Sandler!

Self, Community, and Commitment Among the Variety of Moderately Affiliated

By Steven M. Cohen and Amold M. Eisen

Analysis and Comments by David M. Gordis Deborah Dash Moore Jonathan D. Sarna Jonathan S. Woocher



The Susan & David Wilstein Institute of Jewish Policy Studies Boston — Los Angeles 1998

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involved Jews tended to relate Judaism to "values," but not to specific charitable giving or political activities. These activities, once again, were viewed as personal decisions reflecting universal values rather clear that their first priority is to specifically Jewish concerns. Less than Jewish commitments.

righteousness and atrogance; lack of sympathy for feminist concerns; barriers to participation by homosexuals and other elements of a noninclusive social policy on the part of congregations; lack of spirituality wealthier Jews in synagogues and Jewish organizations, and were to be more positive (though far from uniformly so) about Federation. curious, way. Higher-end Jews more easily articulated critiques of Judaism, Jews, and the Jewish community. Many in both groups took issue with manifestations of materialism among Jews, particularly in lewish contexts. They reported feeling put off by the prominence of annoyed by what they regarded as an over-emphasis on fund-raising. Our more involved respondents, though sharing these concerns, tended They criticized the community on other counts: alleged Orthodox self-Second, the two groups also differed in one final, somewhat in worship services; and the indifference of other Jews.

III. Journeys

We turn now to the question of how individual Jews on both ends of our moderately affiliated spectrum came to make the commitments and adopt the patterns that now characterize them. What prompts, advances and blocks movement in one direction or another (or a third, or a fourth)? Two observations are in order before proceeding.

and low levels for their childhood and adolescent years on the one consistent (low-low or high-high). In other words, adult levels of The first concerns the small distance most traveled. To an extraordinary extent, our adult respondents have arrived at a level of lewish involvement that could have been loosely predicted from their childhood. Based on the interviews, we divided respondents into high hand, and their present situation on the other. Almost all were involvement were about the same as childhood levels, albeit in different times and contexts.

evolved over the twenty or thirty years that separate our respondents place but have taken circuitous and sometimes difficult routes to arrive at their present commitment. It is striking, however, that the great majority fell within the same broad range of Jewish involvement Very few could be classified as low-high, the functional equivalents of This is not to say that the nature of their involvement remained unchanged. American society and the Jews within it have certainly from their upbringing. No less important, most have not just stood in ba'alei teshuvah. (In contrast with the term's conventional meaning of one who turns to Orthodoxy from a non-observant life, Charles Liebman once defined a ba'al teshuvah as someone who turned out to be (measured quantitatively) at both widely separated periods in their lives. more Jewishly involved than his or her parents or teen-age friends had any right to expect.)

The reason for the small number of Jewish drop-outs (counterparts to "lapsed Catholics") may be a result of our sampling decisions. We know from quantitative surveys that intermarriage constitutes the involvement as adults. By largely excluding mixed married Jews from Neither were there many respondents that we labeled as high-low. prevalent means by which those with a moderately or highly involved upbringing as youngsters come to adopt low levels of Jewish our interviews, we eliminated this major source of high-low configurations.

once-disparate cultural systems. In this world, individuals are free to again in our interviews. But we were struck nonetheless by the individuality and idiosyncrasy embedded in these narratives. The expansion of individuality, the degree to which the biographies of modern and post-modern individuals are increasingly differentiated from one another is, of course, one of the master themes of classical sociological thinking. Choices and choosing are multiplied, cultural ferment is ever more widespread, and geographic and social mobility make for still less stability. The self is penetrated constantly and throughout life by multiple and diverse cultural stimuli. One of the characteristic features of the post-modern age is the freedom and tendency to assemble new identities, drawing upon elements from decide to emphasize or downplay aspects of their religious, ethnic, cultural, political, or sexual identities. They are free to combine and recombine elements in accord with their changing needs and tastes. And, patterns, factors, both positive and negative, mentioned over and over mentioned by our respondents. We did discern, however, several The second observation concerns the huge variety of influences of course, this feature applies to their Jewish selves as well.

same general region of the Jewish identity spectrum, we encounter a stunning variety of biographical detail. Even siblings of the same both the positive and the negative influences on the identity of Even when investigation is restricted, as in this study, to American Jews who fall within a certain age range and who are concentrated in the families have widely varying experiences. Generalizations concerning If for no other reason, every modern and post-modern individual is unique; and modern Americans are probably still more unique (sic). American Jews, therefore, come hesitantly.

A. Obstacles to Involvement

With these cautions in mind, we may proceed to four factors which seem to have dampened enthusiasm for Jewish involvement.

lewish. Although the attitudes expressed concerning parents were The first of these is parents, who without exception seem to have played a crucial role in shaping our respondents' orientations to things generally positive, the latter's influence on their children's Jewishness seems often to have been quite the opposite.

indifferent to Judaism or in rebellion against the Jewish involvement of Some respondents reported parents who themselves were either their parents (the respondents' grandparents). Tony, for example,

synagogue on Shabbat or the festivals, and dropped off the kids at enforcing their own behavior and attendance at Hebrew school as Saturday mornings but insisted that the children go to junior congregation. She was not allowed to color or play cards as a child, or to play pick-up sports -- while her mother, who would not cook on the But Judaism at home "didn't mean all that much." Many complained of their parents' pro-forma commitment and erratic observance Linda, for example, said that Jewish life was always evident in her house, an elaborate seder was conducted each year, and attendance at services on the High Holidays was required But her parents never went to Hebrew school without venturing inside. Several perceived the rules hypocritical given their parents' lack of interest and observance. Molly, for example, remembers that her parents never went to synagogue on reported that his mother kept a kosher home, lit candles on Friday night, and went to services with his father half a dozen times a year. Sabbath, nonetheless went shopping.

shape (or are used by our subjects to explain) relatively low levels of combined with their warm attitude toward things Jewish seems likely to commitment or even opposed it. Some respondents spoke of observant family members (including, but not limited to parents) who were pushy and over-bearing. All of these circumstances worked to If one connection is positive and the other negative, a negative relationship with Judaism is more likely to emerge later on. The converse is also true: a combination of warm relations with parents them when they were children, or whose spouses did not share this lewish involvement in adulthood. In such stories, we see a cognitive dissonance paradigm at work. We may think of two connections: between the child and the parent, and between the parent and Judaism. Other respondents, by contrast, spoke of parents who were highly committed -- but who did not maintain particularly warm relations with eventuate in positive attitudes toward being Jewish in adulthood.

respondents, as a negative feature of their childhood experience of Judaism. Tony told us simply that "I hated it," despite the fact that the teachers were nice. Almost no one spoke positively about Hebrew School or named individual teachers as role models for their presentday commitments. We of course have no way of knowing if these or other memories are accurate. Jabs at Hebrew school seemed to come routinely in our interviews, almost as if they were expected and a marker of someone in the know. High school and college years for Hebrew school was consistently named, even by high-end

most of our subjects were barren in terms of Jewish involvement or encouragement of same.

Many respondents reported negative encounters as young-adults or newly-married couples with rabbis and congregations. Some told of experiences with socially inept or dogmatic rabbis whom they saw as aloof and cold, or who failed to present Judaism in relevant terms. Our subjects spoke just as regularly of unfriendly or unwelcoming congregations, of synagogues or organizations where they never felt they had a real place, and about groups of people with whom they felt they could never become friends. Experiences with boring or uninspiring services seemed to reinforce dispositions against Judaism already in place. Again the interplay of social context and Judaism is clear. Negative experiences with identifiable Jewish contexts generate negative attitudes; and the reverse is also true.

With the exception of those who were heavily involved in Jewish communal life, few respondents had anything good to say about UJA, federations, and Jewish organizations generally. Some said they thought these organizations probably did good things, but on a personal basis they found involvement in the organizations unattractive. Many, particularly younger respondents, were repelled by the emphasis on money, status, and fund-raising (in synagogues as well as federations). The vast majority lacked any clear understanding of what their local federations did. The impression of many was that federations are cliquish, excluding people like them or, more particularly, all but the wealthiest. Boston's CJP was the exception that proves the rule in this regard. It was regarded favorably by interviewees who had participated in the Hebrew College Me'ab Program of adult Jewish study, initiated by the CJP. Their enthusiasm for the program spilled over to the organization responsible for it.

Finally, as we have already noted, some respondents spoke negatively of **Israel**, which — though not a salient feature of their lives—stands for them as a disincentive to higher Jewish involvement. A few report having been there and not being moved in a positive Jewish direction. More were troubled by Israel's apparent militarism, or simply perplexed by Israel's seeming lack of enthusiasm for pursuing peace and inability to tolerate Jews whose religious beliefs and practices differed from their own.

B. Stimuli to Involvement

Jewish living. Parents figured in our subjects' Jewish development, if their reports are to be trusted, far more in death than in life. The positive factor, in comparison with which parents -- even if cited as a positive force -- pale in importance. We were surprised to see how rarely respondents directly attributed high levels of Jewish involvement to their parents, even with the frequent mention of Passover seders -presumably led or attended by parents. The key element at the seder seems to have been the strong presence of extended family, interacting with special food, singing, and, for some, the intense discussions around the Seder table. Passover seems a still more powerful memory when presided over by grandparents who, for our respondents, emerged time and again as the image and transmitter of authentic period of shiva and kaddish was reported by several as a crucial turning The list of positive factors bearing on Jewish identity begins in childhood. Many respondents mentioned their grandparents as formative Jewish influences. We cannot say definitively whether these grandparents were primarily those with Old World backgrounds, or whether American-born grandparents also "did the trick." Nor can we tell if the memories held and recounted by our subjects are accurate. Clearly, though, grandparents are recalled as a major and extremely point on the road to greater commitment.

putting on thilin but because they were my grandfather's, and I know he would really like it. When my wife does something, she does it because she wants our son to grow up in this kind of household, where this is a world." He recalls his grandfather as the most decisive influence on that the key people in this regard were his grandparents. "This really is [whiskey] after services and ate egg kichels. "To this day when I go fto synagogue] on shabbos, I think we ought to have that." Contrasting his own attitude toward Judaism to that of his wife, he begins by saying, "My way of doing things -- maybe it has something to do with my grandparents, like I wear my grandfather's tfillin, not because I'm When Tony, as a child, moved to an East Coast city with a significant Jewish population, his grandparents retired and moved to a house around the corner. His cousins lived upstairs. This past year he him today, and when asked about turning points in his life, says again a big thing to me." He recalls that when he went to services his grandfather would be there, that the latter always drank shnapps took a Yiddish course "to reconnect with my grandparents and [their] value or experience, and hopefully he will carry it on."

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"seriously questioned the existence of God and no one around me was able to help me through that period. I remember exactly what I was a withdrawal from Judaism that has been reversed only recently. (We her mother's sister and brother. "I felt very close to him" [i.e. the grandfather]. She recalls him as the sweetest, kindest person she has ever met - very insightful but also non-judgmental; a person who was learned enough to know how a Jew should ideally live, someone whose entire life was filled with being Jewish. "I just adored him... He was like what it was to be a Jew." When he died, during her teenage years, Molly doing when he died." It was a real turning point in her life - prompting quoted earlier from Molly's quite negative account of her parents' Molly, to cite one more example, told us that her Jewish loyalties were prompted by her grandparents. Her mother's mother had died by the time she turned five, but her grandfather was around, and so were relation to Judaism.)

during the university years, many of the more heavily involved spoke highly of Jewish experiences during their college years. They may have rabbi. A very few cited particular events in this stage of life as turning points: e.g., nomination by their rabbi to participate in a special Jewish experience (such as a trip to Israel, a period at Brandeis Camp the coalescence of their Jewish commitment to their summer camp experience. Notwithstanding the general alienation from things Jewish been active in a campus Jewish community or been touched by a Hillel The relatively few respondents who participated significantly in lewish youth groups or who attended educationally intensive Jewish summer camps spoke warmly of these experiences. Some attributed Institute).

after college where he was one of only two Jewish faculty, put up a ewish woman who was very serious about me." He ended the occasioned the realization on our subjects' parts of how much Judaism mattered to them, prompting the end of those relationships and the start of a journey toward greater commitment. Ken articulated this experience as follows. He was teaching in a non-Jewish prep school mezuzah on the door of his suite, and "started an affair with a nonrelationship. "I felt maybe I should go find my people." This marked the beginning of a journey back, which involved a weekend at HUC in Cincinnati, a trip to Israel, a relationship with a Jewish woman. "It all As already reported, several respondents reported that dating non-Jews, and breaking up with them proved a moment which started at the moment when I said: I need to find my people."

Far more commonly, our subjects spoke of the positive influence of their spouses, an influence felt in several ways. The presence of a spouse, first of all, introduces new incentives for Jewish activity, at home or in the congregation. Rituals take on meaning in his or her presence; it is much harder to do them when alone. The pattern (and demands) of couple-based socializing can also point the couple to the congregation as a source of like-minded friends. Secondly, each spouse brings to the family his or her own set of Jewish requirements. Although, as noted above, individuals sometimes settled differences over Jewish practice by adopting the patterns of rather than settling at some average of the two configurations. Thus, if curbed or did not act upon inclinations toward increased Jewish activity because of strong spousal disapproval, we generally found that couples one favored saying kiddush Friday night and the other liked building a success, the couple was likely to do both of those things. Similarly, involvement favored by either spouse (i.e. the one who cared more) spouses prevailed upon each other to get involved in one or another activity). We heard stories of the more involved spouse prompting the aspect of civic Jewish life (organizations, philanthropy, political other to participate in a UJA mission to Israel, or to attend worship services more often, or to send their children to day school.

This brings us to the next key stage in the life course. The vast majority of our respondents who were parents pointed to their observations are well-supported by quantitative data on Jews and other American religious groups that credit children with increased religious children as a source of increased Jewish involvement. activity on the part of the parents.

They lead parents into synagogues where Shabbat morning services provide social circles for both children and parents in a context that is their children in day school or supplementary school, the Jewish school community often provides parents with yet another source of Jewishly Children force parents to make decisions about Jewish upbringing. valued for its religious and educational meaning. When they enroll minded friends and social circles. Children also lead parents into higher levels of observance, whether because they bring the mandate for such observance home with them from school, or because the parents decide on their own accord to practice more for the sake of raising lewish children. Our respondents were quite clear on the importance of decisions about Jewish schooling as a marker of Jewish commitment. Linda and

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and a three-times-a-week Hebrew school at the synagogue because the suburb in which they live has a good school system and "we like being part of the community." They are conflicted on the matter, and are now thinking of sending the children to a new Jewish high school in her husband, for example, opted to send their children to public school

a twice-weekly Hebrew school that will go down to once a week after Bar/Bat Mitzvah. Karen's husband would have objected to any greater commitment. Stuart and his wife send their children to public school he has recently gotten involved as a teacher in their synagogue Sunday school in an effort to make sure it is not a place to which his children Molly and her husband have just moved their child to a day school, at her initiative -- part and parcel of her emerging commitment to Judaism. Karen and her husband, by contrast, send their children to because they do not want an all-Jewish school for the kids. However, have to be dragged kicking and screaming.

just ten years ago. In fact, day school enrollments have spread so study supports the findings of others that the more involved parents among Conservative congregants are now to a great extent sending their children to day schools, a generalization we could not have made widely that a few Conservative day school parents in our sample were classified among the group whom we have counted as the less involved. children, a reflection of the importance they ascribe to the Jewish portion of their identities. They are, as a result, more demanding with We might note in this connection that the more highly involved evinced a far greater investment in the Jewish upbringing of their respect to their children's Jewish schooling and socialization.

holidays, raise children Jewishly, and socialize with friends. To a degree warm and inviting synagogue communities seem crucial. These communities are described as sources of friendship, love and nourishment, as well as important contexts in which to celebrate described time and again as a place of refuge -- whether from an Finally, despite the lack of interest in liturgy to which we have alluded, our subjects sometimes spoke warmly of congregations as providing contexts for their Jewish growth. For the highly involved, which surprised us, we heard the synagogue (and with it, Judaism) unhappy home, a harried work-week, or an uncaring world.

Nancy, whose concerns as a lesbian were in the forefront of her interview, spoke with great enthusiasm of her Temple's openness on gay and lesbian issues, and mentioned a particular person she had met

active in his Temple when a friend invited him to join the adult there -- "an angel," she called her -- who had offered indispensable comfort at a time of personal hardship. Tony told us that he became education committee, and his passion for that pursuit translated into loyalty to the institution as a whole. Jack expressed enthusiasm for the sermons of his Temple's rabbi -- the only part of the service, which interests him.

Several individuals, like Jack, mentioned rabbis who successfully session, or -- more frequently -- in a class. Several respondents who were not congregation members, but live in the catchment areas of We heard time and again about welcoming (or unwelcoming) environments, about people who reached out and people who did not. conveyed the joys of Torah learning or related Judaism to critical personal issues and problems, whether from the pulpit, in a counseling successful congregations with particularly attractive rabbis, spoke highly of those rabbis and their congregations -- and, by extension, of

Mitzvah, usually to compensate for the ceremony they missed as a For several individuals, the task of preparing for an adult Bar/Bat child, occasioned an intensive period of study and Jewish awakening Others credited the efforts of a Jewish professional, often an educational director of a pre-school or Jewish elementary school for their children, who served as a guide and mentor to increased Jewish involvement. The positive consequences of more intensive, more enduring, and more recent Jewish education are readily apparent in these conversations. Better-educated individuals displayed a more sophisticated understanding of Jewish concepts and more readily alluded to such concepts. A very few on the higher-end of our sample (though only a few) even expressed attachment to the Hebrew language, and regarded mastery of the language as a desirable goal for themselves or their children. But experience with text study and family education programs among both sub-groups was widespread, and uniformly enthusiastic.

Highly involved interviewees with liberal political inclinations they were familiar. Generally, they saw these congregations (and/or their rabbis) as surprising but welcome exceptions to what they perceived to be the conservative bent of most other American Jews or congregations. They were gratified to learn that at least some spoke positively of the liberal tone of the congregations with which interpretations of Judaism (clearly the ones they saw as most legitimate)

in our interview with Nancy, a lesbian on the board of her Temple, but it was no less clear in other cases. Karen, therefore, constituted the specifically, with their positions on gay/lesbian issues, feminism, the Their sense of injustice propelled them into protest activities that actually elevated their Jewish involvement. This was particularly salient exception who proved the rule when she complained that she and her husband felt alienated from their congregation in a Boston suburb comported with their interests in social action generally or, more nomeless, and church/state separation. In contrast, few respondents community generally for doing something wrong or not doing enough. ied their own increased Jewish commitment to anger at the Jewish because they did not share the liberalism, which prevailed there.

work. Several individuals observed that their Jewish involvement had increased because of the chance to express their better side, or to put their capabilities to good and competent use. One respondent (a bit of a throwback to an earlier era, perhaps) said he enjoyed using his woman in her early thirties told of feeling insecure as a mother and political talents and fund-raising abilities within Jewish contexts. A We should also note again that a host of idiosyncratic being psychically rewarded as the leader and organizer of the weekly convergences between Jewish contexts and personal needs are at "Tot Shabbat" program at her synagogue.

the key was Jewish (or even non-Jewish) individuals. The following context of this study, spoke that while in her early 20's, her devout Catholic boyfriend challenged her to learn more of her own religious background. She picked up Herman Wouk's This is My God; later found herself in a trendy, urban Conservative congregation; eventually minimal Jewish background, whom we interviewed outside the formal For some searchers, Jewish books were critical, while to others, instance demonstrates both factors at work. One 42 year old with married a rabbi, and now works as a Jewish communal professional.

lewish role model, whether a rabbi sitting next to them on a long plane diversity in biographies, paths, and outcomes also implies an enormous diversity in the sorts of experiences that promote meaningful shifts in lewish identity. Our sense is that serendipitous encounters cannot be planned, but the probabilities that they will take place can be enhanced Several spoke of chance encounters with a particularly attractive ride or a professional peer who approached them one day at services. The impact of serendipity cannot be over-stated. The enormous

by changing or enriching the environments in which Jews naturally

significant introspection along the way. Just as certainly, others reported engaging in a highly personal process of evaluation and discovery; and a subjects' journeys, then, the individual variations -- twists and turns that To be sure, some (perhaps most) respondents told us there had been no dramatic turning points in their journeys, and little or no few, even, spoke of epiphany-like experiences where they suddenly changed course. For all the patterns that we have identified in our cannot be predicted, let alone programmed -- are just as striking, if not How would you label each of these columns?

COLUMN A

COLUMN B

Democracy

Repair of the world

Capitalism

Study of Torah

Diversity

Giving charity

Equality

Acts of lovingkindness

Upward mobility

Honoring father and mother

Personal happiness

Love your neighbor as yourself

Freedom of speech

Saving a life

Freedom of religion

Peace

Autonomy

The unity of the Jewish people

Peace

Communal responsibility

Security

Respect your teachers

Education

Proper behavior

Personal privacy

Repentance

Separation of church and state

Holiness

Innocent until proven guilty

Memory

PRODOS SPEAKS WITH DR ANDREW BERNSTEIN ON HEROISM AND HERO-WORSHIP

DR ANDREW BERNSTEIN IS A SENIOR WRITER WITH THE AYN RAND INSTITUTE. TO READ TWO OF HIS ESSAYS <u>CLICK HERE</u> AND <u>CLICK HERE</u>.

Prodos: (INTRO) What do these people have in common? Galileo, Thomas Jefferson, Cyrano de Bergerac, Margaret Thatcher, Michael Jordan. Batman, Howard Roark, Thomas Edison, Bill Gates, Ayn Rand? Well, they're all extraordinary individuals. They're inspirational. They've overcome incredible odds. They're all, in a sense, undefeatable. Ladies and gentlemen, they're HEROES! Today on the show that is exactly what we're discussing: HEROISM. And my special guest, on line from New York City, is the author of - well, so much - but here are couple of his essays which I've read or re-read only recently: Villainy - An Analysis of the Nature of Evil (from The Intellectual Activist). The Soul of a Champion - An Open Letter To Michael Jordan (from The Intellectual Activist). The Philosophical Foundations of Heroism which you can find on the website of Mr Universe winner - Mike Mentzer.

He is one of the world's leading Objectivist thinkers, writers and teachers - and a man who I've been told is himself an inspiration to many, welcome to the show Dr Andrew Bernstein!

Andrew Bernstein: Thank you Prodos, I'm very happy to be here.

Prodos: Andrew, it's a great pleasure and I'm a big fan - I have to admit it.

Andrew Bernstein: Oh thank you, I appreciate that very much.

Prodos: You're the man who wrote this opening line in your 'Open Letter to Michael Jordan':

"Dear Mr Jordan . . . thank you for winning six NBA titles and earning hundreds of millions of dollars".

You're obviously a man who BELIEVES in the idea of heros and heroism. You obviously treat it as a very serious subject. It seems to me you're possibly even making it into a Science.

Andrew Bernstein: Yes, I've been a HERO WORSHIPPER since I was a very young child.

Unfortunately in the Twentieth Century hero-worship is sneered at by most intellectuals and yet I think it's a NECESSITY for an individual's moral and psychological health and development - to be a very ACTIVE hero-worshipper.

Prodos: I want to put this idea to you Andrew. I believe that once the first man ran 'the four minute mile' a whole lot of others soon followed suit. That first man changed our expectations. That in turn changed our performance. Is that the sort of thing a hero does for us?

Andrew Bernstein: A hero benefits us in many different ways. The obvious way is the practical gain that we get. For instance, you mentioned Thomas Edison. When he put in years of effort to develop a lighting system, the benefits to the rest of us is obvious. We have the electric lights that we didn't have previously.

But at the deeper level, aside from the practical benefit that we get from a hero's achievement, I think even more important is the INSPIRATION that we can derive from the hero when we see somebody like Thomas Edison struggle for years to develop the electric light. We see somebody like Louis Pasteur, the great French Scientist develop a theory of what causes disease and he's rejected - not just by the common man but by the Scientific and Medical establishment - and he has to fight for years to get his ideas accepted. We see the kind of struggle that these individuals go through and eventually they triumph and the positive impact it has on human life.

We can ask ourselves the question:

If Pasteur can go through all of that struggle to reach his achievements, what can I do in my OWN life with a similar dedication and a similar commitment - granted that I'm not a genius and I can't do the kinds of things they did - I won't change the world - but can I change MY LIFE? That's the kind of inspiration we can draw from a great hero.



Prodos: So you're suggesting in a way that it's not automatically obvious to us what our potential can achieve for us. And that a hero is, in a sense, useful in helping us look at what we ourselves could possibly do. Even though we didn't know we could do it, the hero inspires us, the hero tells us something

about ourselves that we didn't know.

Andrew Bernstein: Absolutely. The hero shows us

what the HUMAN POTENTIAL is.

Prodos: Ah yes!

Andrew Bernstein: I've always loved the motto of the modern Olympics 'Citius, Altius, Fortius' = 'Swifter, Higher, Stronger'. I think that's very beautiful. And that was part of my letter to Michael Jordan - that he is obviously a superbly talented athlete. I don't have that kind of ability. There are a lot of people with a lot of talent who don't work to develop it. But Michael Jordan, what separates him, is he's the one combined tremendous talent with indefatigable work ethic - that he's so dedicated to developing his skills. That's what made him the best ever in his field. Well, I may not have his kind of talent but what can I do in my own life if I incorporate his kind of work ethic? If I push the envelope on MY development and actualize MY potential and go as far as I'M able to go; given MY ability what might I accomplish in MY life? This is something open to every one of us.

Prodos: You've used the word 'actualize'. I first encountered that word years ago when reading the literature of the 60's and 70's, like Carl Rogers and all those sort of 'let it all hang out' type of advocates. But you're suggesting a completely different approach. You're saying that actualization is not about just simply 'letting yourself go', it's not about waiting for things to happen to you. You're saying that actualization is something that you can go out and get, go out and grab, go out and achieve yourself.

Andrew Bernstein: Right. The term comes originally from Aristotle, the philosopher.

Prodos: Ah!

Andrew Bernstein: It's all about, as a human being, having a rational faculty, having a mind. If you work hard to develop it - really push yourself to get an education, seek a career in some productive field and also - in the bodily realm - exercise regularly to stay fit and robust - that you can have a life of all round, healthy self-fulfillment. And as you push yourself to succeed in your career and in striving for your own development and your own fulfillment, you have the knowledge that as a very benevolent consequence - as a secondary side issue - that your development as a rational human being will benefit other people as well.

Prodos: Yes. That's remarkable. It's also remarkable that we have not realized that fully enough until now. It's not surprising that it took AN OBJECTIVIST to point that out to us Andrew Bernstein.

Andrew Bernstein: Well, you and I and millions and millions of others have enormously benefited from the achievements of, say, the Wright brothers who invented the airplane. Now we're able to travel from New York to Melbourne - is that how you say it "Melbourne"?

Prodos: Ooh yeah, you've got it spot on there.

Andrew Bernstein: Yeah, we can travel from New York to Melbourne in how long? Twenty something hours now?

Prodos: Right.

Andrew Bernstein: Which seems like a long period of time. But if we remember that it took Magellan's crew three years to circumnavigate the globe in a boat, the twenty four hours or whatever it takes to get from New York to Melbourne doesn't seem so long anymore. So the point is that by actualizing my own potential, primarily I make MYSELF happy and I live the life proper to a man, to a rational being. But as a SECONDARY CONSEQUENCE I also benefit others enormously. And that's a very happy fact.

Prodos: So when you thank Michael Jordan for winning six NBA titles and for earning hundreds of millions of dollars that's not just an attention grabbing opening statement or gimmick; you actually mean it.

Andrew Bernstein: Oh, absolutely! He's provided me with this inspiration! It's been not only a joy watching him - as someone who appreciates a great athlete - and watching his athletic artistry which is an esthetic experience - it's almost like art work - but more than that, it's the inspiration I've gotten from him. I've seen him one year in the NBA finals. He was sick and he had a high fever and he could barely stand but he still pushed himself out there and dominated the game and won the NBA title!

That kind of achievement in the face of great adversity fills me with an emotional fuel. It's a spiritual energy that then says to me "I can do things in my life too. I don't have his talent but I can have his drive and perseverance and I can go as far as I can." And that really helps me in writing books and giving talks and teaching classes as a philosopher, attempting to

save money - philosophers don't make a lot of money - but the feeling is: If Michael Jordan can win the NBA championship when he's as sick as a dog, why can't I be able to make money and live on a budget and save and reach financial independence one day!

Prodos: Another question for you Dr Andrew Bernstein. Just as when a great artist portrays a simple piece of fruit in a distinctive, compelling way so that after we've seen his painting we never look at fruit or color or texture in the same way - I wonder whether appreciating the heroic also, in a way, ESSENTIALIZES our view of our self and of others. That seems to be what's coming through from what you're saying in a way. So my question is really about the parallel between the effect that great art has and the effect of hero worship.

Andrew Bernstein: That's an interesting question. To be perfectly honest with you I haven't considered the question in quite that form before. It's a very good observation you're making. That great art, you used the example of an apple, stylizes something. That is, it stresses the characteristics that make it what it is. And similarly with observing a hero. It helps us pick out (the essentials) - from amongst all the diversity of somebody's life - from all the various incidental details of who your parents were, where you were born, and what color your skin is - trivial things like that - trivial in certain ways at least - because it focuses on the human potential: This is what is possible to man, This is what is possible to the human species. We're not just limited to criminals, dictators and gangsters and drug dealers and drug addicts . . .

Prodos: (interrupting) Sounds like Hollywood Andrew Bernstein: (all laugh) Yeah Hollywood . . . That the human potential includes the capacity for greatness. And if we're dedicated to pushing ourselves - to use the slogan of the US Army: 'To be all we can be' - If were dedicated to pushing ourselves 'to be all we can be' then we can achieve not necessarily great things - I may not have the talent to do great things - but I can achieve at the highest possible to me and be very, very proud and not ashamed and not feel like I'm a sinner or be embarrassed about myself. I can live a very, very proud life because I've earned it.

Prodos: Lovely. Now if you talk to intelligent,

educated people today about heroism they'll usually nod knowingly and tell you they've read <u>Joseph Campbell</u>, author of The Hero Of A Thousand Faces, who's written a lot on what he calls 'The Heroic Journey' and all that sort of thing. What's your view of Campbell's ideas Andrew Bernstein? Where do you agree and disagree with him?

Andrew Bernstein: Well to be perfectly honest with you I've never read Campbell (Prodos laughs - surprised and pleased) . . . I've heard the name, I've never read his books so I really have no idea of what his specific thinking on this or any subject is.

Prodos: I suppose there's a reason why you haven't been attracted to his writing?

Andrew Bernstein: Is Campbell particularly religious? I forget.

Prodos: He's a funny mixture because he makes studies of mythological characters and heroes and talks about the usefulness of myth. I think he believes in the 'collective subconscious' and all that sort of thing (Later I remembered that he is an intellectual descendant of Carl Jung - a whopping big Kantian).

Andrew Bernstein: Well the fact that I haven't read Joseph Campbell's books, I didn't mean that as any kind of put down of Joseph Campbell. It's just that there's a lot of people I haven't read.

Prodos: OK

Andrew Bernstein: I don't know enough about him to say one way or the other. I'll just say on this that I'm more interested, with my own thinking, in looking at reality, looking at facts, looking at some of the people like you mentioned before - Galileo and Socrates and Ayn Rand - and people like that. Looking at THEM - at real life heroes - and then INDUCING from them, extracting from the particulars what's the essence of being a hero rather than studying scholarship on what other people have written about heroes.

Prodos: Ayn Rand's philosophy, Objectivism, is said to be a philosophy for living on earth. Would it also be true to say that Objectivism is a philosophy for living on earth HEROICALLY? In other words, my question is: Are Objectivism and heroism especially compatible?

Andrew Bernstein: Yes. Absolutely! The reason that Objectivism is so compatible with heroism is that a hero is somebody who's committed in one form or another to either the creation of or the defense of life-

promoting values. That is, the things that make man's life on earth possible. So notice the people you mentioned before, they were achievers. Thomas Jefferson writes the <u>Declaration of Independence</u> and helps establish political freedom which then enables people to live their own lives and enables the United States to become prosperous. Edison with the lighting system. Galileo with his advances in Astronomy and in Physics. Or Bill Gates who created software that greatly enhances people's life. A hero is somebody who creates and/or defends the values that make man's life on earth possible.

Prodos: Which is exactly what Objectivism is on about too.

Andrew Bernstein: Yes! What Ayn Rand has identified, for the first time, fully, consistently and in a non-contradictory way is that THE MIND is the means by which we create those values. It's not manual labor the way the Marxists think - although manual laborers do a good day's work for an honest dollar but it's the mind that fundamentally creates those light bulbs, figures out the agricultural technologies of how to grow food, etc. It's primarily the mind that creates those values - not manual labor and certainly not fate or going by your feelings. So what Ayn Rand did is she identified what enables man to survive on earth that which makes heroism possible: commitment to the rational mind and to the values that the rational mind creates.

Prodos: Could you talk a little bit about the mind/body split in today's culture (discussed in Dr Bernstein's paper The Philosophical Foundations of Heroism) and what do you mean by it and the effect this has on heroism. For example does it undermine those individuals of heroic inclination?

Andrew Bernstein: The mind/body split is very prevalent in Western culture today. It's the idea that the mind or the spirit comes from a higher dimension of reality, comes from Heaven or from some religious realm. - whereas the body is purely in this world and of this world. So under this world view, developed by the Greek philosopher Plato and certainly embraced by religion, the spirit is higher and better and the body is lower or weak. The way it effects heroism is that since people are taught that the spirit or the soul or the mind is other-worldly then it has no effectiveness in this world. It's Ivory Tower, it just deals with a higher world 'beyond' this world.

Prodos: In other words what's the point of trying so hard?

Andrew Bernstein: Yes, what's the point of being a thinker when thinking is just dealing with 'pure theory' and not about practical matters. Incidentally, a good literary example of this is Shakespeare's Hamlet who's a philosopher and who thinks and thinks and thinks and because he thinks so much he can never take practical action. Shakespeare is operating with that idea: that the mind is purely theoretical. Consequently, what's bunked our concept of heroism is that the human race, to whatever extent it believes in heroism any more at all, notice that almost all the heroes are purely men of great PHYSICAL PROWESS - whether they're mighty warriors like Achilles or Hector in The Illiad or coming right up to the Western movies that Hollywood turned out, the gunfighters like Shane and people like that - Arnold Schwarznegger films - and of course athletes. The overwhelming majority of heroes that the human race admires have been men of great bodily prowess not of great INTELLECTUAL prowess. And that's because the religious world view has led them to believe that the spirit comes from another world and is only good to get you into Heaven - it doesn't deal effectively with THIS WORLD. The mind/body split is also why the Marxists have been able to convince so many people, incidentally, that manual labor is the way that wealth is created - by physical, bodily labor.

Prodos: Is someone like Seinfeld a hero? Could he ever be seen as a hero?

Andrew Bernstein: Once again I have to plead a certain degree of ignorance. I haven't seen enough of his work . . .

Prodos: (interrupting, shocked) You haven't seen Seinfeld!! God!

Andrew Bernstein: (laughing) I know, silly me. I prefer books rather than watching TV.

Prodos: Well I've actually got a BOOK written by Seinfeld (Sein Language) with all his jokes in it.

Andrew Bernstein: (humoring me) Is that right?

Prodos: Oh yes, so you can actually READ him now.

Andrew Bernstein: (loughing) Wolf that's good to

Andrew Bernstein: (laughing) Well that's good to know. Thank you. (getting back on track) Well from the little I've seen of his show on TV - and my wife is a big Seinfeld fan - I have to say that I think he's funny. He's certainly humorous - I don't know if he qualifies as a hero.

Prodos: Yeah, I wouldn't have thought he's a heroalthough we don't know what goes on behind the scenes.

Andrew Bernstein: Exactly! That's a good point you're raising. I don't know what kind of obstacles he might have had to overcome in his own life in order to reach the level of success that he has. He might well have overcome all kinds of obstacles and had to put forth tremendous, heroic effort.

Prodos: Well imagine everyone laughing at you all the time - that's pretty tough.

Andrew Bernstein: (all laugh) That's the trouble with a comic or a comedian being a hero. It's that the comedian is making fun of something, whereas a hero is somebody who is serious about promoting the well-being of man's life on earth. Where a comedian could really be heroic is if he stands up, say, in Soviet Russia or Nazi Germany or some dictatorship and makes fun of the dictator based on the rational principles that human life requires. If you make fun of Hitler in Nazi Germany that's a very heroic action.

Prodos: Geez. I don't know if 'heroic' is the right word there . . .

Andrew Bernstein: (all laugh) Yeah, it might be 'suicidal' - that might be better.

Prodos: Is there a time in life when having heroes is especially important for an individual?

Andrew Bernstein: I think it's important all throughout life. Certainly for a young person. Of course a hero - as somebody who's relentlessly dedicated to the values that make life on earth possible - is inspiring at ANY AGE, but especially for a young person who hasn't yet decided what he wants to do with his life and hasn't figured out yet how much is POSSIBLE in life. Growing up now in the late Twentieth Century where Western culture is dominated by ANTI-HEROES, by people who are drug addicts or their families are psychologically disturbed, they have all kinds of problems and they just kind of wallow in their problems and nobody ever gets anywhere . . .

Prodos: (interrupting) Hey, I'm getting depressed here!

Andrew Bernstein: Yeah, exactly! . . . Growing up in this kind of culture, this is what you see on television, this is what you see in the movies, this is what you read in books - it can be very, very depressing, just as you say. So all the more so, in our culture, for a

young person, to have the sight of a hero, to read an Ayn Rand book or, one of my favorites novels, I don't know how well known it is, the novel Shane by Jack Schaefer which is a Western novel. Shane is a great, great hero. I could see a young person reading a book like that and seeing Shane stand up against the evil for the good the people he loves and putting his life on the line - I could see that being enormously inspiring to somebody even if they don't understand the intellectual issues that we're discussing now. At the very least at the emotional level, feeling: Well if Shane can do that, then what might I accomplish in MY life?

Prodos: Thank you Dr Andrew Bernstein. I'd like to end with a quote from your writings. You've written that:

"The essence of heroism is an unbreached and unbreachable allegiance to the good in the face of any possible form of opposition" An inspiring quote from an inspiring man!

(Thank you's, farewells, END)

Recorded: Melbourne time: 4pm, Thursday 10th December 1998 Broadcast: 16th December 1998 on the 'Philosophically Speaking' segment of The PRODOS Connection on Melbourne radio 97.4 FM

PRODOS.COM

Grace Nathan Expresses Her Gratitude to Her Son (1827-1831)

To My Son

This effort will speak to you from the tomb. Years of infirmities lead to the reflection that we must soon part. I am perfectly resigned to meet the last earthly event, grateful to God for the blessings he has given me.

I die in the full faith of my religion. I leave you in the bosom of a virtuous wife, surrounded by a numerous offspring who give promise of comfort.

Long may they live to show you the same filial duties that I have uninterruptedly received from you. Now in this solemn moment when I am taking an eternal earthly farewell let me express my full approbation of your deportment toward me. It has been exemplary; as you have devoted your kindnesses so may be your great reward; more I could not say. Need I exhort you to the cultivation of your endearing children and give them a just idea of their religious and moral principles, these being the corner stones of all good, and on which the basis of life here and hereafter may be supported. You my son will live in peace and bear a kind manner to those who have shown it to me; by this they will cherish my memory; and I shall live.

Now thou my son who wast the joy of my younger days and the balm of my declining age, let me thrice bless you and say may peace rest with you forever and ever. Amen.

Your mother

Grace Nathan

Keep the seven days of mourning and no more, for that time only you will keep your beard.

Began, November, 1827

[completed, 1831]

William Lewis Abramowitz (1914- 1972)

Jerusalem, 1963

Dearest Lee, Susan, Gail, Kenneth, and Ava,

Weep not and dry your tears. At least in my behalf. The years that God has allotted to me have been good, and I have no *tayneh* [complaint] to our Maker. Death is the final state of all human beings, and a few years more or less do not matter. I have drunk fully of the cup of life, and a few remaining drops left unsipped will cause me no grief or regrets. If there is one thing I ask, it is that I may be permitted to see all my children happily married; if not, I'll be watching from somewhere anyway. Marriage is the fulfillment of life, and I have been blessed with a jewel of a wife and four wonderful children whose love has sustained me during those times that try a man's soul and has nourished me during times of *simcha* [joy].

To my wife: Your love has been to me beyond measure. Remember what has been and weep not. Time is a wondrous healer even as you and I have recovered from but not forgotten the loss of our son and our parents. You are too much of a woman to live alone, and the children will mature and go their own way. Look for a man you can respect and love and know that I only want you to be happy.

To my children: In material things I have seen to it that you will not want. These are the least important things, although the lawyer has prepared a *megillah* to safeguard them. Remember to be Jews, and the rest will follow as day follows night. Our religion is not ritual but a way of life. To us as Jews, life is its own *raison d'etre*, its own self-justification; we await neither heaven nor hell. Ritual is only a tool to remind us who we are and of the divine commandments. Jews do not lie, steal, nor bear false witness--*past nisht*, as our parents used to say--such things are simply unbecoming for a Jew. Take care of one another, and in honoring your mother, honor yourselves. I know the love she has lavished on you without thought of self.

Marry within your faith, not to please me, but so that you may be happy, not because gentiles are inferior--they are not--but because marriage is complex enough without the complicating variables of different viewpoints. You are the bearers of a proud tradition of four

thousand years. Do not let the torch drop in your generation.

Never turn away from anyone who comes to you for help. We Jews have seen more suffering than any other people; therefore we should care more. That which you give away, whether of money or of yourselves, is your only permanent possession.

To my son: I mention you first, not because I love you more, but because you will now be the head of the family. The girls may call this sexism, but I hope they will forgive me. Don't fail your sisters or your mother. Their tears are my tears. Money is only a tool and not an end in itself. Your grandfather taught me that a man should earn his money till the age of forty, enjoy it till fifty, and then give it away, that a man who dies rich is a failure as a human being. I say this because I know that your abilities will make you a wealthy man materially. But my real desire is that you be rich in heart and soul

Don't forget Israel. You can be a builder of the homeland for the remnants of our people. There is no conflict between your obligation as a citizen of our country and your concern for Israel. On the contrary, a good Jew is a better American.

To my daughters: You are warm blooded. Jewish girls keep themselves clean, not because sex is dirty--it is not--but because the love you will bring your husbands should not be sullied by experimentation or dalliance. It has always been the Jewish mother who has preserved our people. I shall be content if you follow in the path of your mother.

To all of you: Let your word be your bond! Those mistakes that I regret most keenly are the times when I let human weakness forget this. I know it is hard to learn from the experiences of others, especially of parents, but if there is one thing I beg you to take to heart, it is this.

Say kaddish after me, not for me. Kaddish is the unique Jewish link that binds the generations of Israel. The grave doesn't hear the kaddish, but the speaker does, and the words, will echo in your heart. The only immortality I seek is that my children and my children's children be good Jews, and thereby good people.

God bless you and keep you. I love you.

Your father

Jane M. Bloch of Cincinnati Writes to Her Son Peter May 4, 1963

My dear Peter:

I have wanted to write you a special letter for a very long time.

I have wanted to tell you about all the things that have happened these past fourteen years--starting from the hot August days in 1949 when the hospital ward was filled--sometimes with death or physical destruction, or sometimes miraculously with returned health. These were the days of the polio epidemic.

I want to take you with me through those dim summer days and then through the many that followed in increasingly shining succession

We have not spoken together, you and I, much about God. Because I have felt so deeply, I have remained silent- too silent. And if you have felt, because my life has had little formal religion, that I have removed myself from deep belief, you would have been given reason to have concluded this.

I can only tell you that I have felt very close to God. In the very early days of my sickness, half-destroyed and understanding little, I began a prayer, and each night the same simple words returned again and again to me: "Grant me the strength, the courage, and the wisdom." There was no ending to the prayer, just those words, and the feeling that some spirit far greater than mine would hear me, and help me. And in my room over the years, this belief has grown stronger.

Although I know that there are disbelievers, I doubt that there are many men among us who in time of darkening trouble do not feel the need to turn to an unknown, but omniscient presence.

And in my room, thinking and believing, I have been restored. I share with you your deep feeling, and in a larger sense, like that calendar of time which I once feared, I am no longer tom when I acknowledge the force of my feelings. I have learned what I might not have learned had the hand of destiny not guided me into this very different life. Or was it, perhaps, the hand of God?

And so, Peter, dear, the chapters come to an end, but the story continues. There are just a

few things left to be said.

When the time comes, as it inevitably must, that you and I will again be separated, I shall meet this with the greatest possible freedom of spirit, because I know, despite our closeness and great affection, you will be equally prepared for any separation. You are young, and independent, and strong, and you will find temporary sadnesses breached for you by your own freedom of spirit. You will always go ahead, even while welcoming the memories of what I hope is perhaps a uniquely experienced and enriched past.

I know now the hurdles of the years that you have passed, and so I know too the hurdles you will pass in the future, and by this knowledge I am freed.

And so, we will continue to enjoy our tomorrows, you, and your father and I, each of us prepared in our own way for the future, and each of us supported by the bonds of our united pasts.

I have chosen to end my writing on an especially sun-warmed, summer day. The leaves are moving slowly in the beautiful tree outside my window, and the golden morning light throws shifting patterns into my silent room.

There will be many happy, sun drenched days ahead, and I will see you tomorrow and each sun filled tomorrow thereafter .

And when there are no more tomorrows, we will have shared a splendid bond. And so as I began, with love, I end for now.

Rabbi Weinstein Offers Advice in Troublous Times ca.1974

It was a custom in ancient times for the father to leave an ethical will together with the legal testament. I hesitate to follow in this fine tradition for fear of imposing my will on yours. The state of the world which I leave you hardly testifies to the wisdom of my generation, or those immediately before. I would be remiss, however, if I did not warn your generation that, in your anger and frustration, you fail to distinguish between the conventions that enshrine the past because it is the past and the traditions which have in them the seed of a more meaningful future. There is no single, simple, or automatic way in which one can learn the art of this discretion —but I sincerely believe that the history and teachings of Judaism contain implicit and explicit guidelines for achieving a viable synthesis between the tried values of the past and the liberating needs of the present and the future. This belief and the understandable, though inarticulate, loyalty to the choices of a lifetime compel me to urge you to consider well the rock whence you were digged.

[Because of] the attrition of the tradition in my lifetime. ..there is a real danger that it will disappear in your children's lives. I would consider this an affront to principle of continuity and a loss of a fine family resource. I know I cannot impose my values and judgments on you, but I can and do request that you not let this heritage go by default --but that you study it, participate in it, and make your decision on the basis of knowledge as well as sentiment. You will find that it may be a very real help in holding you together as a family. One of the most painful experiences I have had as a rabbi has been to witness the weakening of family ties - brothers and sisters who come together at funerals and weddings as strangers asking querulously of each other: "Why have we not heard from you? Why do we have to wait for a funeral to bring us together?" As love becomes more ambient, less focused, more dependent on necessity and convenience, it will need the more elemental instinctive support of family affection, of common womb genesis. So hold fast to the family affection you have so far maintained and try to pass it on to your children.

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Holiday Ideas:

In most Jewish schools, it is necessary within the year to address the Jewish holidays as they occur in the calendar. The list below is designed to give some starter ideas regarding ways to address the holiday through the lens of American-Jewish identity.

Rosh Hashanah

What's a New Year's celebration?

The secular new year and the Jewish new year have several things in common, but many differences as well. Brainstorm the things that people do to celebrate both. Be sure to look at the ritual objects (the round hallah and shofar vs. the noisemaker and champagne glasses). Create greeting cards for both new year's and compare and contrast them.

Yom Kippur:

Why not play baseball on Yom Kippur?

The stories of Hank Greenberg, Sandy Koufax, and Shawn Green emphasize that there is some conflict about playing baseball on Yom Kippur that is different from playing baseball on Shabbat or other Jewish holidays. Have students begin to articulate what that difference is. Read some of the things these baseball players have said about their decisions (some excerpts are included in the appendix to this section). Role-play the situation and see how your students would respond if they were asked to play a sport, perform in a play, etc. on Yom Kippur. Would their responses be the same or different on another Jewish holiday? What about on an American holiday like the 4th of July?

Sukkot

The Biblical Thanksgiving holiday

There are many historical connections between the American holiday of Thanksgiving and the Biblical festival of Sukkot. Read the description of Sukkot that is found in the Bible (included in the appendix to this section). Talk about how this was a Thanksgiving holiday and discuss what the Biblical Hebrews were thankful for. (This could lead to some great art projects.) Discuss what Americans are thankful for when they celebrate Thanksgiving. Are there any other connections between the holidays?

Simchat Torah

What are important stories/documents?

Simchat Torah celebrates the Jewish people's most cherished document, the Torah. Identify the other important books and documents for the Jewish people. Discuss how these books are to be treated. What are the important documents for the American people? How are they treated? What are some of the differences between Jewish documents and American documents?

Hanukkah

December dilemma – Is it un-American to celebrate Hanukkah?

Many people say that Christmas is an American holiday and not a Christian holiday. Dissect this argument and look at the "secular" elements of Christmas. Does this mean that not celebrating Christmas makes one not American? Be especially careful in this

Beth Ellen Young Curriculum Guide

discussion, because there are probably students who do celebrate both Hanukkah and Christmas. This is still a worthwhile discussion to have to allow students to express their thoughts and feelings. Just make sure there is an atmosphere of respect and open-mindedness!

Tu B'Shevat

In America?

Tu B'Shevat is a holiday that is celebrated almost exclusively in relation to Eretz Yisrael. Review the holiday with students. Discuss if there is anything American about the celebration. Is there a way to celebrate this holiday in America? If so, when should it be celebrated? How does this holiday speak especially to our Jewish identities?

Purim

Jews in government

Esther and Mordechai represent Jews who attained significant power in a non-Jewish government. Have the students study Jews who are/were active in American government. Consider having students find information on-line about an important decision made by a judge, legislator, or member of the executive branch. Hold a discussion on whether there will ever be a Jewish president of the United States. Invite a Jew who is active in local politics to speak to the class.

Passover

Jewish involvement in the Civil Rights Movement

The story of Passover is the redemption story of the Jewish people. This story encouraged many Jews to participate in the Civil Rights Movement. Look at some of the stories of the people who participated and why. Some resources include: writings by Abraham Joshua Heschel, the speech at the Lincoln monument by Joachim Prinz, the song "Make Those Waters Part" by Doug Mishkin (this song is found on the Celebrate Passover album put out by Craig Taubman).

Yom HaShoah

Stephen Wise and the Holocaust

Stephen Wise received some of the first reports of the horrors of the Holocaust. Study these documents with the students (included in the appendix to this section). Have the students answer the question of what they would do if they received this kind of information. Look at how Wise waited to announce the information until the White House approved. Do they think they could have kept that news a secret?

Yom HaAtzmaut

American Zionists

There are many American Jews who are firmly committed to supporting the state of Israel and are active Zionists. Look at some of their stories. Possible personalities include: Henrietta Szold, Golda Meir, Louis Brandeis, Stephen S. Wise, etc. Have a debate on whether it is possible to support the American government and the Israeli government. Invite someone to come in and speak about their support for the American government and their support for the Israeli government.

Holiday Supplement

Yom Kippur:

"Eyewitness to History" from <u>Jewish Heroes</u>, <u>Jewish Values</u>
Article on Shawn Green

Sukkot:

Summaries of Sukkot descriptions in the Torah from <u>The Sukkot/Simhat Torah Anthology</u>

Yom Ha'Shoah:

Stephen S. Wise telegrams Excerpt from <u>Beyond Belief</u>



Eyewitness to History

The following is an excerpt from *Koufax*, Sandy Koufax's autobiography. In this passage, Koufax recounts the events surrounding his decision not to pitch in the World Series and to attend Yom Kippur services instead.



Sandy Koufax.

Why was
Sandy Koufax
convinced
that he should
not pitch in
the World
Series on Yom
Kippur?

I had ducked a direct answer about the World Series because it seemed presumptuous to talk about it while we were still trying to get there. For all I knew, I could be home watching [it] on television.

I had tried to deflect questions about my intentions through the last couple of weeks of the season by saying that I was praying for rain.

There was never any decision to make, though, because there was never any possibility that I would pitch.

Yom Kippur is the holiest day of the Jewish religion. The club knows that I don't work that day.

The surprise of the day, as far as I was concerned, came the next morning when I was reading the report of the game by Don Riley, the columnist of the *St. Paul Pioneer Press*. His column took the form of "An Open Letter to Sandy Koufax," in which he was kind enough to tell me how

badly we had been beaten in the opener and warn me of the terrible things that lay in store for me.

I found it vastly amusing. Until right at the end. "And the Twins love matzoh balls on Thursdays."

I couldn't believe it. I thought that kind of thing went out with dialect comics.

I clipped the column so that I could send it back to him after we defeated the Twins with a friendly little notation that I hoped his words were as easy to eat as my matzoh balls.

I didn't, of course. We were winners. The winners laugh, drink champagne, and give the losers the benefit of all doubts.



Exploring the Mitzvah

K'lal Yisrael

One of the reasons it's a mitzvah for Jews to feel responsible for one another is simply that the Jewish people have never been large in numbers. Even today there are about six million Jews in the United States, out of a total population of about 250 million.

In order to practice K'lal Yisrael, it is necessary to understand the needs of other Jews.



Despite pennant race, Green won't play on holiday

By Jim Caple ESPN.com

LOS ANGELES -- Shawn Green hit his 48th home run to tie the game in an eventual 9-5 Los Angeles victory over San Francisco Tuesday night. The win kept the Dodgers in contention in the National League West, moving it two games behind the Giants and 31/2 behind Arizona. The Dodgers have 10 games left in the season, including tonight's series finale with the rival Giants.

Green will not play tonight, though. He won't even be at Dodger Stadium.

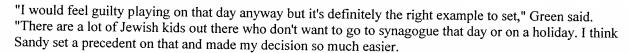
Instead, he will observe Yom Kippur, the Jewish day of atonement, which begins at sundown tonight and lasts until sundown Thursday. It is the holiest day in the Jewish year and Green's religion is more important to him than his sport.

Green said this is the first time Yom Kippur has fallen on a day that forced him to miss a game.

"I knew I would eventually be faced with it," he said. "There was a time in Toronto, when it was a day-night game situation where both games just missed it. So this is the first time I've had to make the decision and it really wasn't an option for me. I just feel it's the right thing to do."

In addition to not playing, Green also is donating his day's salary (approximately \$70,000) to a charity providing relief in New York City.

Green is not the first Dodger to observe Yom Kippur in such fashion, of course. Sandy Koufax famously sat out Game 1 of the 1965 World Series. The Dodgers lost that game (Don Drysdale started in his place) but Koufax came back to shut out the Twins twice to lead Los Angeles to the championship. More importantly, he set an example to Jewish youth.



"He was a hero to my father growing up and all my relatives who were baseball fans. All Jewish fans worshipped Sandy Koufax. You still hear all the folklore about it."

Green said he talked briefly about the issue with Koufax this spring. "He said you've got to do what you've got to do and that's all there is to it," he said. "It's your decision and no one else's. ...

"I've gotten a lot more response than I thought. I really didn't expect it to become as big a thing as it's become. But I'm very thankful the organization respects my decision, as well as the majority of fans who have e-mailed and sent letters. I really haven't heard anything negative. I'm sure there are a few people here and there who don't understand or don't agree. People tell me there have been call-ins on the radio about it but I didn't do it to gain approval or disapproval with the fans. It's just something I feel is the right thing to do and the right example to set for the



the Dodger lineup for religious reasons.

" I would feel guilty playing on that day anyway but it's definitely the right example to set. There are a lot of Jewish kids out there who don't want to go to synagogue that day or on a holiday. I think Sandy (Koufax) set a precedent on that and made my decision so much easier."

— Shawn Green

kids."

When the Blue Jays traded Green to the Dodgers two years ago, the outfielder said he wanted to be dealt to a major city with a large Jewish population. He said he has observed Yom Kippur the past four or five years. "Whether I'm more religious isn't the issue," he said, "it's respecting the holiday, observing the holiday, respecting my roots."

Jim Caple is a senior writer for ESPN.com

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SUKKOT IN THE BIBLE

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The festival of Sukkot is rooted in the Bible, which delineates its basic laws and recounts the historical events related to it. According to the Pentateuch, Hag ha-Sukkot (Feast of Booths) or Hag ha-Asif (Feast of Ingathering), as the holiday is alternately termed, is one of the three festivals on which the Israelites were enjoined to make a pilgrimage to the chosen place in Jerusalem. It prescribes the manner of observance—dwelling in booths, prohibition of work on the first and eighth days, offering sacrifices, use of the Four Species, and rejoicing over the harvest.

The people were commanded to assemble and hear the reading of the Law of Moses every seventh year, on the Feast of Booths.

4 1 The Sukkot and Simhat Torah Anthology

King Solomon took place on Sukkot, and this historic event is described in detail in I Kings and 2 Chronicles. First Kings also describes the rebellion of Jeroboam against Rehoboam, King Solomon's successor. To show his independence, Jeroboam, among The dedication of the Temple in Jerusalem during the reign of other changes, moved the date for the commemoration of the feast.

The biblical books of Ezra and Nehemiah contain accounts of the reinstitution of the celebration of Sukkot in Jerusalem after the Babylonian exile.

"On the Feast of Tabernacles, the Israelites offered seventy bullocks for the seventy nations of the world" (Midrash Tanhuma on The prophet Zechariah foresaw a period when all nations will worship one God and will observe the Feast of Booths. The idea of a universal religious brotherhood is confirmed in the rabbinic dictum:

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THE FEAST OF INGATHERING

Ingathering at the end of the year, when you gather in the results days as I have commanded you-at the set time in the month of Abib, for in it you went forth from Egypt; and none shall appear before Me empty-handed; and the Feast of the Harvest, of the first fruits of your work, of what you sow in the field; and the Feast of the Feast of Unleavened Bread-eating unleavened bread for seven Three times a year you shall hold a festival for Me: You shall observe of your work from the field.

Exodus 23.14-161

bless all your crops and all your undertakings, and you shall have After the ingathering from your threshing floor and your vat, you shall hold the Feast of Booths for seven days. You shall rejoice in your festival, with your son and daughter, your male and female slave, the Levite, the stranger, the fatherless, and the widow in your communities. You shall hold festival for the Lord your God seven days, in the place that the Lord will choose; for the Lord your God will nothing but joy.

5 ¥ Sukkot in the Bible

Three times a year—on the Feast of Unleavened Bread, on the Feast of Weeks, and on the Feast of Booths-all your males shall They shall not appear before the Lord empty-handed, but each with his own gift, according to the blessing that the Lord your God has appear before the Lord your God in the place that He will choose. bestowed upon you.

Deuteronomy 16.13-17

THE FEAST OF BOOTHS

The Lord spoke to Moses, saying: Say to the Israelite people:

be a sacred occasion: you shall not work at your occupations; seven days you shall bring offerings by fire to the Lord. On the eighth day you shall observe a sacred occasion and bring an offering by fire to On the fifteenth day of this seventh month, there shall be the Feast of Booths to the Lord, [to last] seven days. The first day shall the Lord; it is a solemn gathering: you shall not work at your occupations. . . .

gathered in the yield of your land, you shall observe the festival of the Lord [to last] seven days: a complete rest on the first day, and a complete rest on the eighth day. On the first day you shall take the seven days in the year; you shall observe it in the seventh month as a law for all time, throughout the generations. You shall live in booths Mark, on the fifteenth day of the seventh month, when you have and willows of the brook, and you shall rejoice before the Lord your God seven days. You shall observe it as a festival of the Lord for seven days; all citizens in Israel shall live in booths, in order that future generations may know that I made the Israelite people live in product of goodly trees, branches of palm trees, boughs of leafy trees, booths when I brought them out of the land of Egypt, I the Lord your

So Moses declared to the Israelites the set times of the Lord.

Leviticus 23.33-36, 39-44

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BEYOND BELIEF

The American Press and the Coming of the Holocaust 1933–1945

Deborah E. Lipstadt



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prominent space to them and often added disclaimers and qualifiers—reflected the chasm that existed between information and knowledge. It was a chasm that many editors and journalists would not be able to bridge until well after the Final Solution had reached its end.47

Allied Confirmation

Two weeks before the end of 1942 the Allied governments themselves confirmed the existence of a program for the annihilation of European Jewry. Nonetheless, press treatment of it did not substantially change. There was a momentary flurry of interest which rapidly faded. Allied confirmation was preceded, in late November and December of 1942, by important revelations that, as usual, were often greeted guardedly by editors and generally confined to the inner recesses of most papers.

Late in November 1942 Rabbi Stephen S. Wise, in his capacity as chairman of the World Jewish Congress, announced that 2 million Jews in occupied Europe had been slain in an "extermination campaign." According to Wise, Hitler had ordered the murder of all Jews in Nazi-ruled Europe; the Jewish population of Warsaw had been reduced from a half million to 100,000; 80 percent of the Jews in Europe had been transferred to Poland, where they were destined for death, and the Nazis were using their corpses for "war vital commodities as soap fats and fertilizers." Wise, anxious to allay any doubts about the reliability of his announcements, stressed that his sources had been "confirmed by the State Department." In addition to State Department confirmation, Wise said that a representative of the President had returned from Europe to tell Wise that the "worst you have thought is true."*

The press's handling of Wise's announcement provides some important insights into its treatment of the news of the Final

Official Confirmation

Solution. Some of the major dailies—including the Dallas News, Denver Post, Miami Herald, New York Herald Tribune, Los Angeles Examiner, and St. Louis Post Dispatch—ran news of Wise's announcement on their front pages. Most, however, placed it on their inside pages. The Los Angeles Times carried it on page 2, the San Francisco Examiner on page 5, the New York Journal American, New York World Telegram, and Baltimore Sun on page 3, the Chicago Tribune on page 4, the Washington Post on page 6, the Christian Science Monitor on page 7, and the New York Times on page 10. The Atlanta Constitution put it on page 20 with the want ads and the train schedules, while the Kansas City Star and the New Orleans Times Picayune did not carry it at all. CBS, NBC, and Mutual radio broadcasts also ignored Wise's announcement.49

Despite Wise's contention that the State Department and the White House had authenticated his information, most major papers treated this as a story released by a Jewish source and an interested party. It was the "outcry of the victims themselves," an exparte statement and consequently less trustworthy than those that came from disinterested parties. For Even the Jewish Agency, the official representative of the Palestinian Jewish community, considered non-Jewish eyewitnesses more credible than Jewish ones. In 1943 the Jewish Agency's Geneva office relayed to the State Department information it had received concerning the deportation and murder of the Jews from two people whom it pointedly described as "reliable eye-witnesses (Aryans)."51

The AP wire service report on Wise's announcement, which was used by most of the dailies, was skeptical about Wise's claims to have State Department confirmation. Wise was described as "asserting that he was authorized to disclose details by the State Department," recounting "atrocities which he claimed had been confirmed," and telling a story which was "reportedly confirmed" by the State Department. The headlines accompanying the article in most major dailies naturally adopted a similar approach. Wise was identified as the source, and the State Department's role was virtually ignored. The Chicago Tribune:

2 Million Jews Slain by Nazis, Dr. Wise Avers

Washington Post:

^{*} Some of this information of Wise's, such as that corpses were being used for soap fats, was incorrect, as were his claims that the Nazis were killing their victims by injecting air bubbles into their veins. In this fashion one Nazi physician could supposedly "handle more than 100 men an hour." Actually a far more efficient method was already in use: lethal gas. His figures on the number dead were also far too low. Wise's information came from the report which was sent from Geneva by the World Jewish Congress representative there, Gerhard Riegner.*

THE FINAL SOLUTION

New York Herald Tribune:

Wise Says Hitler Has Ordered 4,000,000 Jews Slain in 1942

Baltimore Sun:

Jewish Extermination Drive Laid to Hitler by Dr. Wise

New York Journal American:

Wise to Reveal Nazis' Program to Kill Jews

Los Angeles Examiner:

Two Million Jews Slain, Wise Says⁵²

The New York Times was one of the few major papers whose headline not only referred to the State Department but treated Wise's assertions with a degree of certitude:

Wise Gets Confirmations

Checks with State Department On Nazis' "Extermination Campaign"

Though the *Times* headline mentioned the State Department, the story was run on page 10 as an addendum to an article on the murder of 250,000 Polish Jews—an article based on information released by the Polish government in exile in London. The New York daily *PM*, which had a distinctively liberal editorial policy and was in the forefront of the few papers and journals calling for an activist rescue policy, ran a headline and a series of stories which contrasted sharply with those of other papers. The cover of the paper, which related what news was to be found on the inner pages, carried the following headline in boldface print:

HITLER SPEEDS UP MURDER OF JEWS

Inside the headline read

HITLER ORDERS MURDER OF ALL EUROPE'S JEWS

On the following day PM carried stories based on State Department documents which Wise released to the press:

Official Confirmation

This is Fascism: How Nazis Slaughtered 24,000 Jews in Latvia⁵³ Throughout this period PM publicized this news directly and forcefully. Its handling of these reports contrasted markedly with that of most other dailies.

In response to queries as to whether it had confirmed the information, all that J. McDermot, chief of the State Department's Division the Department "in connection with certain material in which he was interested" and he was given this material. Even this was ing to McDermot, the only thing the Department had done was The State Department, in a series of off-the-record conversations with press representatives, had distanced itself from Wise. of Current Information, would say was that Rabbi Wise had visited told to the press "in confidence and not for publication." Accord-"facilitate the efforts of [Wise's] Committee in getting at the truth." He would neither confirm information nor answer any to pose "all questions concerning this material to Rabbi Wise."54 R. Borden Reams, who was in charge of Jewish affairs for the European Division of the State Department, pressured Wise, though unsuccessfully, to "avoid any implications" that the State Department was the source of "documentary proof of these questions on the matter. Instead correspondents were directed stories."55 It is not surprising, therefore, that the AP dispatch and the various headlines reflected some ambiguity.

Yet while the State Department's attitude and the fact that Wise was an interested party may have prompted the press to treat his statements in a circumspect fashion, the press often failed to highlight news from other sources. At the same time that Wise made his announcement, the Polish government in exile informed the press that the Nazis had ordered the extermination of half the Jews of Poland by the end of the year and that Jews were being rounded up and either massacred on the spot by an SS inhumanity" or transported to "special camps at Treblinka, Belzec and Sobibor" where the "so-called settlers are mass-murdered." "special battalion" characterized by its "utter ruthlessness and The New York Journal American carried this story on page 2; the Washington Post placed it on page 6 and the New York Times on page 10. The next day Ignacy Schwarzbart amplified this report and said that a million Jews had already been killed. The New York Times headline was graphic:

THE FINAL SOLUTION

SLAIN POLISH JEWS PUT AT A MILLION

One-third of Number in Whole Country Said to Have Been Put to Death by Nazis,

Abattoir for Deportees

Mass Electrocutions, Killing by Injection of Air Bubbles Described in Reports

Europe were being transported to the Warsaw ghetto, where they were separated into two groups, "able bodied young and [the rest] . . . who are dispatched eastward to meet sure death." The article, which included a country-by-country delineation of the ewish population prior to September 1939 and the population as of the end of 1942, appeared on page 16 next to a report on a truckload of coffee which had been hijacked in New The story described Poland as "a mass grave." Jews from all over

the announcement regarding the day of mourning on the comic itself, however, received fairly sustained coverage in most newspapers.57 The day also prompted editorial comment in the Atlanta Constitution, Los Angeles Times, and New York Times. The New York Times observed that the "homicidal mania of the Nazis has reached its peak, according to evidence in the hands of the On the 26th of November Jewish leaders announced that an international day of mourning would be held and Jews the world over would join in prayer, mourning, and fasting. One of the objectives of the day was to "win the support of the Christian world so that its leaders may intervene and protest the horrible treatment of Jews in Hitler's Europe." The Washington Post placed page next to a column on contract bridge. The day of mourning State Department."88 But no daily even considered whether any action was feasible.

triumphs of the First World War" and wondered, even if Wise's Although the press may have had its doubts about some of Wise's claims, no paper or journal attacked Wise as did The Christian Century. It described his accusations as "unpleasantly reminisgovernments confirmed the existence of a program for the systemcent of the 'cadaver factory' lie which was one of the propaganda reports were true, "whether any good purpose" was served by making such announcements. Two weeks later, when the Allied atic annihilation of European Jewry, The Christian Century did not

Official Confirmation

acknowledge that it had attacked Wise unfairly and that the Allies were now confirming exactly that which it had previously denounced Wise for making public. Its editorial on the declaration essentially ignored the tragedy and instead praised the "calm ione" of the pronouncement, which demonstrated a "cold determination not to expend in vain outcry one unit of emotional energy." According to The Christian Century, the right response was "a few straight words to say that it has been entered in the books, and then redoubled action on the . . . fronts." Even after the Allied statement corroborated Wise's announcement, The Christian Century still claimed that the State Department "did not support Dr. Wise's contention."59

The Christian Century's ambivalent response to Jewish suffering continued over the next two years. On a number of occasions in 1943 it unequivocally condemned the Nazis for murdering the lews and even justified action at the time of the April 1943 Bermuda conference on rescuing refugees to "press . . . home on the mass murders and that the Allies had done so as well, The Christian Century cited the reports of the "alleged killing" at a camp near Lublin of "1,500,000 persons" and pointed out that of some of those who called for concerted action on behalf of the British, American and Russian governments [the] demand that something shall be done." In September 1943 it observed the "parallel between this story and the 'corpse factory' atrocity tale of the First World War is too striking to be overlooked." On another occasion an article attacked the motives and tactics that European Jewry was in a "desperate plight." But a year later, in September 1944, in spite of the fact that it had acknowledged the lews.60

for shock. The President had been informed of the massacres on a number of different occasions and had sent a message about On December 8, 1942, a delegation of Jewish leaders went to the White House to present the President with a memorandum on the massacres and murders of European Jews. When they left the meeting, Wise, speaking for the group, said that the President was "shocked" at the revelations. There really was no reason them to a meeting held earlier that year in Madison Square Garden. It is possible that Wise used the term "shock" to connote outrage and not surprise. Consequently, Wise's statement to the According to the notes taken by one of the participants, Roosevelt press may have misrepresented what occurred at the meeting.

did not express shock or surprise, but rather acknowledged that the

government of the United States is very well acquainted with most of the facts you are now bringing to our attention. Unfortunately we have received confirmation from many sources. Representatives of the United States government in Switzerland and other neutral countries have given us proof that confirms the horrors discussed by you.⁶¹

AP's description of the twenty-page summary report Wise's group gave the President also conveyed the impression that this was revelation for Roosevelt. The report was described as having "revealed for the first time that Hitler has officially ordered that all Jews in central Europe be 'annihilated' by the end of this year. Press coverage of the meeting with Roosevelt was not extensive. For example, the New York Times placed it on page 20—new about the President usually appeared in a far more prominent place—but did mention that 2 million had died and 5 million more faced extinction. PM, differing again from other paper.

New York Times finally found something on this topic worthy of the lower half of page 2 and only allocated three paragraphs to neously issued their confirmation and condemnation of Hitler's was the official imprimatur that had been awaited. Yet while the The San Francisco Examiner put it on page 3 and the Los Angela Post Dispatch put this story next to the picture of a local woman who had just returned from fourteen months of service as an it, focusing primarily on how punishment would be meted out Then, on December 17, the eleven Allied nations simulta-"bestial policy of cold blooded extermination." This statement page 1-this was the only Holocaust-related story to appear on page 1 of the Times during the critical period of June through December 1942-in many other papers this statement received even less attention than had been given Wise's announcement Times on page 4. The Washington Post relegated it to page 10. the Los Angeles Examiner to page 16, the New York Herald Tribune to page 17, the New York World Telegram to page 28. The St. Louis army nurse in Alaska. The Atlanta Constitution put the story in "not later than the end of the war."63

Two days later the London-based Inter-Allied Information Committee released a report describing the German persecution

of the Jews as "horror which numbs the mind" and calling Poland "one vast center for murdering Jews by mass shootings, electrocutions and lethal gas poisoning." The press covered this story in the same restrained fashion it had adhered to since Wise's November announcement. Once again the same pattern of page placement was evident. The Los Angeles Times put the story on page 2, the Washington Post on page 8, the St. Louis Post Dispatch on page 9, the Los Angeles Examiner on page 22, the New York Times on page 23, and the New York Herald Tribune on page 30. The Chicago Tribune, which used a headline saying that Poland had become a "Jewish abattoir," put the story on page 18 next to a marriage announcement. Even now that it was clear that "deportation to the east" meant murder, the news did not evoke any more interest or excitement than it had before, when it might have the Chicago Tribune placed news of Dutch Jews getting "ready for deportation" to the camp at Westerbrook from which they were to be "deported to eastern Europe" on page 7 next to the meant only relocation. A few days after the Inter-Allied report, weather forecast.64

sources." Despite the Allied confirmation, for Newsweek news of By the time Newsweek referred to the Allied announcement, en days after it had been made, it had been reduced to an item of little importance. The magazine briefly mentioned the Allied statement at the end of a page 46 article on the deportation of Oslo's 1,300 Jews, whom it described as a segment of the 2 million who had been deported and killed, "according to some Jewish the Final Solution was still a Jewish story: not only was it about lews, but it was news that came primarily from Jews. Time's refertions most major magazines did not even mention the Allied declaration. In February 1943 American Mercury published an article by Ben Hecht entitled "The Extermination of the Jews." In specific and detailed language he described how the Nazis were murdering ence to the Allied statement was also brief. With but a few exceplews. That same month Reader's Digest published a condensation of Hecht's article.65

Edward R. Murrow was one of the few journalists who acknowledged the transformation in thinking about the European situation necessitated by the information released since the end of November. On December 13, five days before the Allied declaration, he summed up the change on a CBS broadcast.

Identity Snapshots

Jewish Religious

Rachel Adler introducing the Matriarchs into the Amidah Isaac Wolfe Bernheim contributing to Hebrew Union College's first library Maurice Nathan Eisendrath serving as executive director of the Union of American Hebrew Congregations Marcia Falk publishing the Book of Blessings Debbie Friedman performing at the Mayan Seder Rebecca Gratz founding the first Jewish charity in the United States Richard C. Hertz traveling to Russia to investigate conditions of the Jews there Abraham Joshua Heschel publishing The Prophets Mordechai Kaplan calling for a reconstruction of Judaism Jeff Klepper and Danny Friedlander writing Shalom Rav at Kutz camp Emma Lazarus being influenced by Daniel Deronda's call for a Jewish revival Jacob Rader Marcus founding the American Jewish Archives Louis Marshall helping to establish the Jewish Theological Seminary Julian Morgenstern serving as president of the Hebrew Union College Debbie Perlman serving as Psalmist-in-Residence in Evanston, IL Jakob Petuchowski writing about liturgy and prayerbooks Gunther Plaut publishing the Torah Commentary Jacob Schiff founding the American Jewish Committee Menachem Mendel Schneerson becoming the grand Rabbi of Lubavitcher Abba Hillel Silver chairing the American Section of the Jewish Agency

Isaac Mayer Wise founding the Hebrew Union College Stephen S. Wise founding the Jewish Institute of Religion

Jewish Secular

Cyrus Adler protesting anti-Semitic events in Russia Saul Bellow writing Nobel Prize winning novel To Jerusalem and Back Leonard Bernstein serving as a guest conductor in Tel Aviv Louis Brandeis soliciting support for Zionism Judith Kaplan Einstein becoming the first Bat Mitzvah Sallie Gratch founding Project Kesher with Svetlana Yakimenko Bernard Kligfeld co-founding the Jewish Expression of Marriage Encounter Ralph Lauren donating money to the fight against breast cancer Herbert H. Lehman directing the United Nations Relief and Rehabilitation project Bernard Malamud writing the Pulitzer Prize winning book The Fixer Golda Meir raising money for the Zionist cause Paul Newman starring in Exodus Sally Priesand becoming the first female rabbi Julius Rosenwald contributing money to the education of Jews Neil Simon writing Brighton Beach Memoires Isaac Bashevis Singer writing about the lives of Jews in Eastern Europe Mark Spitz participating in the Maccabiah games Isaac Stern writing music for Fiddler on the Roof

Henrietta Szold founding Hadassah Leon Uris writing the novel *Exodus* Stephen S. Wise helping establish the American Jewish Congress

American Religious

Maurice Nathan Eisendrath speaking against the Vietnam War Abraham Feinburg advocating support for social and economic justice Morton C. Fierman serving as a chaplain in World War II Samuel Gompers forming the American Federation of Labor Shawn Green not playing on Yom Kippur Richard C. Hertz serving as a chaplain in World War II Abraham Joshua Heschel marching with Martin Luther King, Jr. Sandy Koufax not playing in the World Series on Yom Kippur Joe Lieberman not voting on Shabbat Joachim Prinz speaking at the Mall David Sapperstein lobbying on Capitol Hill for a religious freedom bill Steven Spielberg producing Schindler's List Barbara Streisand starring in Yenta Lillian Wald founding the Henry Street Settlement House Stephen S. Wise supporting the Civil Rights Movement in America

American Secular

Woody Allen writing and directing Annie Hall Leonard Bernstein collaborating to create West Side Story Louis Brandeis becoming the first Jewish Supreme Court justice Mel Brooks directing Blazing Saddles Ben Cohen & Jerry Greenfield founding Ben & Jerry's ice cream Dianne Feinstein running for U.S. Congress Betty Friedan publishing The Feminine Mystique George Gershwin composing Rhapsody in Blue Allen Ginsburg writing the poem "Howl" Ruth Bader Ginsburg being nominated to the Supreme Court by President Clinton Benny Goodman playing the Palomar Hotel and earning the title "King of Swing" Meyer Guggenheim becoming a millionaire in the copper mining business Henry Kissinger holding secret negotiations with the Communist Chinese government Henry Kissinger using shuttle diplomacy to negotiate peace in the Middle East Calvin Klein being named designer of the year in 1993 Emma Lazarus writing "The New Collossus" to go on the Statue of Liberty Ralph Lauren opening his first Polo/Ralph Lauren store Herbert H. Lehman serving as governor of New York Benny Leonard becoming the lightweight boxing champion Deborah Lipstadt publishing Denying the Holocaust Julia Louis-Dreyfus appearing as a regular on Saturday Night Live Groucho Marx opening a show with his brothers on Broadway Bette Midler starring as a Jewish mother in First Wives Club Arthur Miller writing Tony award winning play Death of a Salesman

Paul Newman starring in Cool Hand Luke

Adolph Ochs purchasing the New York Times

Robert Oppenheimer directing the development of the atomic bomb

William S. Paley founding CBS

Itzhak Perlman being awarded the Medal of Freedom by President Regan

Man Ray founding the New York City Dada movement

Judith Resnik dying in the Challenger explosion

Julius Rosenwald contributing money to the education of African-Americans

Jonas Salk developing the vaccine for Polio

Adam Sandler singing "The Hannukah Song"

Jacob Schiff financing railroad development

Jerry Seinfeld appearing on Seinfeld

Allan Selig participating in labor negotiations for Major League Baseball

Maurice Sendak writing Where the Wild Things Are

Stephen Sondheim writing the lyrics for West Side Story

Mark Spitz participating in the Olympics

Steven Spielberg producing E. T.

Levi Strauss running an ad for improved jeans #501

Gloria Steinem founding Ms. Magazine

Harry, Albert, Sam, and Jack Warner - The Warner Brothers - releasing The Jazz Singer

People with Multiple Snapshots

Leonard Bernstein

Louis Brandeis

Maurice Eisendrath

Richard C. Hertz

Abraham Joshua Heschel

Henry Kissinger

Ralph Lauren

Emma Lazarus

Herbert H. Lehman

Joe Lieberman

Jacob Schiff

Steven Spielberg

Mark Spitz

Stephen S. Wise

Historical Background

"Organizing Jewish Life" from <u>Let Freedom Ring</u>
"The Labor Movement" from <u>Let Freedom Ring</u>
Excerpts from <u>America: The Jewish Experience</u>

Let Freedom Ring

A HISTORY OF THE JEWS IN THE UNITED STATES

BEHRMAN HOUSE, INC.



Also in this chapter: The year the first federation was established. In what city?

Organizing Jewish Life

he German Jews wanted to "Americanize" their Eastern European cousins. The Russian Jews wanted to do things their own way.

When it came to religion, things were most confusing. Back in Russia there was one chief rabbi and a board to govern all of the synagogues. In America there were still very few rabbis. In 1887 fifteen of the largest Orthodox synagogues in America invited Rabbi Jacob Josephs, the rabbi of Vilna, Lithuania, to become their chief rabbi. But after the rabbi arrived, the congregation could not agree on how to pay his salary. Some wanted to raise money for the rabbi by putting a tax on all kosher foods, but others protested that kosher food already cost too much. Nothing was settled, and the idea of uniting under one chief rabbi was abandoned. In 1902 another attempt was made to unite the Orthodox community when the Union of Orthodox Rabbis was created. Even this did not succeed. Other "unions" of rabbis followed, such as the Rabbinical Council of America, which was made up entirely of Orthodox rabbis who were ordained in America.

Small synagogues

Jews

sprang up all over
New York City.
Immigrants who had
come from the same
towns in Eastern
Europe often prayed
together. If they could
not afford to build a
synagogue, they met
in rented tenement
rooms or stores.



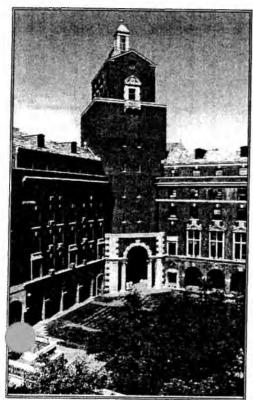


▲ This charcoal drawing, sketched in 1902 by Jacob Epstein, is titled "Going to the Synagogue."



■ When Solomon Schechter heard about a genizah in Egypt, he went there and found more than 100,000 manuscript leaves and fragments stored in a Cairo synagogue. They were sent to England, where Schechter began the massive work of piecing them together. We can imagine him taking a break from his work of translating to read the letter of invitation to come to New York that would change his life.

▼ The three buildings nstructed at the corner of Manhattan's Broadway and 122nd Street remain the heart of the JTS campus.



Conservative Judaism and Solomon Schechter

Seeing that the Eastern European Jews could not organize themselves, the Reform German Jews decided to lend a hand. Back in 1886 a school called the Jewish Theological Seminary (JTS) had been established to train "traditional" American rabbis. Ten years later, it was deep in debt. A famous scholar, Cyrus Adler, believed that JTS could train some of the Eastern European immigrants to become Conservative rabbis who could then help to "Americanize" the Orthodox Russian Jews. Adler's idea appealed to some leaders among the German Reform Jews and they gave him \$500,000, a huge sum of money in those days. Together they invited the scholar Solomon Schechter to head the reborn Jewish Theological Seminary. Less than a year later, in 1902, Schechter arrived in New York.

Some of the graduates of his seminary were hired by the more traditional German synagogues, but the majority of the rabbis who graduated from JTS led traditional synagogues for Russian Jewish immigrants. By 1913 Schechter had organized sixteen congregations into the United Synagogue of America. He had officially founded the Conservative movement. Like Isaac Mayer Wise before him, Schechter had forged another major movement for American Jews.

• A **genizah** is a special storage space for hiding worn-out Hebrew books and manuscripts that often contain God's name and therefore should not be destroyed.

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A Fight for Jewish Rights

Life on New York's Lower East Side seemed strange and disorganized. The streets were teeming with people jostling one another. Pushcarts were filled with "bargains," and people, still dressed in clothing brought from the Old Country, pushed to get close to them. Reporting on conditions on the Lower East Side, American newspapers and magazines began to say that all Jews were "rowdy" and "strange looking." Some of America's better hotels and resorts put out large signs saying "No Jews Allowed," and some of the finer restaurants refused to serve Jews altogether.

MENAUHANT HOTEL

\$55555555555555 MENAUHANT. MASS. \$55555555555555



HIS House, is situated in Falmouth Township, on the South Shore of Cape Cod, at the confluence of Nantucket and Vineyard Sounds, it is directly on the beach, and is nearly surrounded by water; it is owned and managed by Mr. Floyd Travis, and will be open for the season of 1906, on June 16th.

A great many conditions combine to make Menauhant the most delightful summer resort on

We have no HEBREW patronage.

you were denied the right to do something because you were Tewish, how would you respond?



The idea was old, but beginning in Russia in the 1890s it was used in a new way. A newspaper printed a report of secret meetings supposedly held by Jewish leaders in Switzerland plotting to seize world power by overthrowing all governments. Of course, there had never been any such meetings, but people often believe what they see in print. In 1905 the Russian army published the newspaper articles as a book called Protocols of the Elders of Zion. After World War I copies were reprinted in the London newspaper the Morning Post and in Detroit, Michigan, in the Dearborn Independent, a newspaper owned by the famous automobile manufacturer Henry Ford.

Leaders of the American Jewish Committee went into action against Ford and against the Protocols. They wrote letter after letter to Henry Ford, also publishing many of them in newspapers. At first Ford insisted that the Protocols were real. But in 1927 he issued an apology to Louis Marshall, president of the American Jewish Committee. Ford admitted that the book was a lie from start to finish. Despite this, from time to time some anti-Jewish groups still reprint the Protocols of the Elders of Zion.

▲ This advertisement appeared in 1906. Where was the hotel located? Would you have been a welcome guest?



■ Louis Marshall was one of America's leading lawyers. He fought case after case in the search for civil rights. One of his lifelong hattles was fought against the Ku Klux Klan, which once numbered 4 million members. Wo In I hop But wer

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B'nai B'rith

Outside of the religious movements the first major Jewish organization founded was B'nai B'rith. In 1843 a large number of New York Jews united to form this group based on the ethical teachings of Judaism. Today there are more than 500,000 members in B'nai B'rith, which sets up Hillel Houses and Jewish activities on college campuses and supports the Anti-Defamation League. The Jews felt that Americans would change their opinions if they understood more about Judaism and knew what Jews had done for America. They created an organization called the American Jewish Committee. It was made up of German Jews who were active in civic affairs, people such as Adolph Ochs (publisher of *The New York Times*), Louis Marshall (a famous lawyer), and Jacob Schiff (an important financier). On November 11, 1906, they met with fifty others and created the American Jewish Committee "to protect Jewish rights wherever they are threatened." They set out to educate the American public about Jews, about Judaism, and about the meaning of America's laws of equality.

An Attempt at Self-Government

In 1908 in New York an attempt was made to establish a Jewish communal self-government. This movement, called the Kehillah, tried to bring together the various Jewish groups into a single organization. In Europe it was possible for one Jewish organization to speak for all the Jews in a community. But America was a free country; people had the right to choose. There was no law that said the Jews had to join a special group, and American Jews had diverse loyalties—to their jobs, to their families, and to other groups in American life. The Kehillah managed to attract only 15 percent of the organizations in the New York Jewish community. Perhaps the greatest success was the establishment of the Board of Jewish Education of New York, which continues to this day.

• **Kehillah** is a Hebrew word meaning "community."

World War I

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In 1914 the world went to war. Most Americans waited and watched, hoping America would be able to stay out of the Great War in Europe. But not the new immigrants from Russia. Their relatives back home were suffering. The suffering grew even worse during and after the Russian Revolution in 1917. Jewish shops and homes were looted and burned, Jewish women were raped, and Jewish men and women were murdered.

The tragedy in Russia brought Jews together in a new way. In 1914 American Jews of all kinds organized to form the Joint Distribution Committee of the American Funds for the Needs of Jewish War Sufferers, nicknamed the Joint. During World War I the Joint raised almost \$17 million. The money was sent to aid Jews in Russia, Poland, and the Baltic states. Houses were rebuilt, shops were restored, and families were given money to buy food and clothing. America's Jews now found they were a chief means of support for Jews throughout the world. Just before peace was declared, another new organization, the American Jewish Congress, was formed to send a delegation to the peace talks in Versailles. The American Jewish Congress was concerned with the many problems facing Jews in Europe, and its delegation ensured that the treaties that ended the war included a guarantee for the rights of all minorities in Europe—Jewish and non-Jewish.

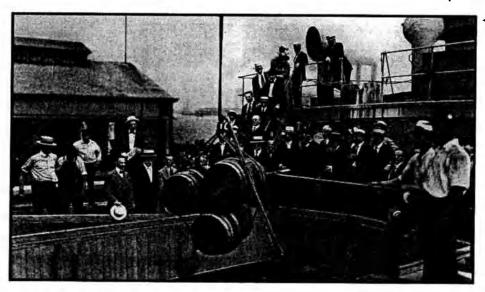
ou have read about two Jewish organizations known by the initials AJC. Can you name them?

(ssəu6u0) yiməf upujumy pup əəlijumo)



OPT

Another American Jewish organization for aid was set up in 1923. ORT is the Organization for Rehabilitation through Training. ORT provides vocational schools for Jews around the world, teaching boys and girls the new skills needed for jobs in the industrial world.



◄ In this photograph taken in 1919, rabbis supervise the first shipment of kosher meat sent to starving Jewish communities in Poland.



Is your Jewish community federated?

Find out how much money your Jewish community raised last year. Which local agencies are supported by this fund-raising effort? How much of the money was sent to Israel?

rom 1946 through 1962
American Jews raised \$2.3
lion in Federation/UJA
nund-raising drives. How is
your math? • Figure out the
average amount of money
raised in each of those
seventeen years. [IDDA 4DDD
uo][[im ESEL\$ 10 DDDDDDD uv]

Organizing Jewish Charities

During the 1920s, as new congregations were built in middle-class neighborhoods, America's Jews experimented with a new way to raise money for the many needs at home and around the world. Organizations like B'nai B'rith and Hadassah were joined by new charitable associations called federations.

Federations raised funds in one community-wide effort called a campaign. The funds raised were then divided among the many charities that required them. In this way individual charities received larger sums than if they had competed against one another.

Almost all of the larger Jewish communities were federated. The first Federation of Jewish Philanthropies was established in Boston in 1895. The agencies it supported included an orphanage, a relief fund, an employment bureau, and a burial society. Cincinnati organized its federation a year later. Baltimore federated in 1907, San Francisco did so in 1910, and New York established its Federation of Jewish Philanthropies in 1917.

By the 1950s communities as small as 3,000 or 4,000 Jews had organized their own federations. To help one another, the federations created a national organization called the Council of Jewish Federations and Welfare Funds. The CJF studied national Jewish causes to determine which were the most deserving. In this way the American Jewish community supported old-age homes, Jewish community centers, free loan societies, family services, Jewish education bureaus, and Jewish hospitals. Funds raised locally were also shared with the United Jewish Appeal, which was devoted to helping Jewish causes overseas, particularly in the State of Israel.



■ These young people in Tucson, Arizona, are running in a race to raise money to help Russian Jews. M

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■ Kaplan's idea that Jews should create a "Jewish civilization" by living as a community influenced the Jewish Community Center (JCC) movement. In a JCC, Jews can participate in sports, arts, and study. Do you belong to a JCC?

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A New Religious Movement

Beginning in 1909 Rabbi Mordecai M. Kaplan served as head of the Teachers Institute of the Jewish Theological Seminary. Through the years his students became loyal followers of his ideas. He taught that Judaism is an ever-growing "religious civilization." Like all civilizations, Judaism has a land, a language, and a culture. Like a religion, Judaism encourages its adherents to wrestle with the idea of God and keep rituals in their homes and synagogues. A synagogue, Kaplan said, should be a "community center."

Kaplan believed in giving women full equality in Judaism. In 1922 his daughter Judith was the first Jewish woman in America to become a Bat Mitzvah.

At first Kaplan was satisfied just teaching his students, but in 1935 he began publishing the *Reconstructionist Magazine* to share his ideas with other American Jews. His many followers soon convinced him that his Reconstructionism was really distinct from Conservative Judaism. In 1940 Kaplan founded the Reconstructionist Foundation, and in 1968 the Reconstructionist Rabbinical College was established in Philadelphia to train rabbis. Mordecai M. Kaplan had given birth to a new Jewish movement.

Looking Ahead

Organizations like the federations, B'nai B'rith, the American Jewish Committee, the Joint, ORT, and the American Jewish Congress became as central to Jewish life in America as the synagogues. And like the synagogues, they continue their important work today.

Yet the work of organizing was just beginning. The next organizations the Jews built would change not only Jewish life but the life of all Americans.

Also in this chapter: The year the Free Synagogue was established. What was the founding rabbi's name?



The Labor Movement



■ There were few decent jobs for new immigrants. Many people were forced to work in sweatshops, where they sat at their sewing machines for twelve to eighteen hours a day. If workers complained, they were fired—there were always new immigrants to take their place.

by the early 1900s America was settling down. There was little need for peddlers anymore; there were stores in cities and small towns nearly everywhere. Yet there was a great need for workers in big cities, especially in New York. A new clothing industry made ready-to-wear garments—dresses, men's suits, blouses, and shirts—that were sold throughout the United States. There were clothing factories throughout America, but New York City was the center of this growing garment trade.

Most of the garment workers were new immigrants who could not speak English. They sat hunched over sewing machines, putting together pieces of fabric that had been cut in a factory. Their sewing machines were usually in rented rooms or basements that were so poorly ventilated that they were called sweatshops. Sweatshop pay was very low, and work hours were very long. In summer the sweatshops were too hot; in winter they were too cold. The light was always too dim. Work areas were hardly ever cleaned. Many workers suffered from tuberculosis and other lung diseases.



▲ A Yiddish newspaper, the Jewish Daily Forward, became a powerful voice of the labor movement.

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▲ The seal of the American
Federation of Labor shows
hands clasped in solidarity.

Samuel Gompers, Champion of Labor

Samuel Gompers was born in England and came to New York at the age of thirteen. Back in London he had been a student in the Jewish Free School, but at age ten he was forced to leave and begin work. Like many other Jews, he would work all day, then go to school at night. "At night school," he said, "I was taught Hebrew . . . that honorable language that unlocked a literature of wonderful beauty and wisdom." Gompers never forgot his lessons in Judaism. When he spoke, his words were filled with Jewish ideas. When he saw the poverty and misery and suffering in the sweatshops, he thought of how the Bible hated slavery. He wanted to see changes made.

By age fifteen Gompers was working in a cigar factory in New York. In 1872 he joined the Cigar Makers' Union and soon became president of his local chapter. His fight for the rights of cigar makers was so successful that he was soon made vice-president of the national union.

By 1886 Samuel Gompers was president of what would soon be the American Federation of Labor, the fastest-growing union of workers in the United States. His first major fight was to win an eight-hour workday. He also fought against child labor, and he organized health centers and schools for workers.

Through all his work Gompers never lost sight of his Jewish heritage. "I failed to see," he wrote, "how [people] whether Christian or Jewish could profit through the misery of human beings." When he died in 1924, the American Federation of Labor had grown to a membership of 5 million workers.



Samuel Gompers speaks ▶ at a meeting of 3,000 workers in 1909.

an You Imagine? By the age of nine or ten, many immigrant children were working in sweatshops. By the age of fourteen young women were sitting at their work tables for as long as ten hours a day. Do you think the labor movement helped you? • How?

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Other Unions and Strikes

Most labor unions were organized around a single trade. There was a union for cigar makers, another for garment workers, and so on. But at the beginning of the labor movement, in 1888, the leaders of the Russian Jewish immigrants organized a labor union called the United Hebrew Trades, which tried to organize all working Jews. The United Hebrew Trades was led by eighteen-year-old Morris Hillquit. He organized his first strike against the knee-pants makers of New York. Knee pants were almost as popular then as jeans are today, and most of the people who made them were women. The owners of the sweatshops were paying workers only seven dollars a week—no matter how hard they worked—and the workers had to purchase their own sewing machines and provide their own needles and thread.

One week after the strike began, the sweatshop bosses were offering raises and better working conditions and asking their workers to come back. Hillouick strike was a greeces

back. Hillquit's strike was a success.

A TEENAGE ACTIVIST



lara Lemlich is shown in the middle of this painting with her hand raised. On November 22, 1909, when the workers of the ladies' shirtwaist (blouse) industry met to discuss whether or not to go on strike, she asked to speak: "I am a working girl. . . . What we are here for is to decide whether or not to strike. I offer a resolution that a general strike be declared—now!" There was wild cheering as thousands of workers raised their hands in agreement. This strike came to be known as the Uprising of the Twenty Thousand.

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▲ This garment worker pay envelope is from the early 1900s. How much money did the worker receive for 23½ hours of work? How much did the worker earn per hour?

Women on the march ▶
during the 1909 shirtwaist makers' strike.



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Children at Work Today

The organization Childright Worldwide estimates that 100 million to 200 million children throughout the world did not go to school today because they were forced to work and that this number will reach 400 million by the year 2000.

Children in Pakistan weave carpets from 6:00 A.M. to 7:00 P.M. for less than twenty cents a day. If any of these children cry, they are beaten or chained to the loom. Children in India are often branded like cattle by their employers.

Do we have a responsibility to try to improve the conditions for workers abroad?

What can we do to help?

The Uprising of the Twenty Thousand

The International Ladies' Garment Workers' Union (ILGWU) led a major strike in 1909 that resulted in a history-making labor settlement. Twenty thousand women left their sewing tables to walk the picket lines. The strike was so successful that in 1910, 60,000 workers of the Cloakmakers' Union also went out on strike. This time it took the work of a Boston Jewish lawyer, Louis D. Brandeis (later a Supreme Court justice) to settle the strike. There were Jews on both sides, among the workers and among the owners. What impressed Brandeis most was that the two sides were actually willing to listen to one another. The settlement provided a model for future strike negotiations.

Three Labor Leaders

In Chicago, Sidney Hillman organized a strike of garment workers in 1910. Forty thousand workers followed him out of their shops, and managers were forced to listen to demands for higher pay and better working conditions. Hillman continued to serve the labor unions his whole life. He became a close friend and advisor of President Franklin D. Roosevelt.

In 1932 David Dubinsky took over the ILGWU and made it one of the most powerful unions in America. Dubinsky always spoke of himself as a "Jewish worker" and actively helped Jewish refugees from Europe and the small growing Jewish community in Eretz Yisrael.

Abraham Cahan helped found the Jewish Daily Forward and served as its editor from 1902 until his death in 1951. This Yiddish-language newspaper became a powerful voice of the labor movement. One of its most popular features was a column called "Bintel Brief" ("Bundle of Letters"), which answered readers' personal problems.



◆ Newsboys pose in front of the Forward building on Manhattan's Lower East Side in 1909.



Esteemed Editor,

We were in the shop working when the boss came over to one of us and shouted, "You ruined the work. You'll have to pay for it!" Then the boss spat and walked away. Overcome with shame, the worker obviously felt that he had done wrong in not standing up for his honor and we could see the tears running down his cheeks. Did this man act correctly in remaining silent? Is the fact that he has a wife and five children reason enough for his refusal to defend himself?

ANSWER: The worker cannot help himself alone, but he must not remain alone and he must not remain silent. He must unite with his fellow workers and fight.

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THE TRIANGLE SHIRTWAIST FIRE



n March 25, 1911, a fire broke out in the top-story sweatshop of the Triangle Shirtwaist Company at the corner of Washington Place and Greene Street in New York. The women workers tried to escape, but they found the only fire exit blocked and sealed. The flames spread rapidly, feeding on the yards and yards of fabric in the loft. Many women were trapped by the flames, others died from the smoke that poured through the rooms, and some jumped out of the windows to their death on the street below.

When the fire was over, some 150 workers lay dead. Most of them were young Jewish women between the ages of sixteen and twenty-five. The workers of America went into mourning; so did the Jews of America. After that more Jews joined the labor union movement, and they demanded not just higher wages but, above all, safer work-places for American workers.

During the Triangle fire there was little the firemen could do to save workers trapped in the building. Their ladders didn't reach the floors on fire, and neither did the water from their hoses. The workers who jumped fell with such great force that their bodies plunged through the firemen's nets.

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Among the great friends of the labor leaders was the outspoken Reform rabbi Stephen S. Wise of New York. In 1907 Stephen Wise founded the Free Synagogue and made two guarantees: complete freedom of speech for the rabbi and free membership to any Jew who wished to join but could not afford to pay dues. As the membership of the Free Synagogue grew, Rabbi Wise rented Carnegie Hall every Sunday for a special service. Newspapers sent reporters to listen to what this dynamic rabbi had to say about the issues of the day.

Wise spoke out on every front. He demanded better labor laws and called for laws against child labor, he opposed the continuing oppression of black Americans, and he championed the cause of the American Indian. But he wasn't just a great speaker. Whenever possible, he put his ideas into practice. In 1910 he became a founding member of the National Association for the Advancement of Colored People (NAACP) and in 1920 of the American Civil Liberties Union (ACLU). He was a founder of the American Jewish Congress and the Zionist Organization of America, which favored the establishment of a Jewish nation in the Holy Land. He hired a full-time social worker for his Free Synagogue to organize projects that reached out into the surrounding neighborhoods, the city, and the nation.

The Jewish Institute of Religion was a graduate school organized by Rabbi Stephen S. Wise to train rabbis and educators who would carry on his fight for social reforms.

At a time when religion and the labor movement seemed to be going in two different directions, Wise showed that they had common roots and common goals. Working together, religion and labor could be stronger and more effective in ensuring the freedom and well-being of the vast working class in America.



Rabbi Wise's Sunday morning sermons became the talk of the town, drawing large numbers of Jews and Christians alike.



▲ Joseph Schaffner was a senior partner of Hart Schaffner & Marx, the largest manufacturer of men's clothing in the world. Schaffner was unaware of conditions in his Chicago factories, so the 1910 garment workers' strike came as a surprise to him, and the criticism of the rabbis troubled him. Schaffner personally entered into negotiations with the strike committee, and because of his persistence and good will the rike was fairly settled.

Religion and Labor

The battles of the labor movement were fought and won in the streets and in the newspapers, not in the synagogues. However, rabbis and other religious leaders did not close their eyes to what was happening. In 1918 the Central Conference of American Rabbis declared that all Reform Jews should join the struggle for an eight-hour day, for a day of rest each week, and for a fair minimum wage for all workers. This was a remarkable decision. Many members of Reform congregations at that time were the owners and managers of the very sweatshops and factories against whom the rabbis spoke.

The National Labor Relations Act, passed by Congress in 1935, finally gave workers the right to organize and required employers to bargain with labor unions.

In 1933 the Conservative movement officially joined the Reform movement in its support of labor. But long before that time many Conservative rabbis had spoken out in favor of the labor movement. The same was true for many Orthodox rabbis, who called for better conditions, a shorter work week, and higher wages for the workers.

Social justice has always been an important value in Judaism. As one of its highest ideals the Jewish religion has always taught the pursuit of justice, and that idea was at the heart of the labor union movement.

Looking Ahead

All things change in time. Today you may hear people say that the labor unions have grown too powerful. Yet looking back on the history of labor in America, we can see how important the unions have been. They abolished child labor and guaranteed the basic rights of American workers.

Within the Jewish community the labor movement was a sign that the Jews of America were learning the skills of leadership that they would need in the years to come. The American Jewish community would soon find itself the foremost Jewish community in the world.

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AMERICA The Jewish Experience

CHAPTER

AMERICAN JUDAISM

LINKS IN HISTORY

Many Ways to Express Ourselves

Many changes in the way Americans lived took place in the years before and after World War I. New inventions began to change everyday life. Things we take for granted today, such as automobiles, radios, and telephones, became part of American culture. Highways were built, and more people were able to buy their own homes.

At that time, many people believed that America should be a **melting pot**. According to this idea, immigrants should let go of their ties to the countries from which they had come. The ideal was for immigrants to assimilate into American culture and give up their native languages and customs. But many immigrants had another idea: They wanted to hold onto their traditional customs and make these customs part of their life in America. They felt that America should promote the different ethnic, racial, and religious groups that were becoming part of the mosaic of life in America. This idea is called **pluralism**.

THE JEWISH EXPERIENCE

Jewish immigrants came from many backgrounds. They spoke different languages, read different newspapers, and ate different foods. Jewish leaders wanted to make the Jewish community strong and also help the newcomers fit into American society. They developed various plans and organizations to accomplish these goals.

JEWISH UNITY In large cities such as New York, the need arose for an organization that would unify all Jews. Judah Leib Magnes, an American-born Reform rabbi, worked especially hard to bring unity to the different groups in New York City. In 1908, he established an organization called the Kehillah. The Kehillah

CHAPTER

THE DEPRESSION AND WORLD WAR II

The World in Crisis

Several major world events occurred from the 1920s to 1945. In the early twenties, business was booming and people were spending large sums of money. Then came a stock market crash that resulted in a great economic depression, which lasted until the beginning of World War II.

During the 1920s, industries in the United States were producing more goods

than Americans could afford to buy. As a result, people began buying items on credit. By paying a little each month, the average American worker was able to buy expensive items.

However, living on credit soon began to cause problems. People who had bought many items on credit often found that they could not pay their bills each month. When



During the Depression, thousands of people stood on breadlines.



On Kristallnacht (the "Night of Broken Glass"), November 1938, most of the synagogues in Germany were destroyed. This photograph shows the remains of one of Berlin's leading synagogues.

a business did not receive customers' payments, it, in turn, did not have the money to continue manufacturing or to buy new goods.

As a result, industries began to lay off workers in the late 1920s. Banks that had made unwise loans were not repaid. Many of them had to close. On October 29, 1929, the stock market crashed. People who had invested money in stocks found that these stocks had lost most of their value. The crash marked the beginning of the **Great Depression**. By 1932, eleven million Americans were out of work.

In 1932, Americans elected Franklin Delano Roosevelt president of the United States. Roosevelt had a plan to put the unemployed back to work. He called his plan the **New Deal**.

The depression was feit not only in America. Europe, too, suffered economically. In Germany, things were very bad. In 1933, Adolf Hitler became the leader of Germany. He led the Nazi party. Hitler promised his people that he would end the depression. He blamed the Jews for Germany's problems. Even though the Jews had lived in Germany since the time of the Romans, Hitler said that they were foreigners. Hitler planned to make Germany strong by conquering other countries. In 1939, Hitler attacked Poland. This marked the beginning of World War II, which ended in 1945.

CHAPTER

YEARS OF GROWTH AND REBUILDING

LINKS IN HISTORY

The United Nations Votes for a Jewish State

When World War II ended in 1945, life in Europe was a nightmare. Millions of people had been killed. Millions more had lost their homes.

People wanted to make sure that another world war would never happen again. The United States helped form the United Nations. Its job was to keep peace in the world by providing a place for leaders to meet and discuss their differences.

One of the purposes of the United Nations was to help war victims rebuild their lives. Six million European Jews had been murdered by the Nazis. The Jews who had survived did not want to return to the countries that had failed to protect them during the war years. The nations of the world realized that Jews needed a homeland of their own.

On November 29, 1947, the United Nations voted for the establishment of a Jewish state. On May 14, 1948, Israel pro-

claimed its statehood. Immediately, the Arab nations that surrounded Israel attacked. The Israelis were ready to defend themselves. They fought bravely and drove back the invaders.

In spite of the establishment of the United Nations, tensions between nations began to develop. The United States was concerned because the Soviet Union had begun to impose its Communist ideas on the countries of Eastern Europe. The United States and the Soviet Union became more and more distrustful of each other. They began to stockpile weapons. The 1950s marked the beginning of what is known as the cold war. Each side had its weapons ready for war at a moment's notice. War did break out in Korea in the 1950s and in Vietnam in the 1960s but was contained in those regions.

In the United States, great changes took



Hours after David Ben-Gurion read Israel's Declaration of Independence on May 14, 1948, Arab nations declared war on the Jewish state.

place after World War II. Automobiles and railroads gave people the opportunity to travel farther and to commute to their jobs. The country became prosperous. People bought homes in small towns near the big cities. These towns, called suburbs, were soon part of the metropolitan area of the cities.

THE JEWISH EXPERIENCE

In the 1950s, many American Jews began moving to the suburbs. This move paved the way for a new style of living. When Jews lived next to one another in the cities, it was easy for them to associate with other Jews and to form a community. Living in the suburbs changed Jewish com-

munal life. Jews no longer lived near one another.

THE CHANGING JEWISH COMMUNITY

Because Jews in the suburbs began to feel the need to communicate with one another, they started to build synagogues.

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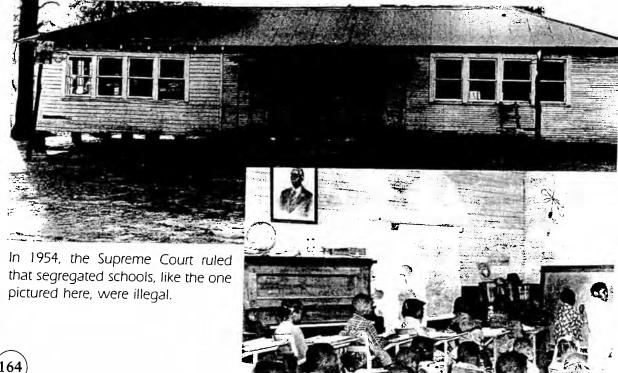


CIVIL RIGHTS FOR ALL

Many important events have taken place from the 1960s to the present. In the 1960s, the civil rights movement and the Vietnam War had a major impact on the history of the United States.

In 1954, a famous case came before the Supreme Court. It is known as Brown versus Board of Education. Linda Brown, a

fourth-grade African-American, wanted to go to school within walking distance of her home. The problem was that this school was for whites only. Her parents went to court to force the school to accept their daughter. The Browns took the case all the way to the Supreme Court, which ruled that segregated schools were not legal.





Reverend Martin Luther King, Jr., Reverend Ralph Abernathy, Rabbi Maurice N. Eisendrath, and Rabbi Abraham J. Heschel protested against the Vietnam War in a silent prayer vigil at Arlington National Cemetery, Washington, 1968.

Until this time, blacks had to endure many forms of segregation and bias. Besides having to attend separate schools, they had to sit in the back of buses. Water fountains and public bathrooms displayed labels that read Negros Only and Whites Only. Although this form of segregation was more common in the South, blacks in the North had difficulty finding housing in white neighborhoods. When they applied for higher-paying work, they often were turned away because of their color.

Linda Brown's case paved the way for the civil rights movement in the 1960s. Blacks began to stand up for their rights as citizens of the United States. Martin Luther King, Jr., a black civil rights leader, believed that his people could achieve equal rights by nonviolent means. His message inspired blacks and whites throughout the United States to work for an end to discrimination in housing, schools, and jobs.

The 1960s are remembered as a time of

change and of great hope. When John F. Kennedy, a young, dynamic Massachusetts senator was elected president, people were filled with hope for the future. But hope soon turned to sadness. President Kennedy, his brother Senator Robert Kennedy, and Martin Luther King, Jr., were all assassinated. The 1960s were also a time of great anger. America became involved in an unpopular war in Vietnam. Groups of people, especially college students, protested against the war by holding sit-ins and rallies.

In the 1970s and 1980s, America began to change as new immigrants from Asia, Africa, and South America arrived. They brought with them religions like Buddhism and Islam. America was no longer a Christian country but a land of many religions and cultures. A society in which many groups live and work together is called a pluralistic society. During these decades, America struggled to become a more open, pluralistic society.

List of Resources

Biographic Resources:

Brody, Seymour. <u>Jewish Heroes of America</u>. Delray Beach, FL: RSB Publisher's Inc., 1995.

This book presents short essays appropriate for students in the intermediate grades. The essays discuss the lives of important Jewish Americans from the birth of America to the mid-1980s. The essays do not have much meat, but provide good introductions.

Brooks, Philip. <u>Extraordinary Jewish Americans</u>. New York: Children's Press (a Division of Grolier Publishing), 1998.

This children's book is a collection of short biographies on Jewish Americans and short essays on pivotal experiences for American Jews (such as Ellis Island or the building of Hollywood). The personalities are arranged chronologically by birth. The book is age-appropriate and therefore the chapters can be used as resource material for learning stations and inquiry activities. Many popular personalities are presented in this book.

Eisenberg, Azriel and Hannah Grad Goodman. <u>Eyewitnesses to American Jewish</u>
<u>History</u>. (Part Two) New York City: UAHC Press, 1977. (Part Three) New York
City: UAHC Press, 1979. (Part Four) New York City: UAHC Press, 1982.

This series, though unfortunately out-of-print, contains selections of primary documents related to the American Jewish experience. The four volumes are divided chronologically. The documents seek to show elements of the historical reality of American Jews rather than highlighting any particular individuals. However, in some cases the documents can serve both purposes.

Gross, David C. Pride of Our People. New York: Walker and Company, 1979 and 1991.

Collected in this book are essays presenting the life stories of 36 contemporary Jewish men and women. The essays are age-appropriate and relatively short. The author is trying to instill pride in the accomplishments of these individuals and it is important to understand that this is the aim of the book. The essays are useful for those individuals included.

Henry, Sondra and Emily Taitz. Written Out of History: Our Jewish Foremothers. Sunnyside, NY: Biblio Press, 1988.

This book is divided according to episodes in Jewish history, beginning in the Biblical period and moving to early modernity. For each historical period women of that era are presented to the reader. For the purposes of this curriculum most of the examples are from earlier periods of history with the exceptions of Rebecca Gratz, Emma Lazarus,

and some of their contemporaries. Each chapter begins with an introductory essay, and the essay is written from the perspective of the role of women during this historic period.

Kaplan, Gabrielle Suzanne. <u>Extraordinary Jews: Staging Their Lives</u>. Denver: A.R.E. 2001.

This collection of one-act plays present important episodes in the lives of famous Jews. Not all of the people included are American, but the ones that are can be used, particularly when working with adults.

Lewald-Fass, Regina. <u>Jewish and American: A Glimpse at the Past, A Glimpse at Ourselves</u>. (Curriculum Guide) Los Angeles: 2000.

This curriculum guide is designed for adult learners to learn about their own Jewish and American identities by learning more about American and Jewish history. Some of the activities were useful in designing activities for younger students. In addition, the adult section of this curriculum was supplemented by Lewald-Fass's activities.

Lindenbaum, Arieh. Great Jews in Stamps. New York City: Sabra Books, 1970.

Arranged by discipline, this book details famous Jews that have appeared on postage stamps for countries around the world. For those individuals who have appeared on stamps, this is an exciting addition to any inquiry kit, as it is for the selection of materials related to Henrietta Szold.

Lyman, Darryl. <u>Great Jews on Stage and Screen</u>. Middle Village, NY: Jonathan David Publishers, Inc., 1987.

The short essays in this collection present the lives of Jews in theater, film, and television. The biographies are written for older students than this curriculum, but should be useful for this age group as well. Included in each biography is a selected list of performances. For students working on these personalities this is a great resource to point them to movies and such that they might want to view. This book does not include the most contemporary actors.

Schwartz, Barry L. <u>Jewish Heroes Jewish Values: Living Mitzvot in Today's World.</u> West Orange, NJ: Behrman House, 1996. [and teacher's guide]

This textbook is designed for students in the fifth/sixth grades and therefore the writing is excellent for this curriculum. The approach of the textbook is to present twelve Jewish values and then one historical figure who exemplifies the value. The usefulness for this curriculum is primarily for the description of the Jewish figures and the selections of first-person writings that are included. The teacher's guide is also useful as it provides background information, vocabulary words that might be challenging, and specific questions related to the text of the chapter. The use of the Jewish values does provide an opportunity to introduce some Hebrew words if the teacher desires.

Slater, Robert. <u>Great Jews in Sports</u>. Middle Village, NY: Jonathan David Publishers, Inc., 1983.

This hardcover book contains essays on particular Jews from the sports world, including athletes, coaches, and broadcasters. The selections come from the variety of sports and are in no way limited to the most popular or well-known making the book a great resource on personalities from this arena. The writing is geared towards early teenagers and may be difficult for some students, but the essays are short. The one disadvantage is that contemporary athletes that post-date this work are not included.

Umansky, Ellen M. and Dianne Ashton. <u>Four Centuries of Jewish Women's Spirituality</u>. Boston: Beacon Press, 1992.

This sourcebook is a collection of primary documents written by women that demonstrate their spiritual life. The collection includes documents from the middle ages and moves to contemporary and modern voices. The documents are in the forms of essays, letters, and poems. A wealth of information can be gleaned related to Jewish women and should be consulted for information on any woman presented in the curriculum.

The Voices Still Speak. Boca Raton, FL: The National Rabbinic Network.

This is a collection of cassette tapes that record the speeches of influential American rabbis on the meaning of their rabbinates. Included in this curriculum is the recording of Stephen S. Wise's farewell address where he describes what he tried to do and be in his career. The power of listening to these influential speakers in their own voices is an incredible opportunity for students.

Historic Resources:

Finkelstein, Norman H. <u>Heeding The Call: Jewish Voices in America's Civil Struggle</u>. Philadelphia: The Jewish Publication Society, 1997.

A book designed for middle school students, this book chronicles Jewish involvement in the equal rights struggle and the historical relationship between African Americans and Jews in the United States. In addition to providing information on many individual personalities, this book could be useful in introducing the difference between religious and secular motivation. The civil rights movement is a great example of how someone could participate in the same event for different reasons.

Kenvin, Helene Schwartz. <u>This Land of Liberty</u>. West Orange, NJ: Behrman House Publishing, 1986.

This history book is a history of America's Jews and therefore focuses on individual people and their relationship to American history. The book begins in the Colonial

Period and moves through the waves of Jewish immigration. The last chapter on Jewish activism related to the Holocaust, Israel, and the civil rights movement is particularly interesting and useful for this curriculum. Because the focus of the book is individuals, reading through it introduces many individuals who might provide interesting identity snapshots.

Leiman, Sondra. <u>America: The Jewish Experience</u>. New York City: UAHC Press, 1994. [and teacher's guide]

This textbook is designed for students in the intermediate grades and presents the Jewish experience in America using some fabulous tools. Of great importance are the first sections in each chapter titled "Links in History." This section contextualizes the Jewish experience within general American history. Most of these sections are included in the historical background section of this curriculum guide. In addition, the chapters highlight individuals from that period and include works of historical fiction that present that period of history. The teacher's guide is very good, though less helpful for this curriculum. It is arranged into individual lesson plans with objectives, vocabulary words, questions, and activities for each chapter. However, the textbook should be a definite on-hand resource for this curriculum.

Lipstadt, Deborah. Beyond Belief. New York City: The Free Press, 1986.

Presented in this book is the American press' role in reporting and presenting the horrors occurring in Europe from 1933 to 1945. It is included in this bibliography for the section related to Stephen S. Wise's receipt of telegrams from Europe detailing these horrors. While quite interesting, the remainder of the book is not closely related to the theme of this curriculum.

Muggamin, Howard. <u>The Jewish Americans</u>. New York: Chelsea House Publishers, 1996.

This book is the combination of a history and sociology book designed for students in the intermediate grades. It is full of interesting information, but is not organized in a way that is directly related to this curriculum. The two chapters, "Jewish Culture, American Culture" and "Education and Achievement" present interesting vignettes on famous American Jewish personalities. There are also two chapters that present a summary of Jewish American history. This book would be a good resource to have on-hand when teaching this curriculum.

M.U.S.E. Immigration and Family History Kit. "The Family History Workbook," "The Polish Family Workbook," "The German Family Workbook," "Teacher's Guide: German Family Unit," and "Teacher's Guide: Family History Workbook." Los Angeles: Skirball Museum and Rhea Hirsch School of Education.

This collection of materials was designed as a complete unit to teach students about American-Jewish history through the use of inquiry. Since the goal of this curriculum

guide is different, the activity books on the Polish family and the German family are not of direct assistance. They do provide a suggested way of structuring an inquiry activity. The workbook on Family History is very relevant to this curriculum and several sections are included in the appendix to unit five.

Phillips, Julia C. <u>American Jews in the Far West</u>. (Curriculum Guide) Los Angeles: 2000.

This curriculum guide looks at Jewish immigration to the area of America west of the Rockies. It is designed for students in the fifth grade and therefore was helpful in designing activities for this curriculum.

Roseman, Kenneth. <u>The Other Side of the Hudson: (A Jewish Immigrant Adventure)</u>. New York: UAHC Press, 1993.

This book is an excellent introduction to some of the challenges faced by Jewish immigrants who went west to California. The book is set in the time period between 1850 and 1880. Students are presented with dilemmas and must choose which option to take, thus creating their own version of the story. This book could be given to students to read in or outside of class. There are four other books in the series, and The Melting Pot: An Adventure in New York is also related to the immigrant experience.

Rossel, Seymour. <u>Let Freedom Ring</u>. West Orange, NJ: Behrman House Publishing, 1995. [and teacher's guide].

This textbook for the intermediate grades presents the history of the Jews in the United States. The information is quite helpful and two chapters are included in the historical background section of this curriculum guide. Each chapter includes a time-line as well as lots of pictures and quotes related to the historical period in question.

Zeldin, Florence. <u>The American Jewish Experience</u>. Los Angeles: The Isaac Nathan Publising Company, 1995.

This book presents several stories of ways that American Jewish kids found out about their personal histories and experiences in America. There are activities that follow each story. At the end of the book, there is the opportunity for students to research their family. If students were struggling with unit five, this book could be looked at to help them think about things they might want to include in their presentation.

Jewish Identity Resources:

These resources are intended as supplemental reading for the teacher, or to be used with the parent unit. They are not written at an age-appropriate level for the students.

Cohen, Steven M. and Arnold M. Eisen. <u>The Jew Within: Self, Community, and Commitment Among the Variety of Moderately Affiliated</u>. Boston: Wilstein Institute of Jewish Policy Studies, 1998.

This study is a pivotal work in the identity of contemporary Jews and how they see themselves as Jewish. As indicated in the title, the study looked at those who were moderately affiliated with the Jewish community. The study consisted of in-depth interviews over a period of time. One of the major accomplishments of this study is to demonstrate how Jews identify themselves as Jewish, rather than how others might observe them as being Jewish.

Herman, Simon N. <u>Jewish Identity: A Social Psychological Perspective</u>. New Brunswick, NJ: Transaction Publishers, 1989.

This book delves into the question of what Jewish identity is, what is made up of, and what things influence it. In a particularly interesting chapter, Herman identifies the criteria for Jewish identity. The book calls upon previous research and surveys conducted by the author. It is important to note that this book was published before the identity studies of the 1990s. It is still valuable, though it does not rely on the most current scholarship now available.

Israel, Richard J. Jewish Identity Games. Los Angeles: Torah Aura Publications, 1978.

Presented in this book are a series of games designed to get people to think about their own Jewish identity by examining Jewish issues in public situations. The exercises are of varying length and designed for different age groups. The "people-grams" activity in unit two comes from this book.

Approach/Technique Related:

Eisner, Elliot W. <u>The Educational Imagination</u>. Upper Saddle River, NJ: Prentice Hall, 1985.

In this textbook on curriculum design Eisner presents one way of planning that is non-linear and less rational than many other approaches. In this curriculum, the reference to expressive outcomes and problem-based objectives are both rooted in Eisner's approach. More information on these two devices can be found in chapter five in <a href="https://example.com/en-superiorization-no-mailto:reference-no-ma

Joyce, Bruce and Marsha Weil. <u>Models of Teaching</u>. Needham Heights, MA: Allyn & Bacon, 2000.

This is an academic textbook that presents a collection of teaching models compiled by Joyce and Weil. It is a classic education book and the presentation of the models rests on examples from general education. However, several models employed by this

curriculum are described in greater detail in this book. This list includes: concept attainment, inductive thinking, role playing, dyads and group investigation, and inquiry.

Marshall, Kim. Law & Order in Grade 6G. "Learning Stations."

This article presents the basic concept and ideology behind learning centers as they are used in unit four. This article is included in the appendix to that unit and helps explain why that approach was chosen.

Moving Beyond Haym Solomon: The Teaching of American Jewish History to 20th

<u>Century Jews</u>. Temple University, Myer and Rosaline Feinstein Center for American Jewish History, and the American Jewish Committee.

This pamphlet is a collection of essays related to teaching American Jewish history. Some of the essays are filled with practical techniques for the teaching of American Jewish history and include the use of role-playing, story telling, portfolios, and other approaches to convey the material of the course. However, the first essay speaks directly to the title of the pamphlet and suggests new way of envisioning teaching American Jewish history.

Problem-Based Learning. Cleveland, OH: Project Curriculum Renewal,

This curriculum is designed for students in a conservative supplementary school that meets several times a week. The curriculum covers grades 3 to 6 using major problems that the students are required to solve. The formatting of this curriculum was used in designing unit five.

Rossel, Seymour. <u>Managing the Jewish Classroom</u>. Los Angeles: Torah Aura Productions, 1998.

This book is designed as a comprehensive how-to book for the beginning Jewish teacher. There are three sections: the first addressing classroom management, the second classroom activities, and the third personal development. The second section was helpful in illustrating the breadth of activities that could be included, particularly in unit four, the unit based on learning centers. I would encourage anyone teaching this unit to consult this book for help choosing activities.

Wiggins, Grant and Jay McTighe. <u>Understanding By Design</u>. Alexandria, VA: ASCD, 1998.

Wiggins and McTighe offer an approach to curriculum design whereby significant concepts are identified and the activities and assessment approaches are geared at uncovering elements of these concepts. This is the primary mode used in the formation of this curriculum. In particular, the use of enduring understandings is an approach taken from this book. A clear explanation of enduring understandings is found on pages 10-11.

Web Resources:

American Jewish Archives, www.huc.edu/aja

Many of the materials on Stephen S. Wise were provided by the American Jewish Archives. They have a great storehouse of documents on pivotal American Jews, particularly rabbis. Much of their collection is listed on-line and will be mailed to you upon request.

American Jewish Historical Society, www.ajhs.org

The web site allows access to some documents on-line, particularly their extensive collection of photographs.

Additional Resources:

JPS:

<u>Jewish Sports Legends</u> by Joseph Siegman <u>Remarkable Jewish Women</u> by Emily Taitz and Sondra Henry

JPS has published a young biography series. These biographies could be assigned to students as part of unit four or excerpts could be used. The list of biographies appropriate to this curriculum include:

Moe Berg

Leonard Bernstein: A Passion for Music Hank Greenberg: Hall-of-Fame Slugger Molly Picon: A Gift of Laughter

Haym Salomon: Liberty's Son

These books are available from JPS (1-800-234-3151)

Jason Aronson:

Daughter of My People: Henrietta Szold and Hadassah by Hazel Krantz

Torah Aura:

"History of Israel: Henrietta Szold" by David Bianco (an Instant Lesson)

"Give me Your Tired Your Poor" Jewish Women and American Immigration by Rabbi Rona Shapiro (an Instant Lesson)

Two Cents and a Milk Bottle by Lee Chai'ah Batterman

A list of additional resources is found at the end of <u>Extraordinary Jewish Americans</u> by Philip Brooks. The list from that book is copied on the next two pages.

For Further Information

For Younger Readers (ages 10-14)

Anderson, Kelly. Immigration. Lucent Bks., 1993.

Berg, Julie. Maurice Sendak. Abdo & Daughters, 1993.

Blume, Judy. Are You There God? It's Me, Margaret. Simon & Schuster, 1991.

Blume, Judy. Judy Blume & You, Friends For Life. Dell, 1991.

Borland, Kathryn K. and Helen R. Speicher. Harry Houdini: The Young Magician. Simon & Schuster, 1991.

Brooks, Philip. The United States Holocaust Memorial Museum. Children's Press, 1996.

Burton, Humphrey. Leonard Bernstein. Doubleday, 1994.

Butwin, Frances. Jews of America: History & Sources. Behrman, 1995.

Collins, Tom. Steven Spielberg: Creator of E.T. Silver Burdett, 1983.

Epstein, Rachel. Anne Frank. Franklin Watts, 1997.

Fisher, Leonard E. Ellis Island: Gateway to the New World. Holiday, 1986.

Freedman, Suzanne. Louis Brandeis: The People's Justice. Enslow, 1996.

Gay, Kathlyn and Martin. Emma Goldman. Lucent, 1996.

Glassman, Bruce S. Arthur Miller. Silver Burdett, 1990.

Goldish, Meish. Levi Strauss. Rourke, 1993.

Goodman, Michael E. Boston Celtics. Creative, 1993. (Relating to Red Auerbach)

Henry, Christopher. Ruth Bader Ginsburg. Franklin Watts, 1994.

Henry, Sondra and Emily Taitz. Betty Friedan: Fighter for Women's Rights. Enslow, 1990.

Hoffman, Joseph. Jews in Sports. Pitspopany, 1996.

Hurwitz, Joanna. Leonard Bernstein: A Passion for Music. JPS, 1993.

McPartland, Scott. Edwin Land. Rourke, 1993.

Meachum, Virginia. Steven Spielberg: Hollywood Filmmaker. Enslow, 1996.

Milgrim, Shirley. Haym Salomon: Liberty's Son. JPS, 1975.

Older, Jules. Ben & Jerry's . . . The Real Scoop! Chapters Pub., 1993.

Philips, Angela. Discrimination. Simon & Schuster, 1993.

Resnick, Abraham. Holocaust. Lucent, 1991.

Sanford, William R. and Carl R. Green. Sandy Koufax. Silver Burdett, 1993.

Sendak, Maurice. Where the Wild Things Are. Jantillana, 1995.

Sherrow, Victoria. Jonas Salk: Research for a Healthier World. Facts on File, 1993.

Spiegelman, Art. Maus: A Survivor's Tale (Volumes I & II). Pantheon, 1991.

Stafford, Mark. W. E. B. Dubois: Scholar & Activist. Chelsea House, 1989.

Stern, Ellen N. Elie Wiesel: A Voice for Humanity. JPS, 1996.

Stoppleman, Monica. Jewish. Children's Press, 1996.

Tyson, Peter. Groucho Marx. Chelsea House, 1995.

Venezia, Mike. George Gershwin. Children's Press, 1994.

Woog, Adam. Harry Houdini. Lucent, 1995.

For Older Readers (ages 15 and up)

Allen, Woody. Play It Again, Sam. Random House, 1969.

Allen, Woody. Without Feathers. Ballantine, 1986.

Bar-Lev, Geoffrey and Joyce Sakkal. Jewish American Struggle for Equality. Rourke, 1992.

Benny, Jack. Sunday Nights at Seven: The Jack Benny Story. Warner, 1990.

Bergreen, Laurence. As Thousands Cheer: The Life of Irving Berlin. Da Capo, 1996.

Bernstein, Leonard. Leonard Bernstein's Young People's Concerts. Doubleday, 1992.

Blume, Judy. Tiger Eyes. Simon & Schuster, 1982.

Brownstone, David M. Jewish American Heritage. Facts on File, 1988.

Dershowitz, Alan. Chutzpah. Simon & Schuster, 1992.

Ferber, Elizabeth. Pop Culture Legends: Groucho Marx. Chelsea House, 1995.

Ferber, Elizabeth. Pop Culture Legends: Steven Spielberg. Chelsea House, 1996.

Freedman, Suzanne. Louis Brandeis: The People's Justice. Enslow Pub., 1996.

Friedan, Betty. The Feminine Mystique: Twentieth Anniversary Edition. Norton, 1983.

Gates, Fay C. Judaism. Facts on File, 1991.

Gay, Kathyln and Martin. Emma Goldman. Lucent Bks., 1996.

Glade, Mary E. and James R. Giese. *Immigration: Diversity & National Identity*. Social Science Ed., 1988.

Greenberg, Judith E. Newcomers to America: Stories of Today's Young Immigrants. Franklin Watts, 1996.

Handler, Andrew and Susan V. Meschel. Young People Speak: Surviving the Holocaust in Hungary. Franklin Watts, 1993.

Harris, Bertha. Gertrude Stein. Chelsea House, 1995.

Hoff, Mark. Gloria Steinem: The Women's Movement. Millbrook Press, 1991.

Lacey, Robert. Little Man: Meyer Lansky & the Gangster Life. Little Brown, 1991.

Landau, Elaine. We Survived the Holocaust. Franklin Watts, 1991.

Lanes, Selma G. The Art of Maurice Sendak. Abrams, 1984.

Langer, Lawrence. Holocaust Testimonies: The Ruins of Memory. Yale Univ. Press, 1991.

Lazo, Caroline. Elie Wiesel. Silver Burdett, 1994.